

Redacted February 2014

TMJA

Released April 2014



SPESIA & AYERS

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August 10, 2012

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VIA FEDERAL EXPRESS

Mr. Terrance M. Johnson, Esq.

North Pier Chicago

455 East Illinois Street

Chicago, Illinois 60611

Douglas F. Spesia
(1940-2010)

Re: *Rudofski vs Diocese of Joliet*

Father William Virtue

Priest File

Dear Mr. Johnson:

The following records for Father William Virtue:

- 1.) Priest file of Father William Virtue (total pages 527)
- 2.) A Privilege Log, for documents in this priest file.

Sister Judith Davies is out of the office this week. When she returns on Monday she will check to determine if there are any other records on Father Virtue.

My Best Regards,

SPESIA & AYERS

By:

James C. Byrne
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.

**ASSIGNMENTS
OF
FR. WILLIAM VIRTUE
(Ordained 11-29-75)**

11-29-75 – to – 7-1-77 - St. Mary Magdalene, Joliet

7-1-77 – to – 7-18-1980 - St. Dominic, Bolingbrook

7-18-80 – to – 9-1-1981 - St. Mary Nativity, Joliet

9-1-81 – to – 4-26-82 - St. Mary, Mokena

4-26-82 – to – 7-1-86 - Sacred Heart – Joliet

7-1-86 – On Leave of Absence to Diocese of Peoria

4-18-88 – Incardinated into Diocese of Peoria

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SAINT ALEXANDER SCHOOL
SISTERS OF NOTRE DAME
136 S. CORNELL AVENUE
VILLA PARK, ILLINOIS

000008

March 29, 1962

Vocation Director
Servite Seminary
Hillside, Illinois

Dear Reverend Father:

William Virtue is a thoroughly good boy with high ideals, and is not afraid to stand up for what is right. He is interested in everything connected with parish life, and loves to be around the altar. He is a faithful Altar Boy, and a frequent Communicant.

He comes from an excellent Catholic family, and is well liked by his classmates and teachers.

I do not hesitate to recommend William for the seminary.

Very respectfully,

Sister Clara Marie,
Principal *S.N.D.*

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DIOCESE OF JOLIET SCHOOL BOARD

ELEMENTARY SCHOOL SUMMARY FORM

000000

From St. Alexander School Address [REDACTED]
 To Hillside Seminary School Address [REDACTED]
 Name of Pupil Virtue William Dennis Date of Birth [REDACTED]
Last First Middle Mo. Day Yr.
 Grade Completed 8 A or B
 Name of Parent or Guardian [REDACTED] Address [REDACTED]
 (Underline either one)

STANDARDIZED TEST RECORD: Record results of the last test administered.

					C.A. <u>12-3</u>
					M.A. <u>15-1</u>
1. Intelligence:	Name of Test <u>OTIS Quick Scoring</u>	Grade Given <u>7</u>	Date Given <u>1-61</u>		I.Q. <u>118</u>
			<small>Mo. Yr.</small>		
2. Achievement:	Name of Test <u>Stanford</u>	Grade Given <u>7</u>	Date Given <u>5-61</u>		
			<small>Mo. Yr.</small>		

Give grade equivalent for each of the following:

Reading 9-9 Language 6-9 Arithmetic 7-3 Spelling 8-1

PERSONAL RECORD: Indicate by placing X in the respective column.

Attendance:	Good <u>✓</u>	Average <u> </u>	Poor <u> </u>
Social Habits:	Good <u> </u>	Average <u>—</u>	Poor <u> </u>
Study Habits:	Good <u>✓</u>	Average <u> </u>	Poor <u> </u>
Health:	Good <u>✓</u>	Average <u> </u>	Poor <u> </u>

COMMENTS: William is a good boy, quiet, minds his own business, and possesses those qualities needed for the priesthood.

Date January 10, 1962 Signature Sister Clara Marie, S.M.D.
PRINCIPAL

This summary should be mailed to the Principal of the new school after the pupil has been accepted as a regular student. It may NEVER be given to the student, to his parents, or his guardian.

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Saint Alexander Church 000011
310 South Cornell Avenue
Villa Park, Illinois

January 10, 1962

[REDACTED]
Rector
Mater Dolorosa Seminary
Hillside, Illinois

Reverend and dear Father,

William Virtue has asked that he be permitted to take the entrance examination at your Seminary. I am happy to aid his cause by my recommendation. He comes from a family highly respected in our Community. There is no doubt that he will be a credit to your school.

Respectfully submitted,

Daniel J. Murray
Rt. Rev. Msgr. Daniel J. Murray
Pastor

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ORDER OF SERVANTS OF MARY

DIRECTOR OF VOCATIONS

3121 WEST JACKSON BOULEVARD • CHICAGO 12, ILLINOIS

PHONE NEvada 8-5800

TO SERVE MARY IS TO REIGN

SERVITE SEMINARY
HILLSIDE, ILL.

Dear Parents:

Widespread medical opinion is highly in favor of the [REDACTED] Program for the prevention of the crippling disease known as "Polio". Father Provincial and our seminary rectors are most anxious that all seminarians receive the three shots required by the Program. In most cities these can be obtained free of charge through the local health department. In all communities competent medical men can make arrangements for administering the shots at reasonable rates.

We are enclosing this form as part of the medical requirements necessary for admission to our Servite Seminaries. Will you please take the necessary steps to see that your son receives the three required Polio Shots before the actual entrance date assigned by our seminaries. Should you run into difficulties carrying out this requirement, feel free to contact me by letter and we will work out details.

Your signature at the bottom of this form indicates that your boy has already received the three required polio shots, or that we have your written permission to administer whatever shots still required in his case. We are enclosing a self-addressed stamped envelope for your convenience in returning this signed form to us.

Sincerely yours in Mary's Sorrows,

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Certificate of Confirmation

000018



Church of

St. Alexander
Villa Park, Ill.

∴ This is to Certify ∴

That William Joseph Virtue
(BAPTISMAL NAME) (CONFIRMATION NAME) (SURNAME)

Son }
 Daughter } of _____
(FATHER)

and _____
(MOTHER)

was Baptized _____ 19____

at _____
(CHURCH) (CITY) (STATE)

received the Sacrament of Confirmation

on _____
(DAY) (MONTH) (YEAR)

at _____
(CITY) (STATE)

in the Diocese of Joliet

by the Most Rev. Martin D. McNamee, O.D.

the Sponsor being James Ryan

Dated May 5, 1962

Issued by Rt. Rev. Asge. J. Murray

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Saint Alexander Church

300 South Cornell Avenue

Villa Park, Illinois

January 10, 1966

000021

Rev. and dear Father:

I am happy to recommend William Virtue of this parish to the Seminary. As you may know, he is a nephew of Father William Ryan of this diocese. His father is an excellent man, decidedly interested in all church activities. His mother is a polio victim confined to a wheel chair and yet the mother of six children.

William is fine boy and worthy of every consideration. We will be fortunate one day to have him in the diocese, God willing.

Sincerely,

Daniel J. Murray

Rt. Rev. Msgr. Daniel J. Murray

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January 20, 1966

Mr. William Virtue
608 S. Princeton Street
Villa Park, Illinois - 60181

Dear Bill:

I wish to acknowledge the applications you sent. The matriculation fee of \$10.00 should be sent to me, but in the form of a check made out to Lewis College. I will send it to Lewis together with your application. Two copies of your high school transcript of credits are to be sent directly to me right now, and again I will forward these to Lewis with your application. It is your responsibility in June to see to it that two more copies are sent to Lewis after you have graduated. Lewis will not consider your application unless and until these transcripts in duplicate have been received.

In answer to ~~your~~ your third question, it is correct to send the Lewis College application form to me --- everything should be sent to me, and I will take everything for all of the seminarians over to Lewis at once.

With cordial best wishes for a happy and holy New Year, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK: jr

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ST. CHARLES BORROMEO SEMINARY 000025
LOCKPORT, ILLINOIS

Father Roger L. Kaffer
St. Charles Borromeo Seminary
Lockport, Illinois - 60441

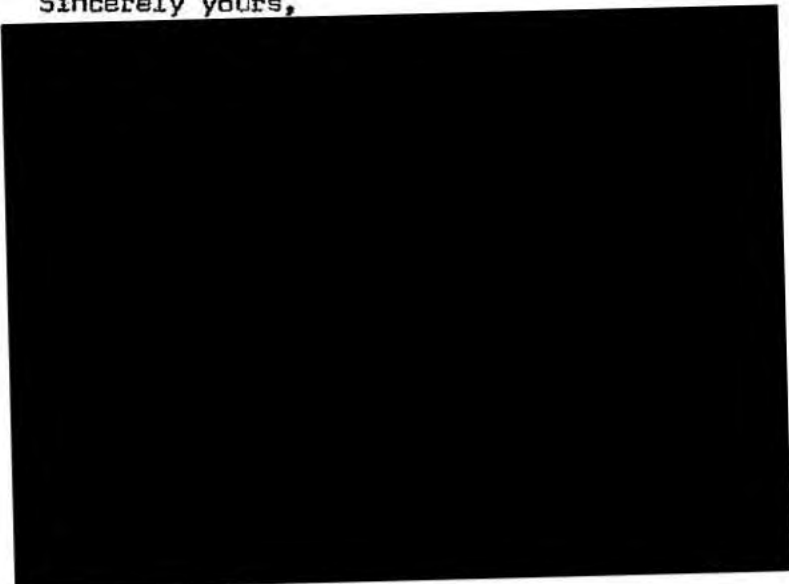
Dear Father Kaffer:

We hereby give our permission for our son to participate in any regular or extra-curricular activities associated with St. Charles Borromeo Seminary or Lewis College, and to use any mode of transportation arranged for these activities.

We also authorize the seminary authorities to proceed with any emergency operation or medical treatment that is judged necessary, in case of accident or sudden illness in the case of our son or ward, WILLIAM D. VIRTUE

With cordial best wishes, we remain,

Sincerely yours,



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February 28, 1966

Rev. Roger Kaffer
St Charles Seminary
Lockport, Ill.

Dear Father Kaffer:

As a parent of one of your next year's freshman in college, I have more than a slight interest in our diocesan seminarians. With my son being at the Servite Seminary at Hillside, I hear considerable "scuttlebut" some of which I pass on to you for whatever you deem worthy of any attention.

I am sure that with the starting of our seminary this past year and with your other duties, you have had more than your share of things to do and I want to say first that it is not my intent to find fault with anyone or the system. My interest is in keeping as many of our minor seminarians as possible enthusiastic about our diocesan priesthood.

What I have heard ^{are} remarks passed in my car as I transport some of the boys about on week ends. As you are undoubtedly aware the Servites are very much awakened by the "fresh air" in the Church and their spirits are running high. Also, they have discovered after sending some of their men to St Louis for the first time last year, that they were lacking last year in preparing these freshman for this new life and as a result have spent considerable time and effort this year with their seniors. Naturally our diocesan boys are aware of all this and wonder who is concerned about them. They seem to feel that everyone just expects them to show up next fall automatically. My passengers last night on the way back to Servite named only seven out of possible (is it 15 to 17) we have that intend to go to St Charles. I know you expect a certain amount of fall outs at various stages, but it would also seem that they have been left to themselves and you know how young boys can be influenced by things that may not be important. They are quite thrilled with the idea of being in the big city of St Louis as a Servite...even though they do not know if the Servites want them and rumor also has it that they can get government loans there to carry them financially if the Servites promise that they will continue on as teachers. Please do not think that the Servites are proselyting, but our boys cannot help but feel their interest.

Another remark they passed was that the only interest they have been shown was to be invited to St Charles several months ago for an orientation and that they didn't hear much except that Latin would continue to be stressed. They had to find their own transportation to Joliet..which broke down on theyway, causing them to arrive late.

Well, Father, that is the jist of the things I hear. Perhaps you know about them or perhaps you do not attach the importance to them that I do. I suppose I should not be overly concerned since my son intends to follow through at St Charles and it may not effect us personally. However, I know a lot of these boys very well and I honestly think they have not had the attention from the diocese that they should to keep their interest high. Maybe before fall comes my son, too, will

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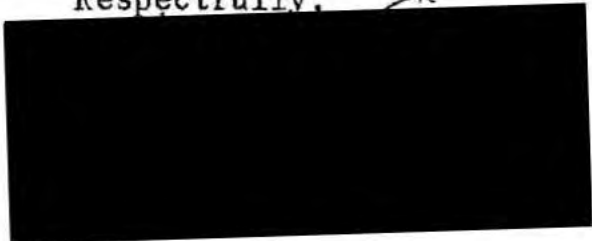
000027

feel differently from all this other exposure. This I would like to avoid and it is for this reason that I pass on these remarks to you. I feel that if my son has a vocation to the priesthood that his temperament lends itself more to the diocesan life than that of an order. Please don't get the idea that I think we have to pamper our diocesan seminarians, but I do think they need a little esprit de corps and attention.

Wouldn't Easter Vacation be a good time to have them down and start arousing the spirits? Does St Charles have a periodic news letter or something in the meantime that would make these boys feel that they are a part of something other than the Servite order or a lay university?

Please accept these comments in the spirit in which they are given---a sincere interest in our diocesan clergy.

Respectfully,



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March 9, 1966

Dear [REDACTED]

Thank you for your letter of February 28. I appreciate your interest and am passing it along to the vocational director. Our two deans went to Servite with our team, during the past week, for a basketball game. The Servites were here for a basketball game some weeks back. I was disappointed that the Joliet seniors didn't come with them.

Please continue to pray for all at the seminary and be assured of our continuing prayers for you and your intentions.

With cordial best wishes, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

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April 14, 1966


Dear :

The Lewis College Admissions Committee is happy to grant you admission to the College for the semester as stated in your application form.

You have been admitted in good standing as a Seminarian in the Freshman Class.

Information about Orientation and Registration will be sent to you before the semester of your admission by the Seminary Office.

Any questions that you might have concerning your program of studies or finances or housing should all be directed to the Rector of the Seminary.

The Admissions Committee wishes you every success in your work at Lewis College.

Sincerely,

Brother Jude Aloysius, F.S.C.
Director of Admissions

BJA/ag

cc Director of Counseling
✓ Father Kaffer
Dean of Students

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April 25, 1966.

Dear [REDACTED]

[REDACTED] by this time you have received notification from Lewis College of your academic acceptance there. At this time, it gives me great pleasure to welcome you aboard the S.S. Charles Borromeo. I think we're really going places in the years ahead, and we will be very happy to have you going with us. As you have heard before, and as you will hear many, many times in the future, the theme of St. Charles Borromeo Seminary is that enunciated by Christ when He said: "The Son of Man has not come to be served but to serve and to give His Life as a ransom for many". This is the spirit that our seminarians really have captured. I am sure it is a spirit that you already have and will continue to develop as time goes on. In this spirit of service I wish to assure you of my eagerness to be of assistance to you in any at any time that I can, both now and in the future.

May your spiritual, intellectual, supernatural and human development all continue apace at St. Charles Borromeo Seminary.

Please give my very best to your family and assure them of my prayers, as I ask for theirs. Likewise to you do I pledge and plea mutual prayers.

With cordial personal regards, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

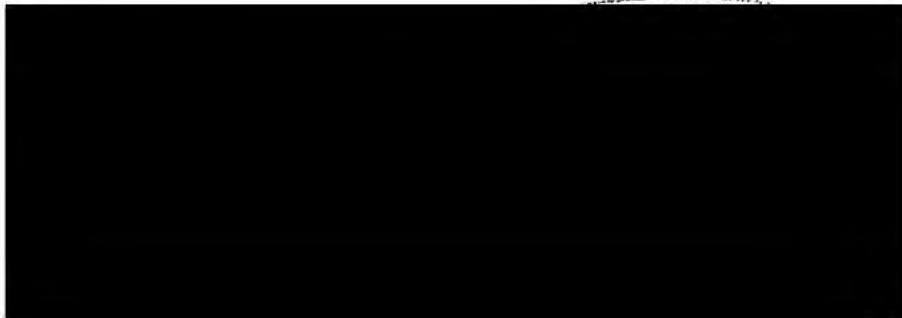
RLK: jr

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5/9/66

•
St. Charles Borromeo Seminary
Lockport, Illinois
Rev. Roger L. Kaffer, Rector



JPMcK/jg

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TWA
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5 July 1966

000038

Dear Fr. Kaffer,

In consideration of the many letters you have written to me I feel obligated to make a response. Perhaps your patient interest has aroused me from my persistent impoliteness.

My summer is being well spent. The weekday being a workday, weekends become my wend-days; days of social and cultural prusuit. I have availed myself of Chicago's possibilities for aesthetic and intellectual progress and have attempted to secure poise among teenage peers--with whom I am not accoustomed to being. My job is rather uninspiring but tolerable. Of the time allotted me I devote a good portion toward academic followings. (I am currently reading Richard Wright, Jean Genet, Claude Mauriac, Alan Watts, Walter Gropius, Aldous Huxley, Timothy Leary, Charles Jeaneret (Le Corbusier) and the four writers of the New Testament and their predecessors in the Old). Unfortunately personal creativity has suffered from a lack of attention; particularly in regards to writing. However, in the artistic field I am making some progress by developing a new calligraphic alphabet.

Looking forward to a new year and thanking you once again for your interest, I remain yours most

Sincerely,



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Virtue

July 11, 1966

Dear Bill:

I was pleased to receive your letter of July 5. Thank you for the photographs. It sounds like yhou are spending the summer profitably. Get some exercise and relaxation together with your reading and cultural pursuits. I hope to call on your family sometime before the end of the summer.

Anytime that I can help you in any way, just let me know.

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

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

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ST. CHARLES BORROMEO SEMINARY

000040

TELEPHONE 815 - 838-8100
LOCKPORT, ILLINOIS 60441

August 8, 1966

WILLIAM VIRTUE

Dear Bill:

Enclosed you will find:

1. your fall schedule;
2. a schedule of all freshmen classes;
3. a self-addressed envelope in which to return your fall schedule to the seminary.

Be sure to see to it that you have no classes during the 9th period. Be sure, also, that you do not have two classes at the same time. If you do, put yourself in a different section so that this conflict is averted. Any additions, changes or corrections should be made on the upper card. Then re-copy your entire schedule on the lower card. Be sure, also, to fill out the information indicated for the public relations office on the back of the card. The entire double card must be returned to the seminary no later than August 20.

You may take Latin or a modern language of your choice, Bill.

With cordial personal regards to your family and with a plea and a promise of mutual prayers, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector



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M E M O

DATE: October 24, 1966

WILLIAM VIRTUE is taking Greek.

RLK

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M E M O
HOME VISIT

DATE: August 15, 1966

It was the second time I had called on the Virtues. Again, Bill's parents were not home. Bill was just getting ready to go to evening Mass with [REDACTED]. His aunt was staying with the family while the folks were getting a bit of a vacation. Bill was pleasant enough, though a bit in a hurry to get to church. The family lives in an average older house. He seems to be a good candidate.

RLK

DATE: December 8, 1966

BILL WAS TALKING IN THE MUSIC ROOM AT 2:20 A.M. ON THE ABOVE DATE. I SPOKE WITH HIM, TOLD HIM I WAS DISAPPOINTED IN HIM, AND SENT HIM TO SEE FATHER [REDACTED], WHOM I DID NOT CONTACT BEFOREHAND, FOR WHATEVER DISCIPLINARY ACTION HE SHOULD DEEM PROPER.

Bill took it much better than I thought he would. He told me he feels that there is within him a long standing and consistent inclination to do the unconventional thing and he feels this is part of his personality and something he should not stifle, or he would be destroying himself. He attributes it to creativity that is a special gift of his, most probably. I observed that it could be creativity and it could be immaturity and self-will. We discussed psychological testing and the help it could be. Bill very much would like some psychological testing and counselling. He suggested it a year or so ago and his father became very upset. I suggested that this might be done through Maryknoll. I told him I would make arrangements for it and I would like to have the results sent to us also, in order that we might help too, but of course we would need his permission for this. He made no comment on this particular point. I told him I would contact Father Quinn Weitzel to see if he might have this testing over the Christmas vacation. Bill still impresses me as being very emotional and very confused. It is my opinion that he does need some professional help or counselling, probably.

RLK

HE SLEPT THROUGH MASS ON SATURDAY, MARCH 11, AS WAS DISCOVERED BY A "SPOT CHECK" BY FATHER [REDACTED]

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M E M O

DATE: March 14, 1967

RE: William Virtue, Seminarian

I gave permission for Bill Virtue to drop Greek, at his request, on March 10, 1967. Brother George had no objection, but wanted it cleared through me.

RLK

R. Z. K.

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ST. CHARLES BORROMEO SEMINARY

000050

LOCKPORT, ILLINOIS

June 2, 1967

Local Board No. #121
Selective Service System

RELATIVE TO: Virtue, William Dennis

U.S. Post office Building
Wheaton, Illinois- 60187

Gentlemen:

I do hereby certify that WILLIAM DENNIS VIRTUE is currently enrolled in this recognized divinity school and is preparing for the Roman Catholic Priesthood under the auspices of the Roman Catholic Diocese of Joliet and of the Christian Brothers, Lewis College, Lockport, Illinois.

William Virtue is likewise pursuing in a satisfactory manner a full-time course of instruction leading to entrance into a recognized theological school.

In view of these facts, I do hereby request that our student, William Virtue be classified "IV-D", as provided by the Selective Service Act, and as interpreted by Selective Service Regulations (Section 1623.43 (a) (4)).

Thanking you for your consideration, I am

Sincerely yours,

Reverend Paul D. Pusateri
Dean of Students

PDP:jr

000051

DATE: June 3, 1967

Bill came and we had a marvelous talk for an hour and twenty minutes. He impressed me very much and very favorably. He has great potential for being a holy man and a creativity that would augur well. He will probably always be a thorn in some people's side, because he will not conform to a pattern, but will be unique. However, if he develops properly and is guided he has much to offer. Our very long conversation would boil down to his zeal in going to help bandage wounds from fights of people in flop houses on skid row, which apparently he has done frequently, to his concern about embracing the Evangelical Councils rather literally and practically, and to his success in encountering, countering, and conquering a visiting 45-year old scientist from New York, with whom he got into quite a discussion. I told Bill that in my opinion and that of the faculty, he is one of the most improved in the seminary. Specifically, we gave him the job as informarian because we thought he was selfish and self-centered, and he seemed to be much more blatant in his disregard for rules, which are a matter of obedience. He has not been picked up so often lately. I also cautioned him to keep thinking intellectually as he is doing, but also to be aware what first I called emotionalism (and he thought of tantrums, etc.) and which I then modified to "feeling", which he seemed to understand.

He has developed close friendships with [REDACTED]

[REDACTED] These certainly are fine men. It is gratifying that Bill has been associating with them. He was quite negative and critical in the typical fashion of those who had come from Hillside. This certainly seems to be gone. He also mentioned his very close association with Mr. Thobe. Bill refuses to care about being accused of currying favor with professors. He thinks there is so much he can learn from them by volunteering in class and talking with them after class. He apparently has a very close friendship with Mr. Thobe which he will not abandon for the disregard that the students may have. In this, he is maturely sensible.

RLK

FACULTY MEETING NOTES: June 2, 1967

improved greatly.

FACULTY MEETING NOTES: May 5, 1967:

DROPPED GREEK CLASS BEFORE THE PLAY. HE REALIZED HE WAS FALLING BEHIND. (F) I WOULD TAG HIM AS UNRELIABLE. (B) VERY EASILY LIVES ON EMOTIONAL RATHER THAN REASONABLE LEVEL. (P) CREATURE OF FEELING -- HE ADMITS THIS. I THINK HE IS IMPROVING. HE IS SUDDENLY AN "IN" PERSON, "DISCOVERED" PERHAPS THROUGH THE PLAY. HAS IMPROVED IN SELF-CENTER GREATLY. IMPROVING IN GENEROSITY, IN MY OPINION.

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July 10, 1967

Father,

Sunday's sermon was preached on prudence and the priest reminded me of you and the letter I planned to write you. About a week ago [REDACTED] and I toured down to CBS and saw some of the priests. The Oblates were full of plans and problems regarding their new home. We met one of the new seminary appointees. Fr. said you were out for the morning so we missed you.

This has been so far an educational and enjoyable summer. Frequently enough I see some of the guys from school; [REDACTED] was up here for a week and stayed at our house, [REDACTED] and [REDACTED]. Every now and then I get together with [REDACTED]. The seminarian picnic was well represented by the senior class — every one except [REDACTED] (too far to come). It was like a reunion. Other than their class I didn't run into any other guys. I mentioned an educational part of the summer. Well, that is my job. [REDACTED], and myself work at Elmhurst hospital as orderlys. They paid us to take a three week training course and then graduated us to work on the wards. Mine is a medical floor. Most of our patients are diabetics, ulcers and terminal cancer victims. Sometimes the work is frustrating and even nerve-racking and sometimes it is fruitful and rewarding but it is always self-revealing and helpful to others.

I hope that you are in the midst of a profitable summer. Say hello to Fr. Frederick for me. I would ask one favor of you. I want to write Fr. Pusatari in Florence but do not have his address. Could you inscribe it on a postcard and send it to me. I would be very thankful.

sincerely yours,



Taken
 care
 of
 [initials]

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35th Day of the Year of Faith
August 2, 1967

Mr. William Virtue
608 St. Princeton Avenue
Villa Park, Illinois - 60181

Dear Bill:

Please excuse this tardy reply to your letter of July 10, which I was very happy to receive. I knew that Miss Reedy had sent you Father Pusateri's address, which you wanted right away, so I did not hasten to send a letter in reply. It is gratifying to know that you are getting so much out of your summer and giving so much to other people. Keep up the good work!

Things at St. Charles Borromeo should be extraordinarily good next year. I am truly looking forward to the best year yet. Anytime I can help you in any way, Bill, just let me know. Be assured of my continuing prayers for you and your family, and please pray for me and my intentions and work. This letter may actually get to you after I have called on you, but if it doesn't, I hope that I'll be there soon.

With cordial best wishes, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

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HOME VISIT

WILLIAM VIRTUE

August 11, 1967

Bill's aprents are most grateful to us. I told them that I had told Bill I think he is the most improved seminarian I think we've had. They see a vast improvement in him over last year. He loves working at the hospital, as he has been doing this summer. I met Bill's younger brother, Pat, who had a total surprise, for he is fair and light, well built, and an avid athlete. Apparently he is simply night and day as far as Bill and he are concerned. The Virtues are fine people, devout and sensible.

RLK

December, 1967:

Excused himself from Community Mass to go to Friendship House Weekend. Rather sleezy regarding why permission was not asked ahead of time.

RLK

DATE: March 1968

Bill had asked permission to take dancing lessons (apparently something like ballet). I consulted, as I told him I would. Actually, I consulted [REDACTED] Both thought the whole idea was crazy. I relayed this, without mentioning my consultants, to Bill. He could not see why it would be said that his request itself could put him at a disadvantage with both faculty and fellow seminarians. Tactfully, I had to point out that if he were interested in ballroom dancing, people might truly and reasonably wonder why such a subterfuge for boy-girl relationship opportunities. If he is interested in other types of dancing, at least he opens the way to some suspicion of unhealthy male relationships, human society and suspicison being what they are today. Further, I pointed out the very fact of a seminarian having become something of a professional dancer would be enough to make a pastor leery of wanting such a person whom he would consider a kook, and so it would be a matter of prudence. While discussin this, I casually mentioned that I had consulted rather extensively on the magazine article: "Dial Two" that he had written. I told him it seemed to have little literary value, and if there was a message, it didn't have to be couched in the example and terminology it was. Those consulted unanimously thought this article was improper not only in a Catholic Seminary journal but in any Catholic college paper. Bill reacted to all this as he usually does by being a little bit uncomprehending, and saying he would have to think all these things out. However, he seemed grateful. I told him I was pleased with his progress, but that I thought he had had something of a slump this year in his thinking.

RLK

Redacted February 2014

Released April 2014

000055

ST. CHARLES BORROMEO SEMINARY

TELEPHONE 815 - 838-8100
LOCKPORT, ILLINOIS 60441

September 5, 1967

St. Alexander - Villa Park

Reverend and dear Father:

Would you be kind enough to fill out the following summer report on your parishioner WILLIAM VIRTUE, who is attending St. Charles Borromeo Seminary, and return it to me by September 15.

- 1) Did this seminarian call on you during the summer and offer his services?

He offered to serve Mass a few times. Period.

- 2) Did he attend Mass and Communion: (Please encircle) Daily . Frequently Occasionally
Seldom Never?

- 3) Was he seen in Church for visits (Please encircle): Daily Frequently
Occasionally Seldom Never?

Visits in daytime impossible.

- 4) Please comment on his dress, conduct, and companionship during the summer.

Saw little of him.



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-2-


- 5) Family Background -- Please indicate any family background or problems we should be aware of in dealing with the seminarian.

Don't know then.

- 6) At his present pace of development, would you be willing to have this young man as your assistant after ordination? (If not, why not?)

Hardly; I've never around - a future and chronic absentee?

- 7) Please note any other observations or recommendations you would like to make concerning the above-named seminarian or our handling of him here at the seminary. We welcome your suggestions, recommendations, and constructive criticisms. If there is a particular type of seminary job assignment that would be helpful to him, please indicate.


(Signature of (Pastor --- Assistant))

Date *Sept 7, 1967*

We are counting on your prayers. Please feel welcome to visit your parishioner and all of us at S.C.B.S. anytime. A visit from you would mean a lot to him and to us.

With cordial best wishes, and sincere thanks, I remain,

Gratefully yours in Christ,

Roger L. Kaffer

Father Roger L. Kaffer
Rector

Redacted February 2014
TMJA
Released April 2014

000062

April 8, 1968

[REDACTED]
Dear [REDACTED]:

Thank you for your letter of March 29. I was pleased with the way Bill reacted to the penalty given. Because of his sincerity, I think there is good hope for continued growth. Be assured of my continuing prayers for you and your family, and please pray for me and my work. I am very sorry that I missed you.

With cordial best wishes, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

Redacted February 2014
TMJA
Released April 2014

000064

271st Day of the Year of Faith
Annunciation, March 25, 1968

[REDACTED]

Dear [REDACTED]:

It is with concern and regret that I advise you Bill has been placed on disciplinary probation. I told you last summer that in my opinion Bill made more progress last year than any other seminarian. This year, I think he has done some backsliding, but rather in the area of poor judgment and fuzzy thinking than malice, in my opinion. It seems to be a growing pattern of doing pretty much as he pleases regardless of his responsibilities, as was evidenced recently by his failure to be back on time at the free weekend. Last Saturday night, Bill and four others took it upon themselves to stay out all night. It is only because his past record has been generally satisfactory and his potential is great that we have decided on probation instead of dismissal, after consultation with the faculty and consideration of all the circumstances. The terms of this probation are that he is grounded for the rest of this semester, with the exception of Easter Vacation and the Mother's Day weekend. He may neither leave campus nor invite or entertain anyone here without explicit (not presumed) permission of Father Pusateri, or in his absence, of myself. Such permission would be given only for an extraordinary reason. Of course, failure to observe any of these terms would render Bill liable to immediate dismissal. I trust he will both observe and profit from this probationary period. The way he responds to it will mean a great deal to us, to him and to you, I am sure.

It is not pleasant for me to write a letter such as this, nor for you to receive it, I know. However, I have promised you that I would keep you posted and would work together with you. I will be glad to discuss this with you at any mutually convenient opportunity. Both Father Pusateri and I have discussed it with Bill, as I am sure you will, too. Be assured of my continuing prayers for Bill and for all of your family, and please pray for all of us, that the expenditure of our lives and efforts, gladly made, may prove very fruitful in the lives of these young men as they strive for Christian maturity and priestly responsibility and holiness.

With cordial best wishes, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

Redacted February 2014
TMJA
Released April 2014

000065

CHARACTER REPORT

NAME WILLIAM VIRTUE
DATE May, 1968
CLASS Sophomore
DIOCESE Joliet

Non-Existent Low Average High Excessive

INTELLECTUAL ABILITY		
INTELLECTUAL APPLICATION		overachieves
FIDELITY TO RELIGIOUS DUTIES		pietistic
FIDELITY TO ASSIGNED JOBS		neglect of assigned job (winked)
GENEROSITY IN VOLUNTEERING		selfish chump
CONSIDERATION FOR OTHERS		neglects own responsibilities
HUMILITY		lacks self-confidence
ABILITY TO ACCEPT CORRECTION		unforgiving
CAN LIVE WITHIN LIMITATIONS		phlegmatic
EMOTIONAL CONTROL		inhibited
PRUDENT JUDGMENT		
LEADERSHIP AND INITIATIVE		follower presumptuous
SOCIABILITY		bold
PUNCTUALITY		
VIRILITY		
PERSONAL APPEARANCE		fastidious
ROOM		
HEALTH		
ATTITUDE		bitter obsequious ?

COMMENTS:

Tough year for Bill. His graduates were totally
amoral.

Vote 2 affirmations
1 "negative
1 with reservation
obtain

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000068

CHARACTER REPORT

NAME WILLIAM VIRTUE
 DATE May, 1968
 CLASS Sophomore
 DIOCESE Joliet

Non-Existent Low Average High Excessive

INTELLECTUAL ABILITY	/	/	X	/	/	
INTELLECTUAL APPLICATION	/	/	/	/	/	overachieves
FIDELITY TO RELIGIOUS DUTIES	/	/	/	/	/	pietistic
FIDELITY TO ASSIGNED JOBS	/	X	/	/	/	
GENEROSITY IN VOLUNTEERING	/	/	/	/	/	selfish chump
CONSIDERATION FOR OTHERS	/	/	/	/	/	neglects own responsibilities
HUMILITY	/	/	/	/	/	lacks self-confidence
ABILITY TO ACCEPT CORRECTION	/	/	X	/	/	
CAN LIVE WITHIN LIMITATIONS	/	/	/	/	/	phlegmatic
EMOTIONAL CONTROL	/	/	/	/	/	inhibited
CAUTELOUS JUDGMENT	/	/	/	/	/	
LEADERSHIP AND INITIATIVE	/	/	/	/	/	follower presumptuous
SOCIABILITY	/	/	/	/	/	bold
PUNCTUALITY	/	/	/	/	/	
VIRILITY	/	/	/	/	/	
PERSONAL APPEARANCE	/	/	/	/	/	fastidious
ROOM	/	/	/	/	/	
HEALTH	/	/	/	/	/	
ATTITUDE	/	/	/	/	/	bitter obsequious

COMMENTS:

How about a line + boxes For "GROWTH" (or "SELF KNOWLEDGE")
 I Feel that I am always coming to a greater
 Self-knowledge and thus enabled to become more mature.

Redacted February 2014

TMJA

Released April 2014

000067

May 18, 1968

Very Reverend Roger L. Keffer, Rector
St. Charles Borromeo Seminary
Lockport, Illinois. 60441

Dear Fr. Keffer,

I am writing this letter in response to a recently recieved letter from the Chancery Office of the Diocese of Joliet advising my classmates and I to apply in writing for any personal reconsideration of our choice of seminaries for the last two years of college.

I have included in this letter the factual pros and cons for my attending Lewis College for the next two years rather than Immaculate Conception Seminary in Missouri. If it is impossible for me to go to Lewis, then my second choice is Quincey College and its affiliated seminary run by the Franciscans. Why Quincey? Because it is a better college than Conception seminary, it has a four hour system thus facilitating transfer from Lewis, it is in the state of Illinois and therefore making my \$1,100 dollar grant available. The state has given me this grant in recognition of my financial need. I am asking you to make the same consideration that the state has made.

I have many personal reasons for wishing to remain at Lewis that you, doubtless, will never know. Among them is the sustained mutual friendship I have entered into with many of my professors. Such relationships provide an excellent environment for learning. I feel that one should be true to oneself and, ultimately, all that I have to offer the people of this diocese is myself: hopefully a man mature in Christ. I have prayed and sought advice concerning my request to remain at Lewis and St. Charles. I best know myself.

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 Released April 2014

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000068

My remarks on the following pages about the situation at Conception are the result of an hour long conference with the academic dean of Conception seminary. Before I begin my factual statement, let me quote from the introduction by Bishop Carter to "The Decree On Priestly Formation" in the Documents of Vatican II:

In its spirit (the document's), bishops, seminary staffs, diocesan priests, and religious priests — all who have a part to play in discerning and developing vocations — but most of all the seminarians themselves must use their ingenuity and will and must respond to the grace of Christ to work out the solution.

* * *

The following is a list of factual pros in favour of my returning to Lewis college in preference to Conception seminary. Let me first quote from "The Decree On Priestly Formation:"

Before seminarians take up those sacred studies which are properly ecclesiastical, they should be equipped with the humanistic and scientific training which in their own countries enables young people to undertake higher studies.

Let me add that I could never compete in graduate school in either Philosophy or English with the apparent preparation at Conception.

1. Academic pros —> Lewis: I am a serious Philosophy major. (and College St. Francis, Joliet) At Lewis I have six professors available. Also available is the CSF faculty. There is a variety of courses here essential for surviving in graduate school. I have entered the National Honors Society in Philosophy here. I have been flattered by the Philosophy department at Lewis by an invitation to be a part-time assistant teacher in Philosophy. This job probably will pay. It is an education experience I would like.
- Academic contra Conception: I have finished my Philosophy major's requirements according to them. * There are only two Philosophy teachers — is this preparation for higher studies? I would lose my entrance into the National Honors society — there is no chapter there.

000069

Academic pros → Lewis: I am attempting a major in English. ^{apart at}
English There are nine professors at Lewis plus CSF.
This would prepare me for graduate school in Eng.
I have been invited as an associate member in
National Honors Society in English here.

Academic contra Conception: The academic dean at Conception told me that
English his courses were inadequate for my needs.
There are only two professors of English.
I could not be in Nat'l. Eng. Honors society.

Academic pros → Lewis: My spiritual director has told me that it would
Art be good for me as an individual to take some
art courses.
There is an entire art department at CSF.
I should be allowed to express my talent while
there is an opportunity.

Academic contra Conception: there is only one general art course there.

- ** Conclusion concerning academic advantage of a college such as Lewis or Quincey: If the present juniors have been allowed to remain at Lewis because of their academic involvement, it has certainly been demonstrated that a regular liberal arts college would serve my educational needs better and that my relationship with Lewis is strikingly involved and beneficial.

My parents cannot afford to pay for my education and my summer job
is inadequate. We depend upon the \$1,100 grant just to cover tuition.
If I attend Lewis I will receive the grant, even if I go to Quincey I
will lose some of the grant.

Financial pros Lewis: I will receive a Illinois State Grant, amount
\$1,100 for my tuition.
If I teach I may make an extra \$50.00.
There is no transportation fee from my house
to Joliet - Lewis and St. Charles.

Financial contra Conception: I will lose the Illinois grant.
I will have to take loans.
There will be transportation difficulties
and fees in reaching an obscure town in Missouri.

- **Conclusion re finance: Lewis is best, Quincey second, Conception a loss.

Spiritual pro Lewis: my spiritual director is here. I have searched long
for the right person. We have just begun an excellent
relationship. Is it right to separate us?

social pro Lewis: If I stayed at Lewis my sophomore classmates would
possibly resent it. But I think they would all agree
that technically I am more involved here than they.
They would understand. If I stayed at St. Charles I
would be the only junior next year. This would not
isolate me as most of my closest friends are in the
future senior class. Also, in my senior year I would
have my social ties and classmates at Lewis.

000070

If it is impossible for me to remain at St. Charles next year, then there is the possibility of a leave of absence in order to stay at Lewis. This would mean my leaving the seminary community: I do not want this.

I believe that most of my classmates depend upon the State grant. If the seminary board has absolutely ruled out Miles Seminary in the archdiocese, then it is only fair to consider offering us the choice of the only other accredited college-seminary in Illinois: Quincey College.

I have tried to be honest and to the point. I sincerely feel that I have some rights and proficiency and responsibility in determining the quality of my education. I do not consider location and quality of schools of primary importance. I can grow as a man in Christ anywhere and my yoga will provide me with some of the necessary natural ascetic formation. I recognize the essential need in the priesthood is for holiness. But I also resent having no hand in my own intellectual opportunities. There is a serious anti-intellectualism in much of our clergy — something which we cannot afford in this sophisticated suburban diocese. We must, if it is in accord with our individual personalities, be allowed to pursue proper educational opening-up. Even though I feel that my personal interests in art, etc., have been stifled by the restrictions related to being a seminarian, I have never put them before my vocation. Sometimes, however, it is essential not to allow others to destroy one's individual personality. Contrary to popular opinion, it is possible to integrate creativity and the priesthood. My spiritual director and I have spoken at great length concerning this. This letter is an assertion seeking to preserve my intelligence and God-given creativity. If I am not allowed to develop both I will be less a man. Grace builds on Nature.

Thankyou, yours,
William Virtue

Redacted February 2014
TMJA
Released April 2014

000071

June 7, 1968

Dear [REDACTED]:

I am happy to tell you I lifted both the probationary status and the grounding of your son before the end of the school year. He accepted this penalty with good grace, and, I trust, profited from it in every way. Be assured of my continuing prayers for him, and for all of your family.

With cordial best wishes, I remain,

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

Redacted February 2014
TMJA
Released April 2014

000078

April 1, 1969

Very Rev. Lucan Freppert, OFM
Rector,
Our Lady of Angels Seminary
1901 N. 18th Street
Quincy, Illinois 62301

Dear Father Lucan:

Thank you for the mid-term reports for our Joliet seminarians. Do I interpret the "U" in a Chorus for Bill Virtue as meaning unsatisfactory? If so, we would appreciate knowing why he is not doing satisfactory work in Chorus.

With cordial personal regards, I remain,

Sincerely, in Christ,

Father Roger L. Kaffer
Rector

RLK:jr

Redacted February 2014
TMJA
Released April 2014

OUR LADY OF ANGELS
1901 NORTH 18th STREET



FRANCISCAN SEMINARY
QUINCY, ILLINOIS 62301

000079

April 3, 1969

Fr. Roger L. Kaffer
Rector
St. Charles Borromeo Seminary
Rockport, Illinois 60441

Dear Father Kaffer:

Just a short note to explain the "u" (Unsatisfactory) on Bill Virtue's grade report.

A "U" is given for excessive absences (2 or more per quarter). Chorus is what we used to call Choir Practice. And the same problems exist today that we used to have - getting people to come.

It's not much of a sanction, but at least a U appears on the grade report.

Sincerely yours,

Fr. Lucan Freppert, OFM.

Fr. Lucan Freppert, O.F.M.
Rector

FLF /lg

Redacted February 2014
 TMJA
 Released April 2014

OUR LADY OF ANGELS
 1901 NORTH 18th STREET



FRANCISCAN SEMINARY
 QUINCY, ILLINOIS 62301

000081

May 28, 1969

Rev. Roger L. Kaffer
 Rector
 St. Charles Borromeo Seminary
 Route 53 and Airport Road
 Lockport, Illinois 60441

Dear Fr. Kaffer:

I wish to report on the three Joliet diocese seminarians who were with us this year. In general I must say that these three men were valuable in their contribution to our Seminary life and we are very grateful for their presence here. Following are some remarks that were made in a discussion by the Seminary Staff about the Joliet seminarians:

1) [REDACTED]: Excellent character, a real gentleman in all ways. This man has great potential. He has all the qualities to be expected of a priest. It can all be summed up in the remark that "I wish we had a few like him".

2) [REDACTED]: This man has really set an example around here of a spirit of prayer. He has put us religious to shame. He is not an outstanding student, somewhat below average, but we think he will be able to make it through theology. He should be a good solid priest and a real asset to the diocese.

3) [REDACTED]: In a way, Virtue is a real wild character. He was counselled about his scattered interests. Banks too much on his broad general knowledge. I think he will have to be guided and directed. He could be great or he could get "way out". He was elected by the Seminarians to represent them on the Student Council, so he evidently enjoys their respect and confidence. This is a man who has great potential, but we don't think he is as solid a personality as [REDACTED]. In a sense we are still waiting to see which way he develops.

Sincerely yours,

Fr. Lucan Freppert, OFM
 Fr. Lucan Freppert, O.F.M.
 Rector

LF/dn

August 12, 1969

Fr. Kaffer,

Thankyou for your invitation to spend an evening with the bishop and seminarians. I will be present. I think the diner and Mass are an excellent opportunity for communication and simply getting to know eachother.

Fr. Pusateri says Sunday mass at our parish and I therefore have the opportunity to see and talk with him weekly. I hope your summer has been enjoyable and profitable. Mine has been more educational than pleasurable. I took an 8 credit hour summer course to finish my French requirement and I worked full time in an Emergency Room. Both experiences were worth the effort.

I am looking forward to returning to Quincy, which has proved to be a most rewarding school. Their phil. department far exceeded my expectations and their fine arts depts. are also acceptable. My year there was very good in almost all aspects. I acted in two plays, worked on an Art dept. "Happening", represented the seminary on the college student senate, and took some interesting courses. The professors are very friendly and encouraging. Next semester my academic schedule is projected as follows: Medieval Phil., Contemp. Phil., Greek, Theo., Ceramics, and Creative Writing. I am taking the Greek with requirements for St. Meinrad's Theologate in mind.

Looking forward to seeing you Friday, August 22,

Sincerely,

Bill Virtue

Redacted February 2014
TMJA
Released April 2014

000084

January 25, 1970

Fr. Ryan,

Thankyou for your letter concerning the possibility of enrollment at De Andreis Seminary. Does the already small enrollment of this seminary indicate that it too might follow the trend towards merger with the growing Theological centers, e.g., St. Meinrad or Catholic Theological Union? If there is the possibility that it should close and merge, it would be unfortunate to have initiated a program there. Personally, I must think twice before committing my approval to this risk. Also, no matter how qualified the faculty at De Andreis is, their small number and the correspondingly small size of the student body (38 acc. to CARA report) is not favorable to a stimulating and diversified education.

In conclusion, if De Andreis were offered as a possible Theologate for my own studies, I would decline. The primary function of my education is academic; the secondary aim is apostolic. Although De Andreis would make it possible to do apostolic work in our Diocese, it would not satisfy my educational aspirations. I have answered your letter in terms of my personal needs because they are the most valid basis for my opinion. Other seminarians have other needs and talents.

Thankyou for asking my opinion,



William Virtue

JAN 29 1970

000085

Feb. 10, 1970

Fr. Ryan,

Continued reflection on the possibility of studying Theology at De Andreis has led me to conclude favorably. If it were offered as an option, I would probably prefer that our bishop send me there. From my present point of view and the available information, its advantages outweigh any disadvantages. I realize that I am changing the opinion of De Andreis which I expressed in my last letter to you (Jan. 25). However, I think that I should tell you how I feel.

Thankyou for your patience,

Will Virtue

Will Virtue
Our Lady of Angels
Quincy, Ill.

FEB 11 1970

Kind of a switch - isn't it?

Redacted February 2014
TMJA
Released April 2014

DLR

000086

Feb. 10, 1970

Fr. Ryan,

Continued reflection on the possibility of studying Theology at De Anson has led me to conclude favorably. If it were offered as an option, I would probably prefer that our bishop send me there. From my present point of view and the available information, its advantages outweigh any disadvantages. I realize that I am changing the opinion of De Anson which I expressed in my last letter to you (Jan. 1970). However, I think that I should tell you how I feel.

Thankyou for your patience,

*Will Virtue*Will Virtue

Our Lady of Angels
Quincy, Ill.

FEB 11 1970

Redacted February 2014

TMJA
Released April 2014

ST. CHARLES BORROMEO SEMINARY

000087

TELEPHONE 815 - 838-8100
LOCKPORT, ILLINOIS 60441

March 11, 1970

Mr. William Virtue
Our Lady of the Angels Seminary
1901 N. 18th St.
Quincy, Illinois

Dear Bill:

Bishop Blanchette has received enthusiastic recommendations from both the Seminary Board and the Fourth Year Collegians that De Andreis Seminary be made available to our seminarians. The members of the Seminary Board, noting the enthusiasm of the seminarians who would be most directly involved as being in the first group to attend, recommends that we try DeAndreis and further, since there are so few in next year's First Theology Class for the Diocese, urges that all should go there, a recommendation with which the Bishop concurs. The Vincentians, of course, are known for their tradition of preparing young men for the priesthood.

In view of the above, Bishop Blanchette has asked me to advise you that he assigns you to De Andreis Seminary to pursue your theological studies. We explicitly asked about possibly closing, Bill, and Father Gaydos foresees no such probability.

I am sending a copy of this letter to Father Francis Gaydos, C.M., Rector, and am confident you will be receiving from him soon all necessary information and forms regarding application (which must be made before June 15). I shall send directly to Father Gaydos from our files copies of the required baptismal, confirmation and parents' marriage certificates, and also the required letter of assignment by the Diocese in the name of the Bishop.

Finally, I apologize for the mimeo format of the bulk of this letter, but it makes possible earlier mailing and earlier notification, which I'm sure you prefer.

With a plea and a promise of continued mutual prayers, I remain

Sincerely yours in Christ,

Father Roger L. Kaffer
Rector

RLK

cc Very Rev. Francis Gaydos, C.M.



Redacted February 2014
TMJA
Released April 2014

000088

M E M O

DATE: May 21, 1970

RE: William Virtue, Seminarian

On May 20, Bill came to tell me he really thinks he prefers to go to Denver but sent his second letter out of a sense of obligation. He wants to make known how he really feels so I recommended that he send the letter he had drafted, suggesting he might simply add his willingness to accept the final decision that is made. I am sure he will so accept.

Bill impressed me with his complete sincerity and openness. He really prefers to go to St. Thomas in Denver. I conclude.

RLK

Redacted February 2014

TMJA

Released April 2014

000089

May 28, 1970

Dear Fr. Kaffer:

Enclosed is my letter for the Bishop and the Seminary Board concerning assignment for theology. Thankyou for your advice in this matter. I hope your work at Providence High School will be successfull.


Sincerely,



William Virtue

Redacted February 2014
TMJA
Released April 2014

000090

May 28, 1970


Most Reverend Romeo Blanchette
425 Summit Street
Joliet, Ill. 20435

Your Excellency:

I had always planned on requesting St. Thomas School of Theology in Denver for my four years of theology. I prefer that you send me to St. Thomas should you choose to change my assignment. However, recognizing the value of establishing relations with a local school of theology, I accept my present assignment to De Andreis School of Theology in Lemont. I will do my best at De Andreis, believing that this project is a significant step in the development of a diocesan program of priestly formation.

Your seminarian,

William D. Virtue
William D. Virtue

Redacted February 2014
TMJA
Released April 2014

000091

*Don
Homework!
read before meeting
Rog*



Most Reverend Romeo Blanchette
425 Summit Street
Joliet, Ill. 20435

Your Excellency:

I had always planned on requesting St. Thomas School of Theology in Denver for my four years of theology. I prefer that you send me to St. Thomas should you choose to change my assignment. However, recognizing the value of establishing relations with a local school of theology, I accept my present assignment to De Andreis School of Theology in Lemont. I will do my best at De Andreis, believing that this project is a significant step in the development of a diocesan program of priestly formation.

Your seminarian,

William D. Virtue
William D. Virtue

JUN 5 - 1970

Seminarian

Redacted February 2014
TMJA
Released April 2014

000092



Most Reverend Romeo Blanchette
425 Summit Street
Joliet, Ill. 20435

Your Excellency:

I had always planned on requesting St. Thomas School of Theology in Denver for my four years of theology. I prefer that you send me to St. Thomas should you choose to change my assignment. However, recognizing the value of establishing relations with a local school of theology, I accept my present assignment to De Andreis School of Theology in Lemont. I will do my best at De Andreis, believing that this project is a significant step in the development of a diocesan program of priestly formation.

Your seminarian,

William D. Virtue

William D. Virtue

In M. = De Andreis

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R. Virtue

6/4/70

Mr. Dean. Ketter

I'll present your petition. I don't know whether I acknowledged it or not. There are hectic transition days. In any case, I did receive it. If you wish to come, it'll probably be presented about 3:30 PM or later at Chancery office, on June 16th.


In Christ,

Fr. Ketter

Redacted February 2014
TMJA
Released April 2014

000094

June 23, 1970

Mr. William Virtue


Dear Bill:

Your request for reconsideration of schools of theology was presented to the seminary board at its meeting last week. All things considered, it is still the recommendation of the vast majority of the seminary board members that you pursue your theological studies with most of your classmates at De Andreis School of Theology. Consequently, please continue your registration there, since Bishop Blanchette concurs.

Wishing God's blessings on you and your family, and with cordial personal regards, I remain

Sincerely yours in Christ,

Father Roger L. Kaffer
Secretary, Seminary Board

rlk

000098

Redacted February 2014
TJJA
Released April 2014

PASTOR
REV. WILLIAM D. RYAN

CHURCH OF THE HOLY GHOST...WOOD DALE, ILL.

254 N. WOOD DALE RD. • ZIP CODE 60191 • TELEPHONE (AREA 312) PORTER 6-1196

May 4, 1971

Dear Bishop Blanchette:

I had some sleepless nights the past week or so composing a long, strong letter to you, which I finally decided not to send; you wouldn't have liked it.

Neither do my family and I like what you did to us. I was flabbergasted to learn from other priests Deacon Night at the seminary that you had clipped my nephew from minor orders. Everybody seemed to know it but me. My nephew apparently took it gracefully, but down deep he was hurt and so embarrassed that he didn't mention it to me or his mother and father. (In fact, he begged me not to challenge you on the matter, but I told him I had to especially since it's out in the open and has created gossip).

I feel as a priest of the diocese I should have been consulted beforehand (and his parents should have been talked to first, too). After all, we have a stake in the matter. I hope you're not trying to get back at me this way, bishop, as some of the clerical gossip hints at.

His mother, my sister, [REDACTED]; she naturally lives through her children, and Bill, her oldest, is the apple of her eye; she is deeply hurt by this. His father is a convert to the Church on his own from about the age of 17, a devout Catholic, daily communicant, and is down-right mad at you for your cold-blooded approach.

Every individual, board, or group has to be accountable up and down the line.

I worked hard for years to promote vocations in the diocese; God willing some of the seed will bear fruit (See the attached letter I received from one of our newly-ordained Deacons). But now I wonder if I could lift a finger for that purpose. It seems useless, if the authorities are going to squash all the vocations we get. You and your little seminary-board make all the decisions, but all the priests and people of the diocese have a stake in the training and selection of future priests. We're just supposed to fill the seminary and raise quotas to keep it going, that's all.

I don't think outsiders should run our diocese. They could care less, but I and my nephew and his family care a lot. The Vincentians are only interested in their little "Vincentian Family"; they're looking for wishy-washy yes-men to suit their mode of life. We need leaders. Bill is a perfectly normal young man, well-adjusted, friendly, imaginative, intellectually alert, generous, thoughtful, relates well to people (I've talked to many he worked with at Elmhurst hospital). He likes to get into discussions, challenges teachers, no doubt, etc., but we can hardly hold that against him; in fact, he shows leadership potential, as far as I am concerned. Perhaps one of the reasons we're running into a

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Released April 2014

page two

shortage of vocations is because we're looking for the wrong material; Christ chose more human, more dynamic types, ones not afraid to rock the boat once in a while, such as Paul, Thomas Didymus, Judas, The Sons of Thunder, and Peter (See the attached sermon material that brings my point out forcefully).

I think Bill was just as eligible as his classmates (maybe more so than some of them) to receive orders. He survives seminary confinement and pettiness all this time, with enthusiasm and unwavering, and just as he enters the last lap as it were, you throw a wet towel on him; meanwhile 99% of the young men who began with him have left the seminary. One of his classmates who was given orders just came into the diocese; how well do we know him? Another one came back after a year's absence because he wasn't sure of himself. I simply don't understand. I certainly don't think that's a way to promote vocations. The Vincentian rector tells him just before Easter that they have gotten to know him a lot better meanwhile and would have given him a different recommendation; well, anytime is a good time to correct a mistake, right a wrong. I don't know how they could make a judgment on a young man after a couple short months; and even a murderer in civil law has the right to a lawyer to plead his case; judicial procedures in the church are pretty arbitrary, it seems to me, and not just.

Our family is deeply hurt by the whole incident and especially the way it was handled. You have a lot to learn in relating to
* people yourself, bishop, and I admit, I do too.

Bill Virtue's Uncle,

Father M. S. Ryan

* I met a man just the other day who talked to me about [REDACTED] dinner; I told him I bought a ticket but gave it to deserving people. In the course of the conversation, without any prompting on my part, he said: "Bishop Blanchette is sure a cold fish."


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April '9

Father Bill

Many thanks for your
presence last Friday, note
and for the kind gift. It
is an event I will long
remember and I am glad
that you could have been
a part of it. I have always
regarded you as planting
the seed of my vocation in
a very real way and I
will always be indebted
to you for it. My deepest
thanks.

Peace!



VINCENTIAN FATHERS

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Released April 2014

000102

DeANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

May 11, 1971

Rev. Daniel Ryan
Chancery Office
425 Summit Street
Joliet, Illinois

Dear Father Ryan,

Enclosed is a letter for our Bishop in which I requested \$250 dollars for a summer course at St. Joseph's College with Father Lynch, my counselor and teacher. As I mentioned to you before, Father Lynch has helped me a great deal through spiritual direction and it was he who advised me to continue with him, dismissing, in his opinion, the need for psychiatric counsel. I think that I will profit a great deal by studying Hebrew under him and by continuing under his direction.

I hope you are doing fine in every way!

Sincerely,

Bill Virtue

William Virtue

VINCENTIAN FATHERS

Redacted February 2014

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Released April 2014

000103

De ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

May 11, 1971

Most Reverend Romeo Blanchette
 Chancery Office
 425 Summit Street
 Joliet, Illinois

Dear Bishop,

My first year of Theology has been quite an experience! Not being recommended for Orders was a difficult thing to take but I did learn a lot about myself from the setback. I also learned something about the priests of our diocese, for many of them whom I know, when they did not see me taking Orders, came up to me and talked at length about my situation. I was deeply moved by their concern and active interest.

One of the persons who helped me understand my need for growth is my spiritual director, Father William E. Lynch CM.. Because Fr. Lynch has just been transferred to Kenrick Seminary in St. Louis, I will not be able to continue under his counsel next year. However, I can continue with him this summer: it is important to me because Fr. Lynch is not only an excellent psychologist but also a man of prayer who can help others grow in Christ.

During my first year of Theology I have become convinced of the vital importance of Scripture and have developed a special desire to deepen my understanding of the Spiritual realism of the Word of God. I want to do more than perfect a method of technical or exegetical analysis. Fr. Lynch has taught us this year our introductory courses in Old Testament, The Minor Prophets, and The Mystical Body. He has inspired me to a truly spiritual understanding of scripture and that is why I have planned to study Hebrew and Scripture under his tutelage this summer at St. Joseph's College, in Indiana. I will, as I mentioned above, also continue receiving spiritual direction from Father. Father Gaydos, our rector, has approved of this program - some students from De Andreis study with Fr. Lynch every summer - and the courses I take will go on my transcript at De Andreis.

Concerning finance, Fr. Lynch dismissed all tuition fee for the summer but I must pay St. Joseph's College room and board for the six week session. The cost for room and board is \$250.00. Because I will be studying and not making money this summer, could the Diocese grant or lend me that \$250 dollars? I spoke with Fr. Holup, who suggested that I turn to you for financial help.

Thankyou for your attention, and for your prayers and Masses. May God continue to grant you Wisdom and Holiness as you shepherd all of us.

Sincerely,

William Virtue

William Virtue

May 13, 1971

Mr. William Virtue
De Andreis Seminary
511 East 127th Street
Lemont, Illinois 60439

Dear Bill:

Bishop Blanchette has asked me to respond to your kind letter of May 11. The Bishop gives you permission to take the courses which you mentioned at St. Joseph's Collège, Muncie, Indiana. Although the diocese has not been accustomed to pay the summer expenses of its students, I am sure that we can provide a loan to be paid after priestly ordination. I assume that you will send me the bill for room and board, or have it sent to me, as you prefer.

Looking forward to seeing you and wishing you the best always, I am

Sincerely yours in Christ,

The Reverend Daniel L. Ryan
Chancellor

DLR:jam

VINCENTIAN FATHERS
Redacted February 2014
TMJA
Released April 2014

000105

MAY 21 '71

De ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

May 19, 1971

Father Daniel Ryan
Diocese of Joliet
Chancery Office

Dear Father Ryan,

Please convey my genuine gratitude to the Bishop for his permission in the matter of my summer schooling. I will send the bill for room and board to you and keep a record of the amount of the loan.

Our school year is about over. The final event is Ordination. The Deacons are in a confusing and excited state. The rest of the students are finishing exams, writing papers (that's me) and preparing the building for ordination day.

Next week sometime, when I'll be home, I will contact you and we can visit.

Take care and Thankx again,

Wm. Virtue

William Virtue

VINCENTIAN FATHERS
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000108

De ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

May 19, 1971

Reverend Romeo Blanchette
Bishop, Diocese of Joliet

Dear Bishop,

Thankyou for allowing me to study scripture this summer and for your financial assistance. Fr. Daniel Ryan has informed me of your permission and has made arrangements for a loan.

I hope to visit with you sometime but so far I have not been able to make an appointment with you because of transportation problems. But I will write for an appointment in the future.

Our school year is just about over and the deacons here will be ordained next weekend. The whole school is swarming with workers preparing the building for ordination day. I am working in the library today, tomorrow I will be out on the yard crew. The week is passing quickly.

It has been a rough year for me and I have not had an easy time adjusting to Theology and to life in a close-knit community. But I have had the opportunity to grow and learn. I hope next year will be as profitable, though not as uneasy. The students here seem to me to be a healthy group of guys and I want to integrate with them in studies, play and prayer. I am, however, a stubborn individualist and sort of slow at meeting and joining others. I'll just keep trying.

Take care of yourself,

Wm. Virtue

William Virtue
1st Theology
De Andreis Seminary

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Fr. Virtue, Sem.

000107

June 7, 1971

Mr. William Virtue
608 South Princeton
Villa Park, Illinois 60181

Dear William,

I was pleased to receive your letter of May 19, 1971, and since you indicated that you would be visiting me, I do hope that some time during the summer you will have an opportunity to make an appointment.

I appreciate very much your letter and also all the efforts that you have made at the Seminary. I am pleased that you like the seminary and the seminarians with whom you are associated.

With the assurance of prayers, I remain

Cordially yours in Christ,

Bishop of Joliet

RRE/sma

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TMJA
Released April 2014

Virtue
Re: Insurance

000108

November 3, 1971

[REDACTED]
Dear [REDACTED]

Thank you for your kind letter of October 22, which has been brought to my attention upon my return to the office today.

I cannot give an immediate reply to your letter, but I want to assure you that we shall study the matter and hope to have a reply for you very shortly. In the event that we were able to extend our Blue Cross - Blue Shield coverage as an option to our seminarians, I would then want to send out a circular letter to all of the seminarians in that age category.

Assuring you of my appreciation for your interest and with best personal wishes, I am

Sincerely yours in Christ,

The Reverend Daniel L. Ryan
Chancellor

DLR:jam

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TMJA
Released April 2014



Virtue
0000109

October 22, 1971

Rev. Daniel L. Ryan, Chancellor
Diocese of Joliet,
425 Summit Street
Joliet, Illinois 60435

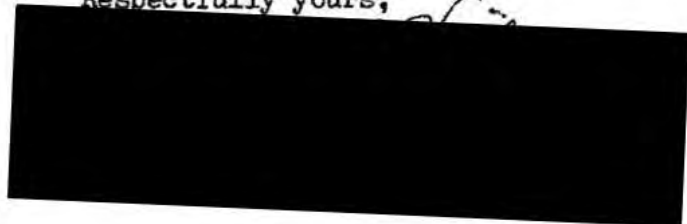
Dear Father Ryan:

My son Bill Virtue is a major seminarian in your program at De Andreis Seminary. This week he became 23 years of age and is no longer under my Blue Cross-Blue Shield plan due the age limitation for dependents. I have asked him several times to check with his diocese to see if he can come under some group plan when he can no longer be in mine, however, he has never found out. For these young men who cannot work outside as much as the regular college student, this is quite an expense to carry on directly between the insurance company and an individual.

Would please let me know if there is any such coverage available for your seminarians through any group plan in this diocese?

Thank you.

Respectfully yours,



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000110

November 23, 1971

Mr. William Virtue
DeAndreis Seminary
511 East 127th Streets
Lemont, Illinois 60439

Dear Bill:

I discussed your kind letter of November 17, with Bishop Blanchette, after his return from Washington. There are a number of implications here, both with regard to the course and the financial arrangements, which really should be discussed before any "green light" could be given. I shall try my level best to get out to DeAndreis to discuss these things with you, Father Gaydos, and any other persons whom I might want to see about it, sometime during the week after Thanksgiving, but I just cannot possibly do that before then. I trust that you will be patient with me until I can get out to the Seminary.

Have a wonderful holiday, and I will hope to see you in the week following.

With best wishes, I am

Sincerely yours in Christ,

The Reverend Daniel L. Ryan
Chancellor

DLR:jam

Redacted February 2014
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Released April 2014

Virtue
000111
Re: Further studies

December 7, 1971

Mr. William Virtue
De Andreis Seminary
311 East 12th Street
Lemont, Illinois 60439

Dear Bill:

It was a privilege to visit with you and Father Gaydos last Saturday. Bishop Lubanski is pleased that you are enrolled for the Master's Program at De Paul. It is our understanding that you and your confreres will keep us posted on your progress at De Paul and on the results of the courses you intend to take.

With kindest wishes always, I am

Sincerely yours in Christ,

The Reverend Daniel L. Ryan
Chancellor

DLR:jam

cc: Very Reverend Frank Gaydos

VINCENTIAN FATHERS

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000112

DeANDREIS

Seminary

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Students: 312-257-6630 & 257-6470

November 17, 1971


Dear Fr. Ryan,

I plan to enter the M.A. in Theology program at De Paul. This program allows students at DeAndreis to receive an academic (state recognized) degree. There are several required courses which we must take at De Paul. I have decided to begin this winter by taking a course in "some philosopher pertinent to religious thought." The course is "The Philosophy of Martin Heidegger (part I)." It is taught by Dr. Bernard Boelen, a well known existentialist writer who is on the faculty at DePaul. I have had some contact with Dr. Boelen, having arranged for him to lecture at Lewis College when I attended it, and having met him at various academic seminars. I know he is a good teacher and speaks from a Christian perspective. Fr. Nick Persich, C.M., our academic dean, advised me before I registered and he recommends this course.

What remains? Consent from my superior (the bishop, yourself or the seminary board) -- which, at the moment, I am assuming. Also, financial help. I cannot pay for the course and must request from the diocese a loan to cover this and the further courses I will take at De Paul. The arrangement would be to have De Paul send the bill to the Diocesan Chancery. I will continue to notify you of courses that I plan to take, assuming permission unless I am told to the contrary.

I hope everything is clear.

Thankyou very much for your time and attention,



William Virtue
DeAndreis Seminary
Lemont, Ill. 60439

Encl.: I have typed out for you the requirements for this M.A. program which are listed in the De Paul University Bulletin, Graduate School, '71-7

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De Paul M.A. in Theology (for DeAndreis students)

Requirements:

1. 48 quarter hours of graduate study (8 of which may be applied to thesis).
 - a. Including: Scripture, doctrinal history or systematic theology and religious ethics.
 - b. In the allied field the student must take two of the following courses: Sociology 302 (Cultural Anthropology), Philosophy 365 (Philosophy of Religion), or Theology 343 (Social Dimension of Religion). He must also choose a seminar in the philosophy dept. on some philosopher pertinent to religious thought.
 - c. Thesis.
2. One foreign language (reading knowledge examination must be taken).
3. A two part written comprehensive examination in the field of biblical studies, doctrinal history, systematic theology and religious ethics, each part taken for three hours.
4. A one hour oral examination constituting a "defense of the thesis."

Note: these requirements are not the same as the curriculum at DeAndreis - which is more demanding.

VINCENTIAN FATHERS
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FEB 22 '72

000117

DeANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary


Students: 312-257-6630 & 257-6470

Rev. Daniel L. Ryan
Diocese of Joliet
Chancery Office

Feb. 17, 1972

Dear Fr. Ryan:

In response to your request that the Joliet students at DeAndreis inform you of the courses we are taking at De Paul, I enclose the following:

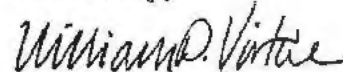
 } registered for { Theo. 402,
Bill Virtue } { Deuteronomic } in the Spring Quarter.
Theology }

Fr. John McKenzie will teach the course. Here is a description from the De Paul catalogue:

"The origins and emphasis of the Deuteronomic theology as reflected in the Deuteronomic history and editing of other Old Testament material."

I hope this information is sufficient.

Sincerely,



William Virtue

VINCENTIAN FATHERS

Redacted February 2014

TMJA

Released April 2014

000120

D. ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

March 7, 1973

Most Reverend Romeo Blanchette
 Chancery Office
 425 Summit
 Joliet, Ill.

Most Reverend Romeo Blanchette,

Having taken due consultation, I
 humbly petition you to promote me to
 candidacy to the priesthood.

In presenting this petition, I
 solemnly declare that I am actuated
 by no motive of fear, either physical or
 moral, that I am in no way coerced
 by parent, priest, relative or any other
 agency whatsoever, but make this
 request of my own free will. I further
 solemnly declare that I am fully
 aware of the grave obligations consequent
 upon the reception of candidacy to
 the priesthood.

Humbly yours,
 William D. Virtue

Seen and Approved at Joliet, Illinois

on the 12 of the month of March

1973.

Romeo Blanchette
 Bishop of Joliet

AREA CODE 815
TELEPHONE 722-6606
Redacted February 2014
TMJA
Released April 2014

000122

DIOCESE OF JOLIET

Chancery Office

425 SUMMIT STREET
JOLIET, ILLINOIS 60435

To: *Fr. William Virtue*Re: *Ministry of Pastor*

By virtue of this Dimissorial Letter, I grant you the permission to be promoted to the candidacy, or ministry, or order indicated above, for service to this Diocese of Joliet-in-Illinois, by the Most Reverend *Raymond J. Vonzsh, Titular Bishop of Vannariona and Auxiliary of Joliet,* or by any other Bishop in union with the Apostolic See.

I have granted you this permission after assurance that all of the requirements of the Code of Canon Law, the Instruction of the Sacred Congregation of the Sacraments, of December 27, 1930, and the Apostolic Letters of Pope Paul VI, of August 15, 1972, have been fulfilled; that you have not contracted any impediment, irregularity, or censure; that your moral character will enable you to fulfill all the obligations of your promotion; and that you have freely expressed your desire and intention for this promotion.

After the ceremony, notification should be sent to the Joliet Chancery as soon as possible.

/s/ Romeo Blanchette

Bishop of Joliet

Given at Joliet, Illinois
from the Chancery

Date: *March 27, 1973*

Concordat cum originali

Notarius

Notarius

Redacted February 2014
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Released April 2014

000123



Sequentes candidati ad Sacrum Ordinem Diaconatus



juxta normam Can. 996 examen praeivum circa materiam ordinis
rite subierunt coram me infrascripto examinatore et periculum
satis fecerunt.

Die 22 Mensis May Anno 1973.

Francis A. Gaydos, C.M.
Examinator delegatus

Wm. Virtue

VINCENTIAN FATHERS

Redacted February 2014

TMJA

Released April 2014

000124

De ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

November 17th

Rev. Daniel Ryan
Chancellor
425 Summit Street
Joliet, Illinois 60435

Dear Father Ryan,

Enclosed are Bill Virtue's requests for the Ministries of Lector and Acolyte. The faculty had a discussion about these requests and they gave unanimous approval. We all feel that Bill has come a long way and matured considerably since his first year here at De Andreis. Remarks about him were all favorable.

Bill would like to receive these ministries whenever it will be convenient for you. His hope is that he will be able to catch up with his class so that he will be able to receive the Diaconate with them this spring.

One technical point, if he receives either or both of these ministries before January 1st, he should be first admitted to the Clerical State. After January 1st, this ceremony will be included in the rite of Diaconate.

Therefore, I will leave the schedule of times and procedures in your hands. If Bill receives the Bishop's approval for these ministries, please inform me of the dates you have decided upon.

If I can be of any further help, don't hesitate to write or call.

In Christ,

Robert R. Rohrich, C.M.

Robert R. Rohrich, C.M.
Director of Students
De Andreis Seminary

P.S. Please return these letters so that I can place them in Bill's file.

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Released April 2014

000125

April 24, 1974

Reverend Roger L. Kaffer
Providence High School
1800 W. Lincoln Highway
New Lenox, Illinois 60451

Dear Rog:

After our phone conversation of today, I discussed with Bishop Blanchette your kind letter of April 22nd, regarding the remuneration of Bill Virtue. The Bishop believes that Bill should be considered on educational leave for the purposes of his proposed study this summer. In this instance, the provisions which the Bishop has authorized, as indicated on page 96, October 1973, J.O.B., would prevail. Since your agency (Providence High School) has initiated the request for his educational leave, your agency will be responsible for full tuition, etc., according to the provisions of that outline. I am sure that St. Anthony's will provide his room and board. Please let me hear from you in this regard.

With best wishes, I am,

Sincerely yours in Christ,

Reverend Daniel L. Ryan
Chancellor

DLR:ss

Redacted February 2014
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Released April 2014

PROVIDENCE HIGH SCHOOL

1800 W. LINCOLN HIGHWAY, NEW LENOX, ILLINOIS 60451

000128

TELEPHONE AREA CODE 815
485-2136 485-2137

ACCREDITED BY THE
ILLINOIS STATE DEPARTMENT
OF PUBLIC INSTRUCTION

April 22, 1974

Father Daniel Ryan
Chancery Office
425 Summit Street
Joliet, Illinois 60435

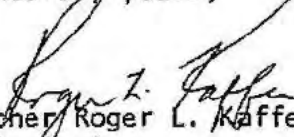
Dear Dan:

Would you and [REDACTED] get your heads together and let me know what we should be paying Bill Virtue? It is my understanding that he would be living at St. Anthonys, and teaching full time here at Providence. He will not be yet actually ordained deacon; but I presume the same arrangements as other deacons would prevail. Of course, he would not have Mass stipends, but then he wouldn't if he were a deacon either.

I would like to draw up the contract, on the basis of twelve months, I presume. However, if someone else will pick up the summer months, I will be not at all opposed! But Bill will have no income this summer, and will need it. I have asked him to go to summer school and get some education courses.

With sincere thanks and cordial best wishes, I remain,

Sincerely yours,


Father Roger L. Kaffer
Principal

RLK:mav
cc: Father James Frederick

Virtue

Redacted February 2014
TMJA
Released April 2014

000127

April 24, 1974

Mr. William Virtue
DeAndreis Seminary
127th Street
Lemont, Illinois 60439

Dear Bill:

I think it is about time for you to have a little conversation with the Bishop regarding your plans for this summer and beyond. If you will be good enough to call me, I will be happy to arrange an appointment at your convenience and that of the Bishop. As a matter of fact, I would be delighted to see you when you come to the Chancery.

Hoping to hear from you and with kindest regards,
I am,

Sincerely yours in Christ,

Reverend Daniel L. Ryan
Chancellor

DLR:ss

Redacted February 2014
TMJA
Released April 2014

000133

Corrected

May 29, 1974

Reverend Mr. William Virtue
DeAndreis Seminary
511 East 127th Street
Lemont, Illinois 60439

Dear Mr. Virtue:

Effective June 20, 1974, I hereby name you to assist at St. Anthony Church, Joliet, Illinois, and to teach at Providence High School, New Lenox, Illinois. You will kindly report for duty on that day.

Wishing you God's blessings in your new assignment, I remain,

Cordially yours in Christ,

Bishop of Joliet

RRB:ss

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PROVIDENCE HIGH SCHOOL

1800 W. LINCOLN HIGHWAY, NEW LENOX, ILLINOIS 60451

000134

TELEPHONE AREA CODE 815
485-2136 485-2137

ACCREDITED BY THE
ILLINOIS STATE DEPARTMENT
OF PUBLIC INSTRUCTION

June 24, 1974

Father Dan Ryan
Chancery Office
425 Summit Street
Joliet, Illinois 60435

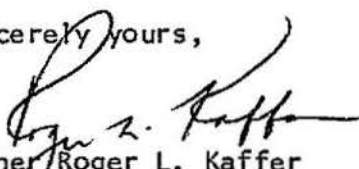
Dear Father Ryan:

It is my understanding that Bill Virtue is to receive the same remuneration as a religious on the faculty, and that it would be \$3,900 for the year. However, since Bill will need some money this summer, I will be happy to prorate that over twelve months instead of the usual ten, beginning July 1st. We will, likewise, be responsible for his tuition for the two courses at Joliet Junior College, taken at my request. It is my understanding that St. Anthony's will provide his room and board.

I will implement these things with Father Frederick, and shall see to it that his first paycheck from Providence is included in the July 1st payroll.

Trusting this is acceptable to all parties concerned, and asking to be advised if it is not, I remain,

Sincerely yours,


Father Roger L. Kaffer
Principal

RLK:mav

cc: Bill Virtue, Father Frederick, Father M. Valente

Telephone 722-1057

Redacted February 2014

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Released April 2014

St. Anthony's Church

100 Scott Street

Joliet, Ill. 60451

000135

Feb. 12, 1975

Bishop Romeo R. Blanchette
Chancery Office
Joliet, Ill.

Your Excellency,

Having taken due consultation, I now
humbly petition you to promote me to the
Sacred Order of Diaconate.

In presenting this petition, I solemnly
declare that I am actuated by no motive of
fear, either physical or moral, that I am in no
way coerced by parent, priest, relative or
any other agency whatsoever, but make
this request of my own free will. I further
solemnly declare that I am fully aware
of the grave obligations consequent upon the
reception of The Sacred Order of Diaconate.

Humbly yours in Christ,

William D. Virtue

Redacted February 2014

TMJA

Released April 2014

000136

February 13, 1975

Reverend Mr. William Virtue
St. Anthony's Church
100 Scott Street
Joliet, Illinois 60431

Dear Bill:

I was pleased with your petition to be promoted Sacred Order of Diaconate. As you know, it is necessary for the Seminary Board to give their recommendation to me on this matter. We will see what they have to say. All that I have heard so far is good.

Is the possibility of the ceremony being held at Providence out of question for it would seemingly be a good way of promoting vocations. I offer this on my own unofficially and off the record since this has not been discussed with the Seminary Board, but I would like your reaction (by phone) immediately in case you see some merit. The fact that you and I both agree on it would not necessarily mean that that is what will happen, but at least it would help us in the discussion.

With best wishes, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:jw

Recorded February 27/74

342
Released April 2014

FR VIRTUE SCAN FROM THE DIOCESE OF JOLIET NO. 122

DIOCESE OF JOLIET

Chancery Office

425 SUMMIT STREET
JOLIET, ILLINOIS 60433

March 6, 1975

000140

Mr. William Virtue
St. Anthony's Church
100 Scott Street
Joliet, Illinois 60432

Dear Bill:

While this letter is not a call to the Diaconate, it does deal with the major obligations of that Order. One of the obligations will be the daily recitation of the Divine Office. If in your case the recitation in Latin would create a serious difficulty, for your spiritual good I am happy to give you the permission to recite it in the vernacular. Should there be a serious reason for commutation of some sort, kindly make this known to me in due time.

Also, since it is customary for seminarians in their third year of Theology to be ordained as Deacons and since with this step the Deacon assumes the obligation of perpetual celibacy, I am writing you this note to urge you again to prepare well for this major step. Much, in these past years, has been written and spoken concerning clerical celibacy. Since I have not had a chance to speak to you at length concerning this matter, I am writing this letter and I am enclosing a copy of the statement of the Bishops of the United States on "Clerical Celibacy."

It is my hope that you look upon this obligation that you assume as a voluntary gift which you make to God out of love for Him. In the past, I have told the seminarians that if they have any reservations whatsoever in this matter, they should not take this important step.

I would appreciate very much, at your convenience, your writing to me to indicate that it is your desire to accept this obligation without reservation and that you do subscribe to the recent statement of the National Council of Catholic Bishops on "Clerical Celibacy."

I wish to assure you of my continued prayers for your successful preparation for the priesthood, and I know that all the priests of our Diocese join me in these prayers.

With best wishes, I remain

Sincerely yours in Christ,

Bishop of Joliet

RRB:kms

Redacted February 2014

IMJA

Released April 2014

Virtue

000141

De ANDREIS*Seminary*

511 EAST 127th STREET . LEMONT, ILLINOIS 60439

Faculty: 312-257-5454
Students: 312-257-6630 & 257-6470

March 12, 1975

Bishop Romeo Blanchette
Diocese of Joliet
Chancery Office
425 Summit Street
Joliet, Ill. 60435

Your Excellency;

I am happy to inform you that Mr. William Virtue made a retreat here at De Andreis over the weekend of March 8, in preparation for his ordination to the Diaconate.

Thank you for your letter of March 3. I certainly understand your giving Canonical Examinations to deacons in preparation for the Priesthood, in view of the time which elapses between their leaving the seminary and their ordination to the Priesthood. Be assured that we, at the seminary, are not the least bit disturbed.

Wishing you every bit of speed in the recovery of your health and all of God's blessings, I am

Sincerely yours in Christ,

*Francis A. Gaydos, C.M.*Francis A. Gaydos, C.M.
Rector

FG/jt

Telephone 722-1057

Redacted February 2014

TMJA
Released April 2014

St. Anthony's Church

100 Scott Street

Joliet, Ill. 60431

000142

march 1975

Dear Bishop Blanchette,

Most of my life I have been aware of and felt a calling to the priesthood but only within the past four years have I truly and adequately prepared for this vocation which includes a life-long commitment to celibacy. The direction and education which I recieved during my years of Theology put me on the path of wisdom and prudence in this matter of celibacy.

Consequently, I want to put on record my debt of gratitude to the following persons for the reasons indicated: above all to my spiritual director who recently died, Fr. Daniel Martin C.M., and to my present spiritual director (unnamed here), both of whom have given me and continue to give me friendship, guidance and a seasoned theological understanding; to two Lutheran friends, the Reverend [REDACTED] and [REDACTED], who collaborated to help me prepare for celibacy through a year and a half of psychoanalysis under their direction; to [REDACTED] and [REDACTED], whose study and work concerning the order and disorder of human emotions and personality according to St. Thomas' principles of psychology has provided me with an authentic Christian anthropology; to the priests, seminarians, and laity who have formed and supported me through the years; and finally, I am most grateful to my father and mother, whose constant chaste lives and unselfish dedication and fidelity to each other and their children gave and still give me an example and inspiration for a life of sacrifice. Truly I have recieved a model patterned after that which the boy Jesus found in Joseph and Mary in their home in Nazareth, where he "progressed steadily in wisdom and age and grace before God and men." (Luke, 2:51-52)

But now having discharged my debt of gratitude, I must do as the author of a book: state my full responsibility for what is said and done. I will never set the work of my life at the feet of the above mentioned persons. It is I who make this commitment to celibacy, a commitment made under no illusion of an upcoming change in the requirement of celibacy for the priesthood. That this requirement will not change in my lifetime, at least, is clearly seen in the statement of the National Catholic Conference of Bishops. I accept that fact, *and the value of celibacy.*

Nor do I entertain the false hope that celibacy will "come easily." At every step of the way and in every part of my life I am faced with my frailty. I have fallen; I share original sin. My consolation is that He who is almighty did not "grasp at" His Divinity but took the "form of a slave", and because he carried the burden of sin and suffering we are free. I do not understand why an almighty Savior had to die on a cross to save us; all I do know is that according to the will of His Father, "by Christ's wounds we were healed." By the pain of celibate restraint and loneliness, may I share in this healing act of Christ. I believe that "The Spirit helps us in our weakness..."

Telephone 722-1057

Redacted February 2014

TMJA

Released April 2014

St. Anthony's Church

100 Scott Street

Joliet, Ill. 60431

000143

2

I understand the invitation of Christ to celibacy to be for the Kingdom of God. In the words of Fr. Daniel Martin C.M., celibacy is "the spiritualization and transcendence of the good of the sex urge by supplying a situation more demanding of pure love, because less enticing to the sense drive, a situation in which God the Father is loved in all, and all are loved in the Father, regardless of any natural claim for love" (unpublished manuscript, "The Sacral Nature of Sex"). Such a way of life is a gift from God: "Open to me the gates of holiness; I will enter and give thanks." (Ps. 117).

Sincerely,

William D. Virtue

William Virtue

March 24, 1974

Redacted February 2014
 TMJA
 Released April 2014

000144

S. Cong. Doct. Fidei
 31-V-67

PROFESSION OF FAITH

"I, WILLIAM VIRTUE, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:"

I believe in one God. The Father almighty, Maker of Heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary: And was made Man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end. And I believe in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And one holy, Catholic, and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

"I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff."

William D. Virtue

Date March 24, 1975

Place St. Francis Woods, Nickena

* * * * *

I have witnessed this profession of faith on the date and in the place indicated above:

William Donnelly
 Bishop / Delegate *asst Chancellor*

AREA CODE 815
TELEPHONE 722-6606
Redacted February 2014
TMJA
Released April 2014

DIOCESE OF JOLIET

Chancery Office

425 SUMMIT STREET
JOLIET, ILLINOIS 60435

000145

March 26, 1975

The Reverend Msgr. Joseph S. Marback
Chancellor of the Military Ordinariate
30 E. 51st Street
New York, N. Y. 10022

Dear Msgr. Marback:

Would you kindly insert the following notation in the baptismal
register for the following:

Mr. William Dennis Virtue, who was baptized on November 7, 1948
at Washington Heights Chapel, Tokyo, Japan, was ordained a Deacon
for the Diocese of Joliet on March 24, 1975 at St. Francis Woods,
Mokena, Illinois by the Most Reverend Romeo R. Blanchette.

Thanking you for your cooperation, I am

Sincerely yours in Christ,

William Donnelly

The Reverend William E. Donnelly,
Assistant Chancellor

WED:m

Duly noted. Thank you. MILITARY ORDINARIATE

E

Redacted February 2014

TMJA

Released April 2014

000148

April 30, 1975

Mr. William Virtue
St. Anthony Parish
100 N. Scott Street
Joliet, Illinois 60431

Dear Bill:

Today, we learned from Andreas Seminary, in Lemont, that Bishop Vonesh is planning on conferring the ministry of Acolyte on Ascension Thursday, May 8th. I do not know if Bishop Vonesh mentioned this to you or not but I feel that you should be informed in case he wishes you to act as master of ceremonies. The installation ceremony seems to be scheduled for St. Charles Borromeo Seminary in Lockport, but whether it will be in the morning or afternoon is still not decided. As soon as I get more detailed information I will let you know, but Bishop Vonesh is at Mundelein for the Regional Meeting and will not be back until Thursday.

With every best wish, I am

Sincerely yours in Christ,

WED:m

The Reverend William E. Donnelly,
Assistant Chancellor

Rev Mr. Bill Virtue

Redacted February 2014

Released April 2014

000147

June 4, 1975

The Reverend Mr. William Virtue
St. Anthony's Church
100 Scott Street
Joliet, Illinois 60432

Dear Deacon Virtue:

Effective immediately, I am appointing you as
deacon of St. Mary Magdalene Parish, Joliet, thereby
transferring you from your assignment to Providence High
School, New Lenox, and your residence at St. Anthony Rectory,
Joliet. Please report for duty at St. Mary Magdalene Parish
as soon as may be mutually convenient for you and Father
Slown.

I hereby grant you the faculties to preach in
St. Mary Magdalene Parish. Please understand that you will
need specific delegation for any marriage which you may be
called upon to perform.

Wishing you God's blessings in your new assignment,
I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

AREA CODE 815
TELEPHONE 722-6606
Redacted February 2014
TMJA
Released April 2014

DIOCESE OF JOLIET

Chancery Office

425 SUMMIT STREET
JOLIET, ILLINOIS 60435

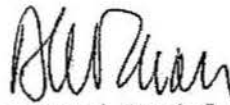
000148

June 6, 1975

M E M O R A N D U M

REGARDING: Deacon William Virtue

On June 4, 1975, I spoke to Deacon Virtue as I presented him with his letter of assignment to St. Mary Magdalene Parish, Joliet. I spoke to him of my high regard for him and the fine work that he is doing as Master of Ceremonies to Bishop Vonesh. I then pointed out some negative aspects of his life and ministry, as they had reached me. First of all, I pointed out that he does not seem to be able to follow an agenda set by someone else. People expect rather to receive an answer "no" than "yes" when they ask him to do something. Furthermore, he has been given to several outbursts of temper both at the parish of St. Anthony and at Providence High School. Furthermore, he is never seen at daily Mass in either place. I suggested that he would want to discuss these items with his counselor. We had a very cordial visit, but I could not say that he communicated any information to me whatsoever.



The Reverend Daniel L. Ryan
Chancellor

DLR:kms

Telephone 722-7653
 Redacted February 2014
 TMJA

Released April 2014

Saint Mary Magdalene Parish
 127 South Briggs Street
 Joliet, Illinois

000150

Aug. 25, 1975

Most Reverend
 Romeo Blanchette,
 Bishop of Joliet in Illinois,

Having taken due consultation, I now
 humbly petition you to promote me to the
 Sacred Order of Presbyter.

In presenting this petition for the
 Priesthood, I solemnly declare that I
 am actuated by no motive of fear,
 either physical or moral, that I am in
 no way coerced by parent, priest,
 relative or any other agency whatsoever,
 but make this request of my own free
 will; I joyfully surrender myself to
 the priestly work of the Kingdom of
 God. Fully aware of the obligations con-
 sequent upon the reception of this office in
 the Church, I am humbly yours,
 in X. Deacon William D. Virtue

Redacted February 2014
TMJA
Released April 2014

000151

HURCH OF THE HOLY GHOST...WOOD DALE, ILL.

254 N. WOOD DALE RD. • ZIP CODE 60191 • TELEPHONE (AREA 312) PORTER 6-1196

REV. WILLIAM D. RYAN
PASTOR

Sept. 25/75

Dan,

Is there any reason ~~why~~
I cannot delegate my nephew, Deacon
Bill Virtue, to marry his sister? She
is scheduled for a wedding here on Nov. 8.

Sincerely,

Fr. Bill Ryan

Fr. W. Ryan said
the Bishop answered him
on this.
Bill Ryan
10/30/75.

Bel Virtue

Redacted February 2014

TMJA

Released April 2014

000152

October 15, 1975

Reverend Mr. William Virtue
St. Mary Magdalene Parish
127 South Briggs Street
Joliet, Illinois 60433

Dear Bill:

This is to inform you that your petition for the priesthood has been received, and a committee of the Seminary Board has been appointed to visit you and your parish priest and anyone else they may deem useful in making their report to the full Seminary Board on October 30, 1975.

You can expect the committee in a week or so. The usual procedure has been delayed because of Father Ryan's illness and relapse. The recommendations of the Seminary Board undoubtedly will be given to me immediately after the meeting and you will be notified quickly thereafter.

With best wishes, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

P.S. Because of my restricted schedule letters not marked "Confidential" are not given directly to me. Father Ryan had yours and because of his having to be out of town, and his subsequent illness and relapse, I saw the letter only yesterday.

Redacted February 2014

TMJA

Released April 2014

Deacon Wm. Virtue
Ordination

000153

October 31, 1975

The Rev. Mr. William Virtue
St. Mary Magdalene Rectory
127 South Briggs Street
Joliet, Illinois 60433

Dear Bill:

I am happy to inform you that the Seminary Board has unanimously recommended to me that I ordain you. I, therefore, follow up my oral conversation with you by sending you this official Call to Ordination.

Please contact Father Ryan with reference to the date of Ordination, the place, and the ordaining Prelate. Also at the same time, please contact Father Ryan with reference to the music to be used, the canonical examination, and also the Ad Audienda Examination procedures to be followed.

Withing you God's blessing and assuring you of my prayers as you now enter into the final phase of your training for the glorious vocation of the priesthood, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB/sma

AREA CODE 815
TELEPHONE 722-6606

Redacted February 2014

TMJA

Released April 2014

DIOCESE OF JOLIET

*Chancery Office*425 SUMMIT STREET
JOLIET, ILLINOIS 60433*re: ordination*

000154

November 3, 1975

Reverend Mr. William Virtue
St. Mary Magdalene Parish
127 South Briggs Street
Joliet, Illinois 60433

Dear Deacon Virtue:

First of all let me congratulate you on your call to the priesthood. I realize that these next few weeks will be extremely busy for you, so we at the Chancery Office have tried to minimize your trips here to Joliet. There are certain matters though which must be taken care of before the ordination date, and the following schedule has been set up to handle them.

On Monday morning, November 10th, priests will be available at the Chancery Office to administer the very brief canonical examination on the Order of Priesthood, as well as the examination for the Hearing of Confessions. There will also be time for you to sign the Profession of Faith and ask any other questions that you might wish to have answered concerning the ceremony or anything else which we might be able to help you with.

In order to provide a minimum amount of time of waiting for you men, I would suggest the following time schedule:
Bill Virtue and [REDACTED] at 10:00; [REDACTED]

The two exams should not take more than a half hour. If any of you find a problem with the scheule, I would ask that you might switch times with each other; if it is really impossible for you to be here on that date we will try to arrange another one.

The only other requirement which must be fulfilled is a six day retreat before the ordination date. We leave this up to you to arrange this at either at one of the retreat houses here in the diocese or nearby. We do require a letter from the retreat master or director that this canonical requirement has been fulfilled.

Redacted February 2014
TMJA
Released April 2014

000155

November 3, 1975
Page 2

Looking forward to seeing you on the tenth, I am

Sincerely yours in Christ,

The Reverend William E. Donnelly
Assistant Chancellor

WED:kms

Redacted February 2014
TMJA
Released April 2014

Deacon Virtue
re: ordination

November 3, 1975

000158

Reverend Michael Valente
St. Anthony Church
100 Scott Street
Joliet, Illinois 60432

Dear Father Valente:

In accordance with Canon 998 of the Code of Canon Law, I would ask that you publish in your bulletin or announce from the pulpit the following information:

The Reverend Mr. William Virtue will be ordained to the priesthood of Jesus Christ on Saturday, November 29, at St. Raymond Cathedral, Joliet, Illinois. Bishop Romeo Blanchette will confer the sacrament on Deacon Virtue.

I would appreciate it very much if you would inform me once this publication has taken place.

Thanking you for your cooperation, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Assistant Chancellor

WED:cas

Redacted February 2014

TMJA

Released April 2014

Deacon Virtue
re: ordination

November 3, 1975

000157

Reverend John Slown
St. Mary Magdalene Church
127 South Briggs Street
Joliet, Illinois 60433

Dear Father Slown:

In accordance with Canon 998 of the Code of Canon Law, I would ask that you publish in your bulletin or announce from the pulpit the following information:

The Reverend Mr. William Virtue will be ordained to the priesthood of Jesus Christ on Saturday, November 29, at St. Raymond Cathedral in Joliet, Illinois. Bishop Romeo Blanchette will confer the sacrament on Deacon Virtue.

I would appreciate it very much if you would inform me once this publication has taken place.

Thanking you for your cooperation, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Assistant Chancellor

WED:cas

Redacted February 2014

TMJA

Released April 2014

*Deacon Virtue
re: ordination*

000158

November 3, 1975

Reverend Mules P. McDonnell,
Our Lady of Perpetual Help Church
1775 Grove Street
Glenview, Illinois 60025

Dear Father McDonnell:

In accordance with Canon 998 of the Code of Canon Law, I would ask that you publish in your bulletin or announce from the pulpit the following information:

The Reverend Mr. William Virtue will be ordained to the priesthood of Jesus Christ on Saturday, November 29, at St. Raymond Cathedral, Joliet, Illinois. Bishop Romeo Blanchette will confer the sacrament on Deacon Hottinger.

I would appreciate it very much if you would inform me once this publication has taken place.

Thanking you for your cooperation, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Assistant Chancellor

WED:cas

Redacted February 2014
TMJA
Released April 2014

000159

CHURCH OF THE HOLY GHOST...WOOD DALE, ILL.

254 N. WOOD DALE RD. • ZIP CODE 60191 • TELEPHONE (AREA 312) PORTER 6-1196

Ordination - Fr. Virtue

November 7, 1975

Dear Bishop Blanchette:

My family and I are pleased about Bill's ordination. We would have liked it a little earlier [REDACTED] but.....

We hope he will make a good priest in the diocese.

Personal regards,

Father Ryan

REV. WILLIAM D. RYAN
PASTOR

Redacted February 2014

TMJA

Released April 2014

S. Cong. Doct. Fidei
31-V-67

000160

P R O F E S S I O N O F F A I T H

"I, William Virtue, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:"

I believe in one God. The Father almighty, Maker of Heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary: And was made Man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end. And I believe in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

"I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff."

Rev. Mr. William D. Virtue

DATE November 10, 1975

PLACE Joliet Chancery Office

I have witnessed this profession of faith on the date and in the place indicated above:

Daniel J. Murray
Bishop / Delegate

Redacted February 2014
TMJA
Released April 2014

000161

The Virtue Ordination

November 13, 1975



Dear Friends,

I wish to thank you for your courtesy in sending me your kind invitation to Bill's Ordination and the celebration of his First Mass.

I am happy that I shall have the opportunity of ordaining Bill and to enjoy with the family this happy event. Regarding the First Mass, however, I regret that my schedule makes it impossible for me to be with you, and immediately following the noon appointment, I shall be traveling to Mundelein to begin my annual Retreat.

You may be assured of my prayers for all of you, and especially for Bill as he enters upon the priestly vocation. I wish him a very successful, fruitful priesthood and a lifetime of blessings.

With every good wish, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB/sma

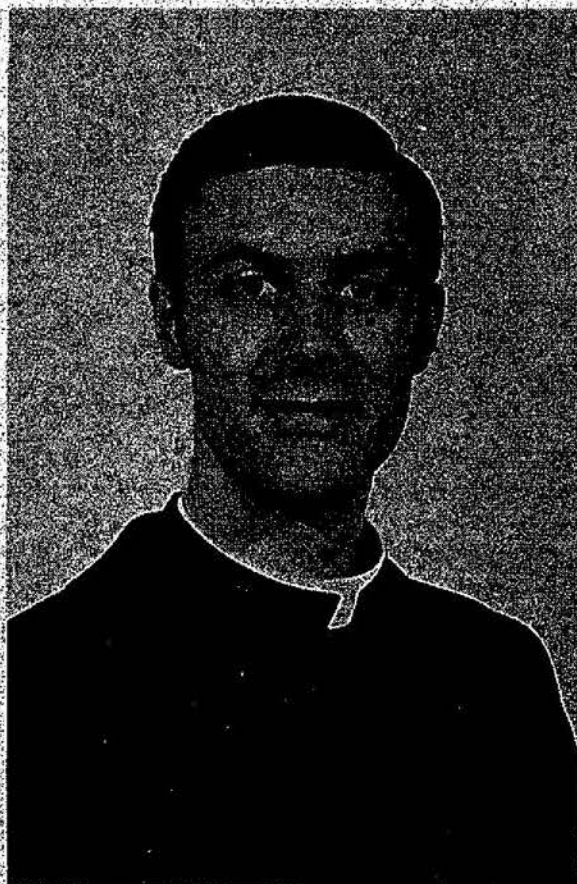
Redacted February 2014

TMJA

Released April 2014

000162

Immediately following
Priestly Blessing
in Cathedral Gym
after the Ordination
you are invited
to a Buffet-Reception at
St. Joseph Park Hall,
Raynor & Theodore Streets
Joliet, Illinois.



In Thanksgiving to God the Father
Mr. & Mrs. Chester S. Virtue
Kathleen, Patrick, Anne, Mary, & Patricia
and Uncle, Rev. William D. Ryan
joyfully announce the Ordination of
William Dennis Virtue
to the Priesthood of Jesus Christ
by the Power of the Holy Spirit
conferred by Bishop Romeo Blanchette, D.D.
Saturday, November 29, 1975
at nine thirty in the morning
Cathedral of Saint Raymond
406 N. Raynor, Joliet, Illinois

You are cordially invited to the Ordination
and to his First Mass to be celebrated
Sunday, November 30, 1975, at 12:30 P.M.
Saint Alexander Church
300 S. Cornell Ave., Villa Park, Illinois

First Priestly Blessing
after Ordination in Cathedral Auditorium &
after First Mass at Parish Hall Reception.

Redacted February 2014

TMJA

Released April 2014

Mr. Wm Virtue

*cc: Ordinate of
Hottinger + Scherstone*

000164

November 18, 1975

The Reverend Mr. William Virtue
St. Mary Magdalene Parish
127 South Briggs Street
Joliet, Illinois 60433

Dear Bill:

I am enclosing two profession of faith forms for our two deacons who will be ordained on Saturday, November 22nd. Would you be kind enough to ask Bishop Vonesh to receive their profession of faith after the ordination ceremony. If he will be kind enough to witness these documents and return them to this office, I am sure Bishop Blanchette will direct each of the new priests a letter of appointment along with the conferral of the faculties of our diocese.

With best wishes, I am

Sincerely yours in Christ,

The Reverend Daniel L. Ryan
Chancellor

DLR:kms

Enclosures

Redacted February 2014
TMJA
Released April 2014



000165

R.R. 2, Box 71
Kankakee, Illinois 60901

(815) 933-3945

Nov. 22, 1975

Most Rev. Romeo R. Blanchette, D.D.
425 Summit Street
Joliet, Illinois 60435

Dear Rev. Bishop:

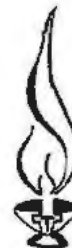
This is to certify that Rev. William Virtue, to be ordained to the priesthood next Saturday, has made his retreat in preparation for this great event at St. Clare House of Prayer. Father Virtue arrived early Sunday morning, Nov. 16, and left late Friday afternoon, Nov. 21.

We are grateful to have shared in Father Virtue's retreat. His presence among us called forth more serious prayer for you and the priest of this diocese, as well as the priests of the world.

We rejoice with you that such fine young men are seeking to enter the Lord's service in the Joliet Diocese.

Very sincerely yours,

[Redacted Signature]
Core member of the House of Prayer



000168

November 29, 1975

The Reverend William Virtue
St. Mary Magdalene Parish
127 South Briggs Street
Joliet, Illinois 60433

Dear Father Virtue:

Effective immediately, I hereby
appoint you associate pastor (Canon 476) of
St. Mary Magdalene Parish, Joliet, Illinois.

I hereby grant you general delegation
for marriages in St. Mary Magdalene Parish, Joliet.
I also hereby grant you the faculties of the
Diocese of Joliet.

Wishing you God's blessings in your
new assignment, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

Redacted February 2014

TMJA

Released April 2014

000167

S. Cong. Doct. Fidei
31-V-67

P R O F E S S I O N O F F A I T H

"I, William Virtue, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:"

I believe in one God. The Father almighty, Maker of Heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary: And was made Man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end. And I believe in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

"I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff."

William D. Virtue

William D. Virtue

DATE November 29, 1975PLACE Cathedral of St. Raymond Monaster

* * * * *

I have witnessed this profession of faith on the date and in the place indicated above:

William Donnelly
Bishop / Delegate

Redacted February 2014

Released April 2014

000168

JOLIET, ILLINOIS 60435

December 29, 1975

Reverend William Virtue
St. Mary Magdalene Church
127 South Briggs Street
Joliet, Illinois 60435

Dear Father Virtue:

In past years, the diocese of Joliet has requested all newly ordained priests to sign promissory notes of \$150.00 for each year that they spent in a theology program paid for by the diocese itself. The purpose of these payments was twofold. First, so that the priests themselves could, in at least a token fashion, repay the diocese for their theological education. Since most theologates must charge approximately \$2,000.00 per year for room, board and tuition, the \$150.00 asked is obviously only a gesture of the newly ordained priest for his theological training. The second reason, and a much more important one, was that the Bishop uses these funds for the education of future priests. As you are aware, our diocese, and all others in the United States, is suffering a vocation crisis. Bishop Blanchette has always insisted that no young man will ever be turned away from a seminary because of lack of funds. The money provided by the newly ordained priests through these promissory notes went to provide an education for men at the high school, college and post graduate level so that they could pursue their vocation to the priesthood.

Unfortunately, in recent years, some men have signed these notes with little or no intention of actually fulfilling them. Because of this, we at the Chancery Office have been placed in the embarrassing situation of writing dunning notes to fellow priests asking them to fulfill their obligations. To avoid any such embarrassment in the future, I would ask you to consider whether or not you do intend to fulfill this request of the Bishop. If so, I would ask you to sign the enclosed promissory notes and return them to me at the Chancery as soon as possible. If, however, you decide not to take on this obligation, I would ask that you return the notes to me unsigned so that there will be no need for lengthy useless correspondence in the future.

I would also remind you that Statute No. 9 of the Joliet Synod requires that every priest have a Last Will and Testament and that the location of the Will (not its contents) be made known to the Chancellor. I would ask then that as soon as possible you prepare a Will and inform Father Ryan or myself of its location (bank vault, safety deposit box, rectory safe, etc.).

Thanking you for your attention to these matters, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Assistant Chancellor

WED:cas
Enclosure

Redacted February 2014
TMJA
Released April 2014

000169

December 16, 1975

Most Reverend Romeo R. Blanchette
425 Summit Street
Joliet, Illinois 60435


Your Excellency:

It is with a most humble heart that we express our long awaited thanks for your calling of our son to Holy Orders.

The ordination rite at the Cathedral was most majestic and inspiring. We know this takes a lot of time and effort for many people and wish to express our thanks to all concerned.

It will be our prayer that he will faithfully and fervently serve the people of the diocese all the days of his life.

Sincerely yours in Christ,



Redacted February 2014
TMJA
Released April 2014

000170

*Re: Ordination
Mr. Virtue*

January 16, 1976



Dear Mr. and Mrs. [REDACTED]

Your lovely December note deserved an earlier answer, but I wish at this time to say that calling your son to Holy Orders was a joy to me also, and you are to be congratulated on his Ordination.

The rites were simply what was fitting for so great an occasion, and your son became a "priest of God". I, too, pray that "Father Bill" will perform his priestly functions faithfully and fervently. Certainly, his eagerness to serve has been promising.

I hope your holidays were joyous and that the New Year will be happy and richly blessed.

With all good wishes, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB/sma

FR. VIRTUE SCAN FROM THE DIOCESE OF JOLIET NO. 153 BISHOPS ORDAIN SIX YOUNG DEACONS TO THE PRIESTHOOD

Released April 2014



REVEREND WILLIAM VIRTUE attended Servite Seminary High School. He then attended Lewis College and SCBS College Formation Program for two years. Bill completed his college education at Quincy College, Quincy, Illinois. He attended DeAndreis Theologate for four years. He served as deacon at St. Anthony's and St. Mary Magdeline, Joliet, where he is currently assigned. Father Virtue celebrated his first Mass at St. Alexander's, Villa Park, November 30, at 12:30 P.M.

Parish Board

Telephone 722-7653

Redacted February 2014

TMJA

Released April 2014

Saint Mary Magdalene Parish

127 South Briggs Street
Joliet, Illinois

000172

April 17, 1977

Dear Bishop Blanchette,

I find I am using too much energy trying to keep my balance while working with Fr. Slown. I see no evidence that he is undergoing professional help for his grave problems.

I appreciate your respect for my desire to stay here, and I hope my having been adamant in no way presented anresistance to your exercise of authority.

I submit the following to your decision:

Would it be good for you to now honor Fr. Slown's often repeated request that I be transferred?

Should I continue serving Bishop Vonesh as his M.C., as he told me he would like, this will be practical only if I am stationed in the Joliet locale.

Sincerely yours in Christ,

Fr. William Virtue

Fr. William Virtue

Personnel Board

Redacted February 2014

Released April 2014

000173

April 20, 1977

PERSONAL

Father William Virtue
St. Mary Magdalene Parish
127 South Briggs Street
Joliet, Illinois 60433

Dear Father Virtue:

I wish to acknowledge having received your letter and I shall bring the matter up at the next meeting that we have of the Personnel Board so that the Board will be informed of your desire for a change of assignment.

With Best wishes, I remain,

Cordially yours in Christ,

Bishop of Joliet

RRB/nb

Redacted February 2014
TMJA
Released April 2014

000174

May 27, 1977

The Reverend William Virtue
St. Mary Magdalene
127 South Briggs Street
Joliet, Illinois 60435

Dear Father Virtue:

Effective July 1, 1977, I hereby appoint you
associate pastor (Canon 476) of St. Dominic's Parish, Bolingbrook,
Illinois, transferring you as associate pastor of St. Mary Magdalene
Parish, Joliet.

I hereby grant you general delegation for marriages in
St. Dominic's Parish, Bolingbrook, Illinois effective July 1st.

Wishing you God's blessings, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

cc: The Reverend John Slown - St. Mary Magdalene - Joliet
The Reverend Frank Anksorus - St. Dominic - Bolingbrook

Redacted February 2014

TMJA

Released April 2014

St. Dominic - Bolingbrook

RE: Fr. Bill Virtue

000175

May 27, 1977

The Reverend Frank Anksorus
St. Dominic's Parish
440 East Briarcliff Road
Bolingbrook, Illinois 60439

Dear Father Anksorus:

I wish to inform you that effective July 1, 1977,
I have appointed the Reverend William Virtue associate pastor
of St. Dominic's Parish, Bolingbrook. I have also granted him
general delegation for marriages at your parish effective that
same day.

Wishing you God's blessings, I remain

Cordially yours in Christ,

Bishop of Joliet

RRB:kms

Redacted Feb 2014
TMJA
Released April 2014



ARCHDIOCESE OF CHICAGO

POST OFFICE BOX 1979

CHICAGO, ILLINOIS 60690

000178

Office of the Archbishop

July 15th, 1977

Reverend William Virtue
St. Dominic Parish
440 E. Briarcliff Road
Bolingbrook, IL 60439

Dear Father Virtue,

In the interest of providing adequate spiritual care for all of the people in your vicinity, some who come frequently to the Archdiocese of Chicago or who are hospitalized here, I am pleased, with the agreement and approval of your Most Reverend Ordinary, to grant you the faculties of the Archdiocese of Chicago, in accordance with Canon Law and our Archdiocesan regulations, for the tenure of your present assignment. This grant of faculties will expire in case of your transfer.

It is understood that the usual canonical procedures will be followed in the case of marriages.

In administering the Sacraments to any of the parishioners in Chicago hospitals, it is respectfully suggested that you advise the Chaplain beforehand, so that no confusion might result.

Wishing you every blessing in your priestly work and with kindest personal regards, I am,

Very truly yours in Christ,

+ *John Cardinal Cody*
Archbishop of Chicago

P.S- Will you be enough to complete the enclosed form and return it at convenience.

✓
cc: Most Reverend Romeo Blanchette, D. D. - Bishop of Joliet

Redacted February 2014
 TMJA
 Released April 2014

St. Dominic Church

000177

440 E. Briarcliff Road • Bolingbrook, IL 60439 • (312) 739-5703

October 10, 1977

Dear Bishop Blanchette,

I appreciated the time and interest you gave me last week in order to discuss the issues related to my former assignment.

I am honored to be M.C. for you on the occasions you requested (except the Oakbrook engagement which I cannot make).

Today I have two other matters I want to present to you.

For the past eight years I have been organizing a collection of theological and American Catholic Historical works which have been inherited by the diocese at the death of priests (such as Fr. Steesser, Fr. Hoover, etc.) and these books are now in a corner of a back room of the St. Charles Borromeo Library where Br. Richard has kindly provided space. At this time, at his suggestion and my request, I ask you to establish an official Diocesan Archives which would contain the following items:

1. Valued perennial theological books left to the diocese by priests.
2. Parish anniversary booklets and other such items.
3. Diocesan souvenir items.
4. Books of American Catholic historical interest, including some now shelved at the seminary and some in the meeting room of the chancery building (2nd floor).
5. What other categories you or others might recommend.

Fr. Dominic Valentino has offered the use of a room in the REO building, but cannot afford to buy shelving. Perhaps more shelving in the chancery meeting room and one file cabinet would be sufficient. Some permanent place is now needed, in my opinion. An announcement in the JOB, requesting parish anniversary booklets and welcoming priests to open their collections to the build-up of this repository might be all that is needed for the time-being in order to make people aware of a central archive of historical value.

The second matter in which I would like your opinion or decision is the possibility of an organized introduction of the Catholic League for Religious and Civil Rights which has contacted me in the hope of sending a priest representing them who wants to speak at masses in our parishes or before parish school boards in order to tell people about the League's work and perhaps start a local chapter in our diocese.

I have been in contact with Fr. Lenc concerning this matter, and even went so far as to suggest a "lawyer's mass" for the purpose. But he wants, it seems, more diocesan wide involvement. This League and its work may be a way to rejuvenate the "red mass" and spur our catholic lawyers to greater involvement in issues which the laity properly handle, especially regarding legislation and jurisprudence affecting American Catholics, whether it be pro-life, minority discrimination, or school-aide. I realize you have distributed Catholic League materials in the JOB. Are we ready for a more organized involvement in their activity?

Sincerely,

Fr. William D. Virtue

Fr. William D. Virtue

Redacted February 2014
TMJA
Released April 2014

000179

October 21, 1977

Reverend William Virtue
St. Dominic
440 E. Briarcliff Road
Bolingbrook, Illinois 60439

Dear Father Virtue:

Enclosed you will find a composite list of my appointments which require a Master of Ceremonies. The list as I had previously given to you has one change. I forgot that Father [REDACTED] had indicated that he would be at St. George; so there is no need for you to travel all of the way from Bolingbrook to Mokena to St. George since [REDACTED] will be available. Otherwise in the schedule that I had presented to you, there is no change regarding your appointments. Father Irwin who will be driving me to the ICC meeting and then to the Consortium Mass can act as Master of Ceremonies; so your appointment will not make things difficult for me.

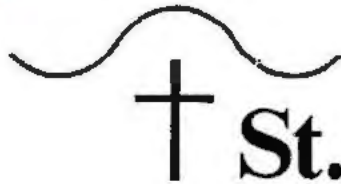
Thanking you for your willingness to serve as Master of Ceremonies on these occasions and wishing you God's blessing, I remain,

Cordially yours in Christ,

Bishop of Joliet

RRB/nb
Enc.

Redacted February 2014
TMJA
Released April 2014



000180

St. Dominic Church

440 E. Briarcliff Road • Bolingbrook, IL 60439 • (312) 739-5703

October 27, 1977

Dear Bishop Blanchette,

As was the case of the other priests whose books have been collected at the seminary, such as those of Msgr. Butala and Msgr. Stenger, I accepted Msgr. Plunkett's invitation some time ago to select some of his books for a diocesan collection.

At first his sister [REDACTED] urged that this be done soon, and she and I began to catalogue at the house in Elmhurst. Then she changed her mind and insisted we stop, which we have done.

I assured her that you, Bishop, knew that the books of priests had been kept at the seminary library as a diocesan heritage, and that someday these books would be put in an official archive. She still seemed anxious, fearing the books would be lost, and referring to the misplacement of Msgr.'s books from the old rectory in Elmhurst.

I hope that my discussion with Fr. Dan Ryan helped clarify the matter. In any case I regret the awkwardness; I reflect that perhaps I was imprudent to proceed without greater authorization from all parties concerned.

Sincerely,

Fr. William Virtue

Fr. William Virtue

Redacted February 2014
TMJA
Released April 2014

000181

November 11, 1977
dictated Nov. 7th

Reverend William Virtue
St. Dominic Church
440 E. Briarcliff Road
Bolingbrook, Illinois 60439

Dear Father Virtue:

Father Daniel Ryan told me about your clarification of the matter involving Monsignor Plunkett's books. In view of the fact that he is not well at all at St. Patrick's Residence and his sister likewise is not well, I would suggest that no further action be taken lest they be misinterpreted. When people become very old sometimes they change their minds easily or they forget what they have previously said. In any event as far as I am concerned the matter is at rest and everything should be quiet now.

Kindly keep Monsignor in your prayers and also keep

Let us hope that they will recover fully, for we certainly are short of priests and these have been very fine priests throughout their priestly lives.

With best wishes, I remain,

Cordially yours in Christ,

Bishop of Joliet

RRB/nb

Redacted February 2014
TMJA
Released April 2014

THE CHANCERY OFFICE
425 Summit Street
Joliet, IL 60435

file

000184

May 22, 1978

MEMORANDUM

TO: Monsignor Murray
FROM: Father Ryan

Father Bill Virtue is willing to act as coordinator of this collection of books, under the direction of Bishop Blanchette. I suppose the thought is that you would refer Father Virtue to any of the priests who might offer books, as a result of this article. Please look over the article, and see if you think anything should be changed, added or deleted.

ARTICLE

A central diocesan collection of theological, historical and other scholarly books is ready information. This heritage of fine books has already received substantial contributions of volumes from priests of our diocese, living, and deceased.

Of special value are:

Joliet Diocesan History and books of local history
Parish Histories (anniversary books, etc., including documents for diocesan archives.)
American Catholic History (books on missions, hierarchy, dioceses, lay leaders, religious communities, seminaries, schools, movements, etc.)
Works of Catholic Persons of Letters
Classical and contemporary theological works.

Any priest who is willing to contribute books to this collection is asked to contact Monsignor Daniel J. Murray at the Chancery, Joliet. He, in turn, will notify the librarians, who would like to make the selection of books before arrangements are made for their transportation to the central collection. Thank you for your anticipated cooperation.

The Reverend Daniel L. Ryan
Vicar General

DLR:kmt

Redacted February 2014

TMJA

Released April 2014

Rev.
Virtue

000185

September 13, 1979

Reverend William Virtue
St. Dominic Church
440 E. Briarcliff Road
Bolingbrook, Illinois 60439

Dear Father Virtue,

Many thanks for your kind invitation to attend your "autograph party" this Sunday. Because of a previous commitment I will be unable to attend but I am grateful for the invitation. I

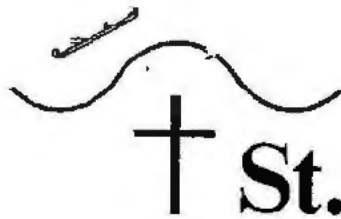
I have not yet had the opportunity to read the book which you and Father Ratiu authored, I will save that for the long cold winter nights. Many thanks again for the invitation and for sending me a copy of the book.

Sincerely in Christ,

Most Reverend Josphe L. Imesch
Bishop of Joliet

JLI/nb

Redacted February 2014
 TMJA
 Released April 2014



000188

St. Dominic Church

440 E. Briarcliff Road • Bolingbrook, IL 60439 • (312) 739-5703

Dear Bishop Innesch
 Fr. Alexander Ratin and
 I hope you will be able
 to stop in at our autograph
 party for Stolen Church, next
 Sunday, Sept. 16, from 4-6
 P.M. at St. Mary Nativity
 School, Broadway & Ruby St.,
 Joliet.

At 6:30 P.M. you may wish
 to stop for a delicious
 Italian supper - homemade -
 at Carm's pizza, on
 the corner of Rowell and
 New Lenox Road. (The
 [redacted] live at [redacted])

I have drawn a map on
 the back side of this letter.
 Sincerely,
 Fr. Bill Virtue

Redacted February 2014

TMJA

Released April 2014

DIOCESE OF JOLIET

Rev. Wm
Virtue

000187

BISHOP'S OFFICE

July 14, 1980

Reverend William Virtue
St. Dominic Parish
440 E. Briarcliff
Bolingbrook, Illinois 60439

Dear Father Virtue:

In order to provide adequately for the pastoral care of the people of St. Mary Nativity Parish, Joliet, I am appointing you as associate pastor of St. Mary's (Canon 476). This appointment will take effect on July 21, and upon that date your assignment at St. Dominic parish as associate will be terminated. I grant you general delegation for marriages at St. Mary Nativity, Joliet effective July 21.

I am very grateful to you for the ministry you have exercised among the people of St. Dominic these past three years. I hope that this experience has been not only fruitful for your people but also beneficial for you. I pray that your ministry among the people of St. Mary Nativity parish will offer you and your people many blessings. I assure you of my willingness to be available to you whenever you wish.

I urge you to take part in the cluster meetings of the priests of your area. It is important that we recognize that we all have a share in the presbyterate of the Joliet Diocese. There is much that we can offer each other as well as learn from each other. I wish you well in your new assignment and assure you of my prayers for you.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

cc-Reverend Aloysius Sinsky
Reverend Frank Anshorus

Mar. 11, 1981

①

Redacted February 2014
TMJA
Released April 2014

Most Reverend Bishop Joseph I. Dineen, 000188

I'm writing you in regards to a wonderful priest, who has helped my family in a way I cannot express my gratitude enough. That is Father Bill Virtue of St. Mary's Nativity.

Our son [REDACTED] 20 year old is in the Navy. While he was on Sub-duty he got involved with Born Again Christians. Well, when home on leave we didn't know him, as if a stranger. We could not communicate, with the exception of our love for him & he for us, he agreed to see Father Bill. With this one visit he came home and put away his many religious books, records, bibles and got out his Catholic Bible and Catechism for adults, which Father Bill gave him. He set him straight and answered his many questions with patience & understanding. He did not feel put down or criticized for his

Redacted February 2014

TMJA

Released April 2014

000189

2

rebellious and straying. He came home with respect for Father Bill & much praise. Before reporting back to his boss we attended a Childrens mass at St. Marys along with our 10 yr. old daughter and was very much impressed. We thought the idea for children was fantastic. Although I got much from his homily myself.

He took from the readings and applied them to us today and made it more understanding. I'm sorry

to say that attending our Church here R.I.P., that I get no message or should I say food for thought.

We need someone to relate to the young & especially the teens who are so rebellious & questioning. I'm so afraid my daughter growing up may change or drop-out as my one older son. He use to an altar boy but entering the late teen years quit attending church. Defect no inspiration. He is married now (in the Methodist Church), and then when my second son came home with these fanatic

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TMJA

Released April 2014

③

ideas, I can't tell you how
heartbroken we were. Regardless how
much we talked it was useless. The
young are looking for more leader-
ship on their level who they
can respect & relate to. All I could
do was pray to keep our family
together.

000190

How I happen to call Father
Bill was I remember meeting him
at my sister's ^(year ago) home. He had been
at St. Mary Magdalene on Briggs and
her son became acquainted with him
although not a Catholic. So although
he no longer went to the parish
he stopped in for a visit. Just the
one meeting I was impressed & liked
him immediately. He mentioned he
knew Father Alexander at our parish.
So I then thought of Father Bill
and asked Father Alexander if he
knew where I could contact him.
So when I called him he graciously
made an appt. to see [REDACTED] It was as
if a miracle happened, because I cannot
stress enough the determination & involvement

Redacted February 2014
 TMJA
 Released April 2014

000191

my son was in this - Corn again
 Christians. He tried his utmost
 to convert us. He even told us
 how sorry he was because when we
 passed on we'd go to hell. That the
 devil was talking in us. I can't
 tell you the mental anguish we felt.

So I felt you should know of the
 wonderful work this priest is doing
 with our young. I have many friends
 who also agree how the teens leave
 our church. I would love to have
 a Father Bill at our parish. I hope
 I have not been too forward with my
 opinion, but I'm grateful & happy to
 have our son back. He wrote us & told
 he attended church on Ash Wednesday.
 To his sorrow about two dozen men
 out of 1300 on ship attended.

Respectfully yours,



Redacted February 2014

TMJA
Released April 2014

000192

March 18, 1981

Dear Mrs. [REDACTED]:

My sincere thanks for your beautiful letter of commendation for Father William Virtue. It is good to receive a letter such as yours about one of our priests. I hope that you have had the opportunity to share your feelings with Father Virtue. It is important that he hear directly from you your appreciation.

People are quick to criticize our priests, but very few take the time to commend them. I am grateful to you for your letter and I am pleased that Father Virtue was able to be of such assistance to your son.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014

TMJA

Released April 2014

000198

Bishop Joseph Imesch
Chancery Office
425 Summit St.
Joliet, Ill.

March 21, 1981
Feast of St. Joseph

Dear Bishop Imesch,

I hereby request a transfer of assignment this June. Fr. Sinsky and I have discussed this, and it is his will, to which I assent, that I go. For the record, I have enclosed a copy of a letter I wrote to him today. This letter states my times of absence, both for an appointment and for vacation times - a rest which my doctor recommended now.

In regards to a transfer, I will contact Fr. Donnelly. However, I do not wish to disclose to a personnel board my doctor's care and advice, which I consider private matter. Although I realize it is a great favor, and although I also recognize that I was ordained to be available throughout the Diocese, at this time in my life I have good reasons for asking a special appointment: to be assigned in the city of Joliet. When I have returned from seeking consultation during the appointment to which I am heading today, I will inform you of any recommendations or suggestions regarding myself.

Respectfully submitted,

Fr. Wm. Virtue

Fr. William D. Virtue

Enclosure

March 20, 1981

Dear Fr. Sinsky,

Here is my schedule, following what you said to do:

1. Leave today for Texas and return Friday, April 3
2. Leave June 7 through July 3
3. Leave probably during June
if request for transfer granted by Bishop.

Furthermore:

I do not consider it disloyal to inquire about an assignment in Shannahon; priests my age seek such opportunities naturally - at my age you yourself were already a pastor.

I do not consider myself unsuited for parochial ministry; I have faithfully and competently carried out the duties which you have asked me to perform each week: namely, saying Masses and giving well-received homilies; assisted at distribution of Communion and exposition and reposition of the Blessed Sacrament (at least twice daily); actual hearing of Confessions about 55 minutes daily; counselling and spiritual direction about 5 hours a week; teaching grades 3 - 8 one day a week with lessons for 8th several days and visiting grades 1 and 2, as well as disciplinary guidance of the students; visited the patients in the hospitals three times each week, attended weekly St. Vincent DePaul meetings, and so forth. At your request I twice weekly said Mass for the Religious at Guardian Angel (for five months) and every other week said Mass at Resurrection Mausoleum, which activities took up my parish time. On my own I once gave a Natural Family Planning talk in Oakbrook, and a one hour talk at St. John's grade school in Joliet; I gave a one afternoon retreat in Sublette - for your friend; and my only other extra-parochial project has been during the last month and a half when I spent about five hours weekly editing a publication for priestly formation - surely relevant to my ministry. I have never complained about any of the above-mentioned pastoral duties, in spite of the fact that I sometimes wonder if the weekend priests get paid almost as much as I do per month! Considering how little I eat, you are getting your money's worth out of me. I cannot accept that any faults I may have outweigh the good I have given here at St. Mary Nativity. At a time when neighboring priests boldly propose to close our parish, I have built it up in so far as God has given me the Grace.

Sincerely,

Fr. Bill Virtue
March 19, 1981

Feast of St. Joseph

Redacted February 2014
TMJA
Released April 2014

000195

March 26, 1981

Reverend William Virtue
St. Mary Nativity Church
706 N. Broadway Street
Joliet, Illinois 60435

Dear Bill,

I received your letter and the copy of the letter that you wrote to Father Sinsky. Since Father Sinsky has requested your transfer and since you have concurred in the matter, I will see that you are transferred this June. While I will try to respect your request to be assigned in the city of Joliet, you must realize that there are few opportunities available in the city, and my primary obligation will be to find a priest to serve the religious needs of the people rather than a people to serve the needs of the priest. If you are simply stating a preference, then I can accept your suggestion. I, however, have to be concerned about the entire diocese, and I feel that priests have committed themselves to serve this diocese and not one area.

I regret that the situation at St. Marys did not work out satisfactorily. I don't know what went on between you and Father Sinsky. I am concerned about the amount of time you are spending away from the parish during the next few months. Within three and a half months you will be gone almost six weeks. I find that an excessive amount of time away from the parish. I will appreciate receiving any recommendations or suggestions that Doctor [REDACTED] makes.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014

TMJA
Released April 2014

REV. WILLIAM VIRTUE

000204

August 31, 1981

Reverend William Virtue
St. Mary's Church
195th & 115th Streets
P.O.Box 2
Mokena, Illinois 60448

Dear Father Virtue:

In order to provide adequately for the pastoral care of the people of St. Mary's Parish, Mokena, I am appointing you as associate pastor of St. Mary's (Canon 476). This appointment will take effect on September 1. I grant you general delegation for marriages in St. Mary's parish, Mokena, effective on that date.

I am grateful to you for the ministry you have exercised during this past year at St. Mary's Nativity Parish. I know that your ministry there was appreciated by many people. I pray that your ministry at St. Mary's parish will offer many blessings to you and your parishioners. I assure you of my willingness to be available to you whenever you wish. I urge you to take part in the cluster meetings of the priests of your area. It is important that we recognize that we all have a share in the presbyterate of the Joliet Diocese. There is much that we can offer each other as well as learn from each other.

I know that these past several months have not been particularly easy for you, nor for me. I appreciated your willingness to speak openly with me about some of these difficulties. I have tried to be sensitive both to your own needs and to the needs of this local Church. You have particular gifts that can be of great benefit to your people. I am hopeful that under Father Burnett's leadership and support, that both you and the parishioners of St. Mary's will grow in the Spirit. I wish you well in your new assignment and assure you of my prayers.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

cc-Reverend James Burnett

Fr. Virtue

Church Office: 479-5386

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ST. MARY'S CHURCH

195th St. & 115th Ave. Box 2

Mokena, Illinois 60448


000207

Dec. 1, 1981

Dear Bishop Ryan,

I wish to take this opportunity of your appointment as personnel director to offer my unsolicited viewpoint on personnel matters.

The immediate trigger which got me thinking was the departure of Fr. Parnisari. No matter what the truth of the matter, the rumor I heard is very interesting, simply because it may indicate the mentality of priests themselves who possibly initiated the rumor - which goes: he left because he had become a lawyer at much personal effort, and the diocese was not utilizing his competence. As I said, it is not the truth of this assertion that interests me, what strikes me is the very notion itself: the waste of talent. I do not mean by this that priests should be lawyers; obviously what is needed now as always are general practitioners. What I mean, is that it may not be that our gravest concern is a vocation shortage, but a wasting of the vocations we have.



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ST. MARY'S CHURCH

195th St. & 115th Ave.

Mokena, Illinois 60448

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I think what is important to note about the examples I give, assuming that I am accurate in describing the state of these men, is not only that their talents as leaders in the prime of their life are being wasted because the assignments they have do not allow them to assume leadership, but it is apparent that the emotional frustration and anger they may feel causes the low morale which is often present in priests these days. Clergy morale is not boosted by convocations but by real recognition of what a man can be and give to the diocese. Secular priests are usually independent by nature and personality; most of them are meant to be in a position of authority such as that of a pastor. (I do not imagine that there is more power in that position than the post-Vatican Church really gives, for I know well that the pastor often feels he has the least authority, and that committees and already set precedents and other circumstances limit him). It is an affirmation of priests to put them in assignments truly corresponding to their talent and level of ability. To hold them back is a denial of what they are capable of doing. This nonaffirmation kills. I am not saying that any one of the fellows I mentioned above - although I am concerned about [REDACTED] - are at the point of a crisis because they are not pastors yet. But the slow process of not-letting them exercise greater responsibility and initiative is perhaps a waste of priestly talent and an erosion of their morale.

Another case I would like to bring to your attention is that of my uncle, Fr. Bill Ryan. He was never used to his full ability, having an IQ, education and various experience backgrounds which were simply ignored by the diocese. He ended up putting his energy into designing a super-parish plant, and then resigning because of his disgust that a few school board members who had made the period of construction a constant battle for him and who had ruined (in his eyes) his reputation as a good pastor for twenty years, giving the new bishop (as he saw it) the impression that he was unreasonable and uncooperative. Actually he was under a lot of tension during the construction period and these few people made mountains out of molehills, driving him into some unreasonableness toward them. In any case, he quit and asked to take a year to rest at Queen of Heaven. Well, now he has the impression that because his bad reputation - no one, not he especially would deny his irascible and brash frankness - and his age of over 65 keep him from ever becoming a pastor again - unless he goes to the country which is contrary to his city upbringing and nature. Now he really feels frustrated. There's nothing left for him here. So he offers to teach elsewhere and this is apparently blocked by the bishop. His pastor tells him that the parish is really a one-man parish. So what does he have to look forward to for the remainder of his priestly life? More wasting of his talents. A continual decline of his morale, with its debilitating effect on his present good health. I do not blame the diocese for all his difficulties in adjusting to his circumstances; but there is some fault on the part of the diocese, a fault which may still be remedied by an assignment which would challenge his intellectual and organizational skills. We owe it to this priest to sincerely seek a suitable channel for his abilities.

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ST. MARY'S CHURCH

195th St. & 115th Ave.

Mokena, Illinois 60448

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I would also like to make some comments about Fr. Alexander Ratiu who has a feeling of uncertainty about his position because of the change of leadership in his parish in Plainfield. He was assured, apparently, that he would not be considered for any change until June when associates are up for change. And he realizes that much is contingent upon the new pastor and his relation to that new pastor. What I want to say is relevant regardless of those circumstances. Fr. Ratiu has been a priest longer than most of us, many of those years he received no pay for his 'prison ministry'. During the past six years all of his paycheck each month went to pay for the home he provided for his sister-in-law and nephews. So he has a place to retire, and he will get some pension from the diocese when he retires, if he lives that long - his bloodpressure has never been normal. He has more natural warmth and wisdom than many priests, but his pastor has refused to allow him to exercise a full parish ministry these six years. He has never been allowed to perform baptisms, weddings, funerals (you could count on one hand the ones he has been allowed to do!) He is nonetheless, deeply loved by the laity of St. Mary's, who have found in him the comfort and understanding which his big heart offers. Although his spoken english is difficult to follow, this should not prevent us from appreciating his wisdom about parochial and personal matters. He has a tremendous flexibility and openness - he has been sympathetic to the Prayer Group charismatics, he says Mass for the migrant workers in spanish, he sings in the parish choir - things he began at the age of 60. He has a sense of the Church which his Roman education (a doctorate in theology) and his wide experience have given him. It should be the place of our elders to be our advisors and guides, for they have the wisdom of many years. Yet his valuable insights have perhaps been overlooked because of the rash judgment that 'what could he know about the Church in America - he's a foreigner and out of tune with us'. It is true that he is somewhat reactionary - but even this is somewhat conditioned upon his having lived with Msgr. who constantly fed him a conservative line. I guess I'm not making any one particular point about Fr. Ratiu, only for a greater appreciation, and for a recognition that at his age it is hard to begin anew and therefore I think he would like to stay at St. Mary's Plainfield, if possible.

Another person on my mind is [REDACTED]. For years his reputation has sunk, making him out to be an unpredictable, unstable and even psychotic priest. But I maintain that he is not so sick; rather the doctors to whom he was sent worsened his condition, and the treatment he received from his pastors often provoked the angry outbursts he displayed. At present he is living alone in a house in Joliet, paying his rent and food out of his salary, rather than live in a rectory or under a diocesan roof. He has been under good psychological guidance and has made progress - I don't think I'm breaking any confidence by telling you this, although it is confidential. I think that in his present assignment - saying Mass at several nursing homes in Joliet - he is trying to do his best, although he has a personal dislike for that apostolate and probably would like another in a few years. I think he needs this: the direct personal interest of one like yourself who would visit him in his lonely little house, a sort of self-imposed but fruitful exile that shelters him from pastors who have rejected him because he couldn't do enough work to justify a salary (in their eyes).

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Obviously [REDACTED] unique person and situation cannot be discussed adequately here. I hope one thing only; that you will go to the trouble and time of seeking him out and visiting him at his little house next to the parkinglot alongside the downtown Joliet YMCA. His phone is [REDACTED]. I do not think anyone needs to do anything for [REDACTED], so much as someone like yourself should be someone to him. It would be like seeking out the lost sheep by leaving all the others under your care. Not that he is lost in the sense of regressing or departing, for I believe he is making progress. But he is lost for lack of love. He can make it financially if he is economic. But he needs our support personally at this time in his life. And he needs assurance of our trust in him. His reputation has left him with the image of incompetent. Will he have any future in the diocese? Will he be relegated to the aged among whom he can do least damage? He misses the wider range of parish ministry, and especially young people. Are we going to fear his possible behavior forever? Yet this undermines the very confidence he could build up if he were held accountable by a sympathetic but firm pastor. Do I sound naive in his regard? Is he that great of a risk? Is it unfair to any parish to inflict(!) him on it? Are his past irregularities so ominous? I do not think that a change would be good now, but he would like to have some hope for the future. Let us be optimistic.

I could venture to speak about [REDACTED] who easily experiences discouragement in his work if not bolstered by a display of fraternal interest and whose rigid logic sometimes betrays a streak of unrealism, but who has still hope of being a pastor. I do not pretend that any of my above remarks are the intentions of the men of whom I speak; they represent my impressions - only mine. And they are a prelude to what I want to say about myself.

I am very content here at St. Mary's where I think God wants me now and where Fr. Jim has been most kind to me. I like the secular priesthood and never felt called to the vows and community of a religious order. But I wonder if my own talents will be used here. I wonder if I am truly suited or called to be a parish pastor. Sometimes people say I am unsuited for parochial ministry because of my intellectual interests: this I consider an insult if it means parish priests should not evidence intellectuality! I am not a scholar, but a man of action, however heavy the emphasis on reading and study. The question is: what kind of action? It is no surprise, considering the deep impact of the Vincentians upon me, that I have retained an active interest in vocations and the formation of clergy. I have studied this issue and consider that the crisis of the Church and especially of the clergy can best be addressed by a reform of the clergy in their formation period, which was the strategy of Trent and remains valid today. In discerning the best use of my talents, if they lie in this direction, I do not see how I can be employed in this way by a diocese which has no seminary. In several years I will be ready to respond to this ministry if it is truly God's will, and I will seek to go elsewhere to serve the Church; I wish to manifest this now. You are aware that Pope John Paul II has urged a global redistribution of priests. The implications of what I am saying are not clear to me now. I do not want to join a religious order so I can 'do my own thing' - which is often a flight from the mundane or routine life of the parish. I consider the local parish 'where it's at' - the Church. May God's will be done. In God's own time I will be ready for what work he wants of me; I want now to say to the diocesan personnel planner that I might ask to go into vocation or formation work in the future. I am open to this as a profitable use of my talents.

Thankyou for listening; I am not asking for any specific reply. In Christ,

Fr. Bill

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000211

ST. MARY'S CHURCH

195th St. & 115th Ave.

P.O. BOX 2

Mokena, Illinois 60448

April 6, 1982

Dear Bishop Dan,

Greetings to you during Holy Week.

Apart from the outcome of the meeting we had, I want to thank you for the manner in which you anticipated many questions an applicant has, and for the serious tenor of the presentation. I appreciate your professionalism.

In regard to the several xerox pages of psychological test results which I sent you, I hope by now you have had a chance to read them, and I therefore ask you not to keep, or copy them for the file, but instead please return them to me.

May Easter time be a season of renewal for you, and a prelude to a refreshing spring.

Sincerely, in Christ,

Fr. Bill Virtue

DIOCESE OF JOLIET

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000212

OFFICE OF THE BISHOP

April 19, 1982

Reverend William Virtue
St. Mary's Parish
P.O.Box 2
195th & 115th Avenue
Mokena, Illinois 60448

Dear Father Virtue:

In order to provide for the care of the people at Sacred Heart Parish in Joliet, I am appointing you as Administrator (Vicarius Oeconomus) of Sacred Heart Parish, effective April 22nd, 1982.

As you know, there is a great need for evangelization in the Sacred Heart Parish area. While there are a number of people who continue to worship at Sacred Heart, those who reside in the immediate area are not many. I am anxious that we begin to reach out to the people who live in the area, in whatever way that we can to establish the presence of the Church. I would ask you to have this as one of your primary concerns.

I will also ask you to take an active part in being present at the Bishop Blanchette elementary school. I would suggest that you find time to speak with the Reverend John Fogarty, pastor of St. Mary's Carmelite parish, to discuss how you might cooperate in providing for religious activities at the school.

The challenges and opportunities of Sacred Heart parish are many, and I am grateful that you have volunteered your service for this community. You have many talents and abilities, and this parish will provide you with the opportunity of exercising them. The people have had their former pastor with them for a long time, and he has served their needs well. It will be important for you to be sensitive to their past practice as you begin to exercise your own particular style of leadership. I have every confidence that you will serve the people well.

I encourage you also to begin working towards the establishment of a parish council, should one not already be active. In addition, I would hope that you would see as one of your priorities your active participation in the meetings of your cluster. It is important that we give more than lip service to our unity as the

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presbyterate. The cluster arrangement allows us to share our priesthood with our brothers, as well as obtain support and encouragement from each others presence.

I assure you of my willingness to be available to you should ever wish to call upon me. You and the people of Sacred Heart parish will be in my daily prayers.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

S. Cong. Doct. Fidei

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P R O F E S S I O N O F F A I T H

"I, Rev. William Virtue, with firm faith, believe and profess all and everything that is contained in the Symbol of Faith that is:"

I believe in one God. The Father almighty, Maker of Heaven and earth, and of all things visible and invisible. And I believe in one Lord, Jesus Christ, the Only-begotten Son of God. Born of the Father before all ages. God of God, Light of Light, true God of true God. Begotten, not made, of one substance with the Father. By Whom all things were made. Who for us men and for our salvation came down from heaven. And He became flesh by the Holy Spirit of the Virgin Mary: And was made Man. He was also crucified for us, suffered under Pontius Pilate, and was buried. And on the third day He rose again, according to the Scriptures. He ascended into heaven and sits at the right hand of the Father. He will come again in glory to judge the living and the dead. And of His kingdom there will be no end. And I believe in the Holy Spirit, the Lord and Giver of life, Who proceeds from the Father and the Son. Who together with the Father and the Son is adored and glorified, and Who spoke through the prophets. And one holy, Catholic and Apostolic Church. I confess one baptism for the forgiveness of sins. And I await the resurrection of the dead. And the life of the world to come. Amen.

"I firmly embrace and accept all and everything which has been either defined by the Church's solemn deliberation or affirmed and declared by its ordinary magisterium concerning the doctrine of faith and morals, according as they are proposed by it, especially those things dealing with the mystery of the Holy Church of Christ, its sacraments and the sacrifice of the Mass, and the primacy of the Roman Pontiff."

Rev. William D. Virtue

DATE April 23, 1982

PLACE Chancery

On _____, 19____, at _____ a.m., the Reverend William Virtue
p.m.
_____ appeared before me and made the Profession of
Faith, thus by particular Law of the Church, he took canonical possession of
Sacred Heart Parish _____ Joliet _____, Illinois

Bishop / Delegate _____

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Pope John Center

June 18, 1982

The Reverend Monsignor Daniel J. Murray
 Co-Chancellor Diocese of Joliet
 425 Summit Street
 Joliet, IL 60435

Dear Monsignor Murray:

I am writing to enclose an invoice for room and board for your diocesan representative for our first 12 day Workshop here in St. Louis August 22 to September 3, 1982. In response to an invitation from Bishop Bernard F. Law, Chairman of the Board of the Pope John Center, Bishop Imesch designated Father William Virtue to participate in the Workshop.

I enclose the preliminary brochure describing our Pilot Program of specialized preparation for diocesan representatives which is funded by a grant from the Pallottine Center for Apostolic Causes.

We have been sending much advance material to all the participants in the Workshop. We also expect to publish a book containing the essential content of the Workshop. It will be called A Handbook on Critical Life Issues.

We will welcome your check for \$400.00 for the room and board of your representative as soon as you can conveniently send it. Our grant covers tuition for both our Workshops but it does not cover room and board. Thank you for your assistance. We are confident that this Program will be of real benefit to the work of the Church.

Sincerely yours in Christ,

[Redacted Signature]
 Project Director

jp
 enclosures

PAID
 6-22-82
 #5812
 400.00

OK
 WED

RECEIVED JUN 21 1982
 approved by
 Bishop Imesch
 #50-8520

Pope John Center Moral Research and Education Center

4455 Woodson Road • St. Louis, Missouri 63134 • Tel. (314) 428-2424

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000217

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*A PASTORAL APPROACH TO . . .*

# **MEDICAL - MORAL ISSUES**

**A PROGRAM OF  
SPECIALIZED PREPARATION FOR  
DIOCESAN REPRESENTATIVES**

Presented by  
The Pope John XXIII Medical-Moral  
Research and Educational Center

*Through a Grant from  
The Pallottine Center for  
Apostolic Causes*

~~~~~


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I. THE PILOT PROGRAM**Description**

- a program of education
- in medical-moral issues
- to assist adult Catholics
- bear witness to life-values
- and make responsible decisions
- in accord with Catholic teaching
- through the specialized preparation
- of Diocesan Representatives

Development

The Program will proceed in three successive stages:

1. Specialized preparation of Diocesan Representatives (See III and IV).
2. Diocesan Representatives share scientific and pastoral knowledge with priests and others at the deanery or vicariate level.
3. Parish priests assist their people in dealing with issues directly affecting their lives.

Result

Intensive, specialized preparation will enable the Diocesan Representative to help meet the needs of the local Church with:

- current and competent knowledge of the medical, legal, and moral aspects of the issues.
- an integrated understanding of the pastoral and practical significance in the light of Catholic teaching.
- skills and educational materials for use in teaching and motivating others.

II. THE DIOCESAN REPRESENTATIVE**Profile**

Qualities and qualifications will vary widely. The Ordinary may wish to consider selecting as a Representative one who might be:

- sensitive to the importance of the medical-moral issues, with their momentous implications for human life.
- strongly motivated by the need for Catholic education in the medical-moral field.
- able to relate comfortably to health care issues and personnel.
- respected by and credible to priests and others engaged in pastoral services and education.
- effective in working with individuals and groups as communicator, facilitator, discussion-leader.

III. SPECIALIZED PREPARATION

To assist in accomplishing the first stage of the Program, the Staff and Consultants of the Center with doctoral degrees in science and theology provide:

- *prior and preparatory* to the Workshops an extensive period of directed reading and a select bibliography on the issues.
- two intensive *Workshops* (each of 12 days).
- *subsequent* availability of the Pope John Center for further guidance and additional resources.

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IV. THE WORKSHOPS

The Program provides two intensive Workshops, each of 12 days, beginning on a Sunday evening and ending a week from the following Friday.

Place St. Louis, Missouri

Dates and Topics

Workshop One

Aug. 22 through Sept. 3, 1982

Life and Death Issues. Topics include: The Beginning of Life, Prolongation of Life, Organ Transplants, Determination of Death, Abortion, Euthanasia.

Workshop Two

Apr. 17 through Apr. 29, 1983

Human Procreation. Topics include: In Vitro Fertilization, Artificial Insemination, Embryo Transplant, Transsexual Surgery, Cloning, Natural Family Planning, Genetic Diagnosis and Counseling.

V. FINANCIAL ARRANGEMENTS

Covered by the Grant


- Full tuition
- All instructional materials

Assumed by the Diocese

- Transportation
- Room and Board: \$400.00 for each (12 day) Workshop

FURTHER INQUIRY

Please write or call:


President
The Pope John Center
4455 Woodson Road
St. Louis, MO 63134
(314) 428-2424

Fr. W. Virtue

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Sept. 27, 1982

000218

Dear Bishop Imesch:

For ten of the past twelve years, I have actively worked in the immediate neighborhood of Sacred Heart in the homes of its neighbors. Sometimes I worked in a voluntary capacity. Other times, I was a paid worker. My roles have been: parent-education; early childhood teacher; social worker/counselor and advocacy. For most of the last eight years (since we moved to Joliet) my family and I have been members of Sacred Heart Parish. This past year people requested that I enter the Parish Council election process. I did, and was elected.

As a member of Sacred Heart's parish council, I am deeply concerned about the pattern of relationship I find occurring between the Administrator, Fr. Virtue, and the people of the parish in general, and in particular, the parish council. I have stated my concern personally and privately to Father Virtue and publicly to him at Parish Board Meetings. Now, I believe there is a necessity to speak to you about our whole situation.

Father Virtue has consistently made decisions without consulting the parish council. Consensus processing has been minimal and after the fact. He has consulted--other authorities from outside the parish.. and then made decisions. He has never used his power to call special meetings in time of crisis before taking action. (If he had, the grave injustice to [REDACTED] would or at least could have been averted. Her role in Pastoral Ministry to the parish is not being filled to date. I might add that ~~she~~ with much to offer in that area with degree ~~has~~ been hired by last April at the very latest. Just anyone will not be able to serve the special needs of our parish.)

We are consistently reported to. It may be in a meeting. It may be through a letter or phone call (this latter, one-on-one communication can be an excellent divide and conquer tool.) Our own gifts and charisms have been snubbed. This coupled with his manner of celebrating Liturgy and homilies have led to at least ten people I know of resigning from the parish. With double that number tempted to..they're just sitting on the fence now, waiting for the next incident to occur. Three parish council members have also resigned. Is this a Christ-like way to administrate? Evangelize? (I'm spending more personal time just trying to keep parishioner's attending and working than I can on reaching out to the broader community at present.)

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My personal goal these past 30 years has been to evangelize through working for social justice--whatever the circumstances of my life. Until now, I could honestly say to those I met (who for the most part had left the Church through mal-treatment from clerics) that I personally knew a priest who honestly and unmanipulatively tried to empower the laity. An average of one or two people a year reconciled and/or returned to active Catholicism. This is no longer my experience. "It is easier to create a visceral orthodoxy through emotional and behavioral manipulation than to give free range to the "mystery of the Holy Spirit working through honest, open communication and processing.

It seems the times are all the more crucial for the clergy-laity relationship to be actively open, affirmative and affirming. People can not work with an Administrator who in essence distrusts them. And that seems to be the message.

True, Fr. Virtue did offer me the job of coordinator of evangelization.. And I had to turn it down. I have tried so many times working with this same personality type. I am worn down with it. I cannot work with a manipulative, devious person in a team situation. I've had enough experience to recognize this type of personality when I see it.

I talk about deviousness.. [REDACTED] at times confided in me. The last time, I was given to understand that you had agreed to Father Bucciferro's residence at Sacred Heart--rather than the idea originating with you. At our Council meeting, when people were disturbed about Fr. Bucciferro's placement, we were repeatedly told in various statements that the idea originated with you. It was your idea. You had your reasons. We could not question. Any animus people felt was carefully shifted to you. In effect Fr. Virtue tore down the relationship between you and us through his manipulation of the truth. Sister told me more--which, if you care to meet with me, I will convey to you. (This is neither an easy or pleasant task for me.)

And, I have another reason I cannot make a long time commitment to the parish. I have three teen-age daughters who have been willing, active participants in Liturgy consistently. A few weeks ago, all three in unison said they will leave Sacred Heart if Fr. Virtue continues his manner of presiding and homiletic presentation. And now I must look for another parish which actively promotes social justice--in the WORD; in Deed and in truth .

Yesterday, another parishoner came to me, distraught. (She is also a parish council member.) She had approached Fr. Virtue ~~ix~~ with the problem of housing for a Loatian family--members of our parish community. His answers shocked and scandalized her. (Unfortunately, I'm hardened to the situation.) This man does not reflect your position on social justice. He repeated the same jargon to me after Mass yesterday in the presence of another parishoner who was requesting the same help for the same family--and the proper way of proceeding to get them help, *from the parish.*

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Because of this last mentioned incident (and others I don't want to list right now) [REDACTED] and I request to meet with you. As she works, we could most easily meet on a Wednesday.

[REDACTED]

Sincerely yours, in Christ,

[REDACTED]

P.S. Our address is

[REDACTED]

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SACRED HEART PARISH
 337 SOUTH OTTAWA STREET
 JOLIET, ILLINOIS 60436

000221

Sept. 27, 1982
 Feast of St. Vincent DePaul

Dear Bishop Dan,

I learned many interesting things about being a pastor at the recent convention sponsored by the national organization for continuing education of the clergy, and I highly recommend this program as an advance preparation for those about to become pastors, as well as for those already in this position.

One learning that came through a psychological test administered and interpreted for each of us seemed to me personally, in the context of this particular program for pastors, to be an ironic finding: that my personality type is research scientist.

Although my academic background may not have revealed this, I knew it in my heart, and recognize the accuracy of the test results. Although I do not fall into this category in an intense way, it has been apparent throughout my priestly life for I did devote myself assiduously to the research involved in writing Fr. Ratiu's book, and I was very happy in that work. And you yourself may remember my reluctance to go to Wheaton because of the book-editing I have been working on for several years and which I nearly completed while in Mokena. In the sixth months since I have been here I have been able to do only the tiniest bit of writing.

Therefore you can appreciate the conflict which has not ceased to divide my interests for many years, although I have always put pastoral duties first and studies second, and this in spite of the fact that I am convinced that this writing is in the service of the Church too. As a diocesan priest I have felt much pressure to be available for the needs of the people in the local parish.

That is why I was willing and eager to come here. The bishop had previously urged me (and sort of chided me for not being willing) to use my talents to respond to diocesan personnel needs. I also saw this assignment as an opportunity to advance and broaden my own pastoral experience. It has been that and more, for to my surprise this little parish has been an enormous challenge. I won't go into details. I have learned some lessons here and I hope I have helped the parishoners. There are really three parishes here: the young middle-agers who were disciples of Kloepfer, Radigan and Perkins (they came here from St. Jude) who are vocal leaders; the quiet-in-the-pew people many of whom are senior citizens and some young families busy with children; the blacks who fall into the last category except for the many who are yet to be evangelized. For all of its variety and potential, I wonder that so few priests applied to be pastor here, for it is very interesting.

In closing I once again request you to search for and return the test results you promised me; and in exchange(!) here is a new set (these you may keep). Oh yes, thank you for helping Fr. Ratiu get his nice assignment which he is enjoying; the people seem to be very happy with him already. May God bless you,

Sincerely in Christ,

Fr. Bill Virtue

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SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

Rev. Wm. Virtue

000222

October 13, 1982

Dear Bishop Imesch,

By now you may know from Fr. Donnelly that I declined to accept to be spiritual director for the diocesan pro-life people. In partial explanation for this, I refer to the past eight years when I supported this program and my involvement was above and beyond ordinary parish duties, and this certainly can be considered my contribution to the pro-life cause.

I had hoped that the ladies in the pro-life program would now turn to Fr. Arseneau as a guide, for they are under his office.

I also have another suggestion in this regard. I realize that the studies in St. Louis which I have attended are a good preparation for helping the pro-life people, and therefore I repeat my suggestion to you that the diocese send along a second fellow to the medical-moral conference in the spring. I have already given a complete set of the materials from the first seminar to Joe Tapella, and he passed a second set on to another priest. Perhaps one of them could go to St. Louis in the spring, and be interested in pro-life.

Let me take a little more of your time to report that I found the pastor's program put on by the continuing education of clergy (NOCERC) at Techny to be most practical and I'm glad you urged me to attend.

It may dismay you to hear about one thing I learned at the conference! They administered a psychological test and interpreted the results for each of us: a person could fall into 1 out of 16 different categories of 'personality type', ranging through such types as 'journalist', 'administrator', 'fieldmarshal' and so on. I belong in the class *research scientist*. This is no surprise to me, rather it confirms what I have come to realize more and more during the past eight years of pastoral ministry as I felt a conflict of interests. In any case, I consider it good to manifest myself to you, so you may know the mind and heart of this priest.

I hope in the future to discuss with you how things are going here at Sacred Heart. I had thought it would be a light assignment but instead it has fully occupied me, and taught me several lessons.

Sincerely in Christ,

Fr. Bill

Fr. William D. Virtue

RECEIVED OCT 14 1982

Redacted February 2014

TMJA

Released April 2014

November 14, 1981

Dear Father Bill,

000223

I am writing you in regard to the situation which has arisen since your arrival at Sacred Heart Church and, in particular, to the Parish Council meeting on November 2. Since there has been a Parish Council at Sacred Heart for twenty-two years and since Bishop Imesch has ordered all parishes in the Joliet Diocese to form a Parish Council if they do not have one, I find it inconceivable that you entered the Parish without knowledge of the existence of the Sacred Heart Parish Council. Also, since the Bishop has set up a specific format for the organization of these Parish Councils, described in "Parish Council - Objectives and Vision," I cannot comprehend how you, a parish priest under the jurisdiction of the Bishop of the Joliet Diocese, can arbitrarily decide that Sacred Heart will not follow the required guidelines merely because you do not agree with them. This attitude would seem to constitute gross insubordination to your immediate superior in the Church.

You have consistently thwarted all attempts by Council members seeking discussion of and input into parish decisions despite repeated promises that you would allow the Council to function as it should. Your arrogance and unwillingness to compromise have led to a stifling of movement toward parish goals by the Council, as well as the driving away of Council members and parishioners. While you claim that Council members have resigned for reasons other than your leadership, a poll of members who have resigned, or are about to resign, will clearly inform you that your actions and behavior are the cause. Your claim that you would like to see Sacred Heart not only survive but also grow in size is sharply contradicted by your actions which have driven five of fourteen Council members and numerous parishioners from Sacred Heart, with another five or more Council members ready to resign. While you say you want the Council to do all the work of the parish, you are operating in a counter-productive manner. You complained that it was unfair of Council members to confront you with the questions of the November 2 Council meeting without providing you with a copy in advance, but you come to Parish Council meetings regularly with decisions made by you without consulting with or informing Council members in advance. If you had been provided a copy of the questions in advance you would have developed a series of rambling non-answers to the specific questions similar to those which you have provided us to past questions about parish issues. A majority of the Council feels you will not give a direct and honest answer, will not provide the sources of your advice on parish problems, or will tell us one thing and then reverse yourself and do the opposite as you have done so many times in the past. Council members feel that they have compromised as much as they can in an effort to save the parish while you have not - they feel that they must listen carefully to your sermons at Mass in order to be cued in on what surprise decision you will drop on them at the next Council meeting. The sermon on "people are more important than things" preceding the housing of Father Bucciferro and the sermon on the value of leisure which was apparently meant to justify your life style are but two examples. Unlike Father John, you can request prayers for the poor but cannot provide rent money or a part-time job for a refugee and his family, an exhibition of total hypocrisy.

000224

Redacted February 2014

TMJA

Released April 2014

... to your emphasis on leisure, I feel that there should be a re-evaluation of your priorities as a parish administrator. I am still awaiting a response to my letter of July 6, which raised serious questions about the future of the Council and the parish - apparently your leisure activities have prevented you from responding. Unless there are vast differences in the responsibilities of administrators and pastors, there is a widespread feeling throughout the parish that you are not as accessible as you should be and that some of your leisure activities are questionable. Your failure to perform the marriage ceremony of a parishioner after conducting the pre-Cana conferences surely did not encourage increases membership in the parish, despite the excuses for your absence which you made. Saying three Masses on the weekend and saying one Mass a month at Sunny Hill hardly seems taxing the time of a parish administrator. Many of the parishioners question why you are never available at the rectory when they call or why it takes you so long to respond to their messages.

There are also some disturbing complaints from parishioners received by Council members. While these may be gossip or rumor, their persistence is a negative factor in the parish. While you wrote off your comments on attending a singles' bar and writing a book, "From Priest to Playboy," as humor, few parishioners laughed. These comments from the altar merely reinforced the complaints about your leisure time activities. There are complaints that you have been observed with teens riding motorcycles and whistling at young girls, that you frequently attend beer parties with teens, and that you have blessed bottles of beer while under the influence. While these charges may or may not be true, their repetition is both embarrassing and detrimental to parish morale, parish membership, and hopes of drawing new parish members. Your frequent presence at the Joliet Beach Club and your behavior there, specifically a life guard's statement that you were almost "beached" because of horseplay on the raft, has also been criticized. There were also charges that you and some teens were halted while attempting to scale the fence for a moonlight swim after the Joliet Beach Club had closed. Whether these actions occurred or not is unimportant - the important concern lies in the fact that parishioners believe they occurred and that the stories are being circulated throughout the parish, leading to parishioner defection and a negative influence on the attraction of new members. While your personal life is indeed your own business, it must be kept personal and not public - some discretion should be utilized to prevent scandalous stories whether they be true or false.

In reaction to the problems expressed previously, I will not resign from the Council as several other members have, but I will not participate in the activities of the parish until there are some drastic changes in the philosophy toward and authority of the Council. If you feel, as you said, you were "stuck" with the existing Council, then it is your responsibility to alter the situation. You have the options of disbanding the present Council and appointing new Council members (if you can find any willing to serve), changing your current attitude toward the Council, or passing leadership of the parish to some other pastoral leader. You have made the comment that you were uncomfortable as a parish administrator and would rather be allowed to spend your time authoring books on various aspects of Christianity.

000225

Redacted February 2014

TMJA

Released April 2014

Several Council members and parishioners have expressed the opinion that it might be better for the continued existence and growth of the parish if you would do that and would be replaced by some other priest who was more interested in serving as a pastoral leader, some priest who was willing to follow diocesan guidelines for Parish Council operation. Despite your efforts to blame the problems of the parish entirely on the Council members, the burden of guilt rests with you and the future of Sacred Heart is firmly in your hands.

Sincerely,



cc: Bishop Imesch

SAINT WILLIAM PALMER
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

Mr. William Palmer

Redacted February 2014

Released April 2014

Nov. 17, 1982

Dear Bill,

Thankyou for your letter. I note that you ask about a reply to your letter of June 6th. I did not write to you but I acknowledged the communications I received from the council members in response to my questionnaire: I publically thanked all of you for your answers. And hopefully some of the questions you in turn raised have been answered and will be answered at future parish council meetings.

It is for this reason that I am glad you say you will remain a parish council member.

In regard to your Nov. 14th letter, I wish to observe two things:

First, the amazing number of terms like "all", "always", "never", etc., and their frequency seems to me to reduce the letter to a series of overgeneralizations (not to mention any fallacies).

Second, although I will not confirm or deny, or defend the items of a personal nature - the part of the letter which was more specific - I cannot help but wonder if your motive was really to tell the bishop 'look at this priest who is an ogre to his council and a lecher in his private life'!

But I absolutely refrain from concluding that your chief intention was to tell him such, for if that had been so, I am sure you would have been honest enough to simply address the letter to him, rather than to me as an occasion of really speaking to him.

Therefore I continue to trust in your sincerity, believing that by writing about these matters you hope to help me grow as administrator here, for the good of the parish.

I also am confident that your contributions to the priority and goal-setting in the future at parish council meetings will provide me with the direction I need in my administrative role.

Sincerely in Christ,

Fr. William D. Virtue

Redacted February 2014
 TMJA
 Released April 2014

SACRED HEART PARISH
 337 SOUTH OTTAWA STREET
 JOLIET, ILLINOIS 60436

Nov. 17, 1982

000227

Dear Bishop Imesch,

Enclosed is a copy of my reply to [REDACTED] letter, of which a copy was sent by him to you.

As he is only one of the several very dissatisfied parish council members (a number of them quit), you may ask, "What's the problem, Fr. Bill?" Here is how we are trying to answer it at our level.

Of the approximately six parish council meetings since I am here, we have not yet come to the discussion of the guideline booklet and to the setting of parish goals. Instead, most of the meetings have been consumed with particular issues and a general complaint that I am not consulting the council members in my decisions about the particular issues. At almost every meeting, I urged the council members to get on to the business of discussing the guideline book and beginning to form a vision. They did not realize that if and when they did this work, then they would have the very power they claim I am not granting them. One of the parish council members, a practicing psychologist, made this very point at a meeting.

Finally, because they would not get to this business of setting parish goals (instead of complaining in particular cases that I did not consult them), and because not a single member attended any of the parish council educational programs to inform them of their duties, I asked the president to invite Br. Glos to come to them. He did come to our last meeting, observed, and then made very objective comments.

I can only paraphrase my own understanding of what he said, in my own words: "The pastor as administrator has to make decisions, and will continue to make them on some basis. Until the parish council does its work of setting priorities, the pastor has no directive from them, and his rationale for the allocation of time, talent, and money will be based on his own grasp of what is in the best interests of the parish. When he is left in this vacuum of no directive, his decisions may in the best of circumstances at times conflict with the wishes of others, or appear to ignore their wishes. But when the council sets priorities, then his administrative decisions will be easier, for they will simply follow."

I hope that this challenge and more education (to which Br. Glos (as I have) repeatedly urged them - to attend formation sessions on parish councils) will be heeded and make my life easier! In the meantime I shall continue to make administrative decisions about contracts, etc., which have time limit imperatives.

Speaking of time, their grumbling and delay at getting to this goal-setting work has tried my patience. Those who quit the council may have been impatient with me, but I at least haven't walked away from it. The journey is not easy for any of us. But the council who is called to see the vision of a new land has made it hard for me, indeed I feel like Moses who observed, "...the men...sent to reconnoiter the land and who on returning had set the whole community grumbling against him by spreading discouraging reports..." (Nu. 14:36). At times of frustration Moses also "...cried out to the Lord, 'What shall I do with this people? A little more and they will stone me!'" (Ex. 17:4). May the Lord go with us on this journey, and he is our Eucharistic companion.

Sincerely in Christ,

Fr. Wm. Virtue

- Fr. William D. Virtue

RECEIVED NOV 19 1982

November 14, 1982

000228

Redacted February 2014

TMJA
Released April 2014

Dear Bishop Imesch,

I reluctantly write to inform you of a serious and potentially destructive situation which now exists within Sacred Heart parish. Since the arrival of Father Bill Virtue as administrator of the parish, conditions within the parish have rapidly and seriously deteriorated. One of the major reasons for this situation is the action, or inaction, of Father Bill in his role as administrator.

For the last twenty-two years there has been an active Parish Council at Sacred Heart. While Father John Kloepper was pastor at Sacred Heart the Parish Council operated harmoniously and constructively and there was tremendous morale on the Parish Council. This has drastically changed since the arrival of Father Bill. While previous major decisions for Sacred Heart were made democratically after full and open discussion by Council members during Father John's pastorate, all major decisions are now made solely by Father Bill without any Parish Council input and then presented to the Parish Council for approval. The Parish Board does not have the opportunity to discuss or advise Father Bill on the decisions but are merely asked to "rubber stamp" actions to which he has already committed the parish. While Father John always told the Council members that they, not he, should make the decisions because they were the parish, Father Bill refuses to allow the Council any meaningful role or responsibility in decision-making. While Father John instructed Council members to follow the format for Council organization in the "Parish Council: Objectives and Vision" booklet as directed by the Bishop, Father Bill criticizes this booklet as being too liberal and too democratic and demands that his views on Council organization be followed. While he originally claimed he made the decisions on his own because he was unaware of the existence of a functioning Parish Council (even after he was present at Parish Council meetings), he continues to make all decisions on his own despite the fact that he was specifically informed of the displeasure of the Council for such decisions and the desire of the Council to be advised and to have the opportunity to discuss and advise on such decisions before they were made. While he has been apologetic in making these independent decisions, he nevertheless continues to make them. The Parish Council has expressed a willingness to work with Father Bill for the betterment of Sacred Heart but he continues to display an arrogance toward and an unwillingness to compromise with the Council. The end result has been frustration of Council members to the point where the fourteen-member Council has had five resignations and faces the possibility of an additional five resignations, including my own. These members are not only leaving the Council but are leaving the parish as well - a large number of parishioners who have been active in the parish have also sought spiritual guidance elsewhere. In short, this indicates not only the destruction of a Parish Council but also a probable end to Sacred Heart. When you said Mass at Sacred Heart, you stated you would like to see the parish continue to exist and to expand and flourish. Under the current circumstances this cannot occur and the parish faces an early demise. If you really meant what you said, I feel you must soon take some remedial action.

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The problems at Sacred Heart began with the dismissal of Sister Marianne Saieg, an action which stunned both the Council and the parishioners. Sister Marianne was a dedicated worker who was tireless in her duties, many of which she voluntarily assumed and which are now not being carried out because of her absence. While Father Bill cited a personality conflict as the reason for dismissal, many Council members feel the real reason was that her energetic approach to parish activities conflicted sharply with his leisurely life style and drew unfavorable comparisons. When a replacement was sought to perform the duties of Sister Marianne with regard to C.C.D classes, Father Bill not only hired a person without consulting the Council or the Religious Education Committee but also set a salary at a higher level than Sister Marianne received despite the fact the replacement is fulfilling only a small fraction of Sister Marianne's duties, again without informing the Council in advance.

The housing of Father Bucciferro in the Oasis was also presented to the Council as a surprise. While the Council would have agreed to this situation and has now accepted the situation, the fact that no information was given beforehand is still resented. The number of times this surprise approach to parish decisions has occurred is almost endless. All the Council desires is to be informed of and to have some input in the decision-making process before decisions are finalized - Father Bill, despite repeated promises to do so, refuses to grant that request.

Father Bill has delivered a number of sermons on the meaning of Christianity which have been eloquent, though possibly better suited to a theology class than a church setting. He speaks in theological generalizations rather than practical applications of Christianity. While parishioners are asked each week to pray for the poor, Father Bill blatantly refused the request by two Council members for assistance to a refugee family despite the fact the father was unemployed and the family was about to be evicted. The parish is in need of a part-time custodian but Father Bill refused to hire this unemployed refugee (even though the Council had approved hiring someone for the position) because he claimed the man was not technically oriented and would probably ruin all the tools and equipment in the parish. This refusal occurred despite the fact that the man had been hired part-time and successfully worked for a Council member and despite the fact that Father Bill had given a sermon a few weeks earlier on the theme that "People Are More Important Than Things." This reflects Father Bill's general pattern of saying one thing but doing the opposite, of providing a pious, dedicated attitude toward Christianity in church but failing to carry out those beliefs in practice.

Of grave concern to Council members is the lack of time spent by Father Bill on parish responsibilities. While he says Mass on Saturday evening and twice on Sunday morning and says Mass at Sunny Hill once a month, he does little else within the parish. He has given a sermon on the value of leisure and apparently practices what he preaches. He does not visit parishioners at Sunny Hill or in the local hospitals (as Father John and Sister Marianne always did), and is rarely in the rectory when parishioners telephone or go there.

000230

Redacted February 2014

TMJA
Released April 2014


he rarely returns phone calls or responds to letters involving parish programs or problems, promising to get back to them but never doing so. Unless there is some basic difference in the role of administrator as opposed to that of pastor, there are justifiable doubts by Council members and parishioners about Father Bill's leisure time.

More distressing than the amount of leisure time is the way in which that leisure time is being used. Father Bill has incorporated in his sermons comments about attending a singles' bar (Bentley's Pub) and about his desire to write a book titled "From Priest to Playboy." On questioning, he commented that these statements were merely an attempt at humor - many parishioners were appalled and did not laugh. Reinforcing these statements are complaints from parishioners to Council members of Father Bill's activities rather than merely statements. While these reports may be gossip, hearsay, or rumor, the persistence of them leads to serious concern. He is a frequent visitor to the Joliet Beach Club and is said to have been almost "beached" when he was involved in horseplay involving pushing other persons off the raft into the water. He was also stopped with a number of teenagers from attempting to climb the fence at the Beach Club for a moonlight swim long after the facility was closed. There have been reports of his riding around with a teenager on a motorcycle and issuing "wolf whistles" to teenage girls. There have been numerous reports of his presence and participation in drinking parties with teens, including one which claimed he was under the influence and was blessing the beer. I do not know if these allegations are true or false, but their presence seems detrimental to the parish, the Parish Council, and the Joliet Diocese. Sacred Heart Church cannot expect converts and growth if this is the accepted image of its spiritual leader.

I, along with several other Council members, am a lifelong member of Sacred Heart. I was baptized there, received First Communion there, went to school there, was Confirmed there, served as an altar boy there, and continue to have a deep emotional attachment to the parish. I would like to see the parish continue and grow and would be very upset if the parish were to die. I would be even more upset, however, if the parish is allowed to be killed.

I have included a copy of a letter to Father Bill which I have sent as a last attempt to maintain the Parish Council at Sacred Heart and to maintain Sacred Heart. While the wording may seem rather strong and, possibly, disrespectful, previous conversations and letters to Father Bill have met with little improvement of the situation of no response. My letter to Father Bill is a last resort in trying to preserve the Parish Council and Sacred Heart Parish.

Respectfully,



Redacted February 2014
 TMJA
 Released April 2014

SACRED HEART PARISH
 337 SOUTH OTTAWA STREET
 JOLIET, ILLINOIS 60436

000231

Dec. 1, 1982

Dear Bishop Imesch,

Thankyou for our conversation last week.

Here in the parish I sense a groundswell of support for my leadership from people fed up with the few individuals (five or six) whose agitating has become obnoxious.

I remain concerned about another element, the progressives who had found a haven here but whose expectations I haven't met. They are not trying to force anyone's hand, but are drifting away. Another kind of priest might make them feel they belong.

Naturally, I enjoy the blacks because many are not oppressed with a middle-class work ethic, but have preserved leisure.

And frankly, I am dismayed at the prospect of succeeding here, for there is a great amount that could occupy me, and you now know that I lean in another direction at this time: to study. Fulfilling my duties here would keep me from concentrating and following up the lines of discovery of my mentors. Yet, although my psychological test indicated 'research scientist', it was not so strongly as to exclude entirely the active, pastoral life which I love and which holds me to the diocesan priesthood.

The balancing of study and activity has not been easy for me, and this tension is part of the problem of my assignment changes.

There is also my personal need of a more affective life. This coincides with the conditions of research, for the study of truth moves the heart to joy (which is what affectivity is all about).

Very different from this healing milieu is the emphasis on effectivity which I noticed at the 'workshon' by the priest from the House of Affirmation. This is why [REDACTED] considered that priest and place to be in conflict with authentic affirming living. This is why I did not respond to your time-use evaluation approach, for I have used a rigid instrument for this in previous assignments and have now deliberately avoided it in order to reduce stimuli for energy.

For such reasons I have requested that you put me in a small country parish (that might otherwise have to be closed or reduced to a mission). A sacrifice in salary is sometimes part of the package.

In the face of the present priest shortage the general practitioner is most needed, and there is irritation towards priests clamoring for specialized ministry. Where is the sense of the needs of the whole people of the diocese? You see the larger picture.

I hope you believe in my case that this request is not a matter of selfish self-affirmation. It is not that I can't be as 'fulfilled' in parish ministry as in study and writing.

Rather, it is an accountability to God for the gift of my teachers and the handing on to the Church what they offer her. This is a bold aim for one without academic degrees or proof of ability, and insofar as you have not been introduced to these particular writings I cannot expect you to make a judgment about their worth. In an effort to help you trust them and me I enclose the incomplete outline of the book I have been editing for [REDACTED].

I may be a thorn in your side, with my persistent request, and despoite your insistence that it is unrealistic utilization of diocesan personnel, I still believe you are open to what I am asking: "...the words I speak are not spoken of myself; it is the Father who lives in me accomplishing his works" (Jn. 14:10).

RECEIVED DEC 2 1982

Redacted February 2014

TMJA
Released April 2014SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

000232

You already objected, "but isn't the Holy Spirit speaking through me too!" (in your Episcopal Office). You were commenting on how a priest can justify his proposal by appeal to divine guidance, while at the same time seeming not to grant the same privilege to you in your decisions to which the priest may not be open.

I consider that I have been responsive to your will, and in fact have tried it your way by fully engaging myself here. But this has in fact only confirmed for my personal life the prior foundational need for a more affective life in order to be fully restored. The alternative is a career caught up in activities that distract from an inner unrest.

Perhaps it will comfort you to know that I have read and prayed through the following passage from "The Eternal Priesthood" by Henry Cardinal Manning:

"There is yet in a priest's life another danger...the having too little to do.... Not to have a sufficient demand on his powers to call them out into activity is the reason of the inertness and incapacity of many a priest who is capable of great effort and of high attainment. There are two things which bring out into activity the powers that lie hid in men. The one is a great force of will which makes a man independent of external stimulus. The other is the tax which is laid upon him by duty and responsibility. Few have such force of will.... Sometimes men who, as students or clerics, promised great works for the Church have been placed by necessity in a sphere so narrow that their powers have had little to call them out. Such a sphere was too limited for their zeal. But in saying this we must not forget the words of St. Charles: that one soul is diocese enough for a Bishop. In counting by number we lose sight of the worth of each single soul. This would give work enough to a priest in the scarcest flock. But this conviction needs much reflection and force of will. The effect of inactivity on most men is relaxation, and a love of ease. A small mission becomes a Sleepy Hollow, and the priest too often a harmless lotus-eater. First, time is wasted, and then powers waste themselves; as muscles not used grow weak, so the brain and the will grow inert and torpid. A vigorous man will make his own work. Time never hangs heavy on his hands. He will make work when none is made for him. Priests who have only a handful of souls may become theologians and authors, and may serve the Church more lastingly by their writings than by their activity. Leisure and tranquillity are two necessary conditions for sacred study. And, as St. Augustine said [and Fr. Ratiu translated for me], "The love of truth seeks leisure; the requirements of this love will receive a just settlement. How great a burden if not imposed on anyone, but we must have leisure to understand and intuit the truth." (De Civ. Dei)

Let me conclude by drawing these three requests together: to have time for study, to be in an affective environment, and to have duties in a small country parish. I think what I am really saying to you is that sometimes you will let go of me in order to have me.

Sincerely in Christ,

Fr. Bill Virtue

Fr. William D. Virtue

Copy to personnel director, Bishop Dan Ryan

Redacted February 2014

TMJA
Released April 2014

INTRODUCTION

Those who reform or renew the seminary, as well as faculty and seminarians themselves, would do well to heed the profound truth spoken by Fr. Daniel W. Martin to a group of candidates for the priesthood: "It is not institutions which give meaning to men, but men who give meaning to institutions." Sometimes it is not the structures that are imperfect, but the human beings who have failed to understand and implement what may be basically sound principles of formation. The essays by Fr. Martin remind us of the fundamentally valid structures of seminary life that we can revitalize by once again giving them meaning.

On the other hand, some elements of the seminary framework have been defective, and Dr. Conrad W. Baars offers us reasonable explanations of the problems and helpful correctives. The seminary institution as it developed after Trent admirably served the Church. However, insofar as it contained flaws from the start, these became more harmful in proportion as the seminary system became more efficient and operative as a formation program. The two most serious flaws were a repressive anthropology and a voluntarist notion of authority. The first stems from a mistaken fear of human emotions; the second was a result of the counter-reformation emphasis on obedience. A third flaw was the academic formalism that destroyed the vitality of scholastic philosophy and theology. This too was in part a reaction of orthodoxy to the protestant movement, but its rigidity defeated it in the face of the rise of science and modern philosophies. Dr. Baars comments on each of these issues, and cautions us about the present seminary programs some of which are an over-reaction to the above flaws!

There is a tendency today, he warns, for emotions to be given preminence over reason and will, with a consequent subjectivism and situationalism, if not outright hedonism. There is also a tendency to replace authentic authority with a directionless fraternalism or an individualism which loses sight of the common good. And, finally, there is a lack^{of} intellectual order and a consequent unstable ground which tends to make philosophy and theology the victim of fashions and ideologies.

The flaws in the past seminary system were grave causes of the twentieth century crisis in the Church, and the newly introduced flaws will perpetuate that crisis, or even provoke a separate new crisis. The post-Vatican II renewal of the Church has invited a reform of the seminary, and while the programs are still somewhat in flux and open to change, we offer the principles and recommendations presented in this book as suggestions for part of the new order of seminary formation.

While most of the essays are by Dr. Baars and Fr. Martin, there are supplementary contributions from Jacques Maritain, Fr. William A.J. Duynstee CSSR, and Mary Rosera Joyce, as well as the editor whose posthumous completion of the writings of Dr. Baars and editing of Fr. Martin's essays hopefully does not betray but is faithful to their intentions.

The thinking of all the contributors is rooted in an authentic thomistic metaphysics of existence. Central to the themes in this book is the distinction between being and doing, between affectivity and effectivity. Also fundamental is the underlying personalist direction which is a step beyond the classical formulation. Admittedly, "We see farther because we stand on the shoulders of giants" (Bernardus Sylvestris). And, as Mary Joyce has suggested, we are simply making explicit the intuitive truths held in the heart of the Church.

000234

FISHERS OF MEN

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OFFICE OF THE BISHOP

December 14, 1982

Reverend William Virtue
Sacred Heart Parish
337 South Ottawa Street
Joliet, Illinois 60436

Dear Bill,

I received your recent letter and am grateful to you for sharing your thoughts with me. I know that this letter is an attempt to make clearer for me some of the items which we discussed at our last meeting, and yet there are portions of your letter which are difficult for me to understand because of the words used or the thought expressed.

Let me comment on some portions of your letter. I had the uneasy feeling, reading the initial paragraphs of your letter, that the support of some of the parishioners was being used as an indication of their approval of your policies and their opposition to others in the parish who were not totally pleased. This may very well be the case, but such feelings are sometimes used by priests to divide the community. It takes much more effort to unite a community than it does to take advantage of a division within it. I would hope that your energies would be to bring together the community at Sacred Heart. They have become a community over a number of years and I would not want those efforts to have been wasted. I cannot imagine what the so-called "progressives" would be proposing that would not be able to be fulfilled in the parish. I also have some discomfort with the stereo-typing of the blacks as being more inclined to leisure, since they have not been "oppressed with a middle-class work ethic." At times I feel that you have created such a chasm between work and leisure that you do not feel that there can be a balance between them. Obviously, there is need for both, and it is our task to integrate them in our own lives while not reducing the value of either.

Your letter expresses an attitude about the parish that you did not convey to me during our visit. There seems to be a sense of discouragement about continuing at Sacred Heart. You do not feel that you are able to fulfill the requirements of ministry there, and still find time for leisure and the pursuit of your academic interests. While I recognize that you have

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a number of responsibilities there, I find it difficult to believe that they are so numerous or burdensome that they would not allow you a good deal of time for study. I was under the impression that most of your parishioners lived at quite a distance from the church and would probably not have much occasion to make many demands on your time; outside of the weekend. To find a country parish that would have less responsibilities than Sacred Heart would indeed be difficult. I would think that anything smaller than what you have will probably not be considered as an assignment for a full-time priest.

At the risk of inviting a lengthy response, I must also say that I do not understand what you mean when you say you must "be in an affective environment." You said that [REDACTED] considered "that priests and place to be in conflict with authentic affirming living." I am aware of each persons need for affirmation, but I do not understand clearly what you are saying. Evidently you do not feel that Sacred Heart is an affectively fulfilling situation for you.

I was rather surprised that you felt that the workshop conducted by [REDACTED] had placed too heavy an emphasis on effectivity. As one who has worked with hundreds of priests and religious, I would think that he is very much aware of the need for affectivity.

Your letter seems to be a request to leave Sacred Heart parish. If that is the case, such a request should be addressed to the personnel board, but there must also be a request for another specific assignment. Any request to be relieved of an assignment must include with it a possible place of reassignment.

I had hoped that you would begin to feel comfortable at Sacred Heart and would be able to find that there is sufficient time both for apostolic activity and creative research. The two are not incompatible or unattainable at Sacred Heart. While you have certain parochial responsibilities, you also have a good deal of time that may be used for personal choices.

Perhaps I might make a suggestion in regard to your proposed book. Would it be worthwhile to contact Father Wuerl, since he is the one you mentioned, to see whether there is any interest in your proposal? While I might see some value in the work you are undertaking, I would think that the market would be so limited that the cost of publishing such a work would be prohibitive. Perhaps Father Wuerl could offer you some suggestions or you might consider simply producing a paper.

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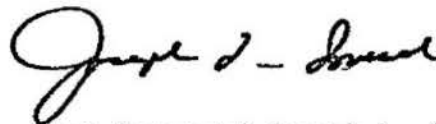
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Since you sent a copy of your letter to Bishop Ryan, I am also sending him a copy of my reply. While I would be willing to discuss these matters with you again at some future time, you might find it worthwhile to speak about them with Bishop Ryan. It would be worthwhile to hear his views about your three requests.

Sincerely in Christ,

A handwritten signature in dark ink, appearing to read "Joseph L. Imesch". The signature is fluid and cursive, with the first name "Joseph" being the most prominent part.

Most Reverend Joseph L. Imesch
Bishop of Joliet

cc-Most Reverend Daniel Ryan

*Rev. Wm
Virtue*Redacted February 2014
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December 15, 1982

Dear [REDACTED]:

Excuse my delay in acknowledging your letter of some weeks ago concerning Sacred Heart parish and Father William Virtue. I understand some of the difficulties that you have been experiencing. It is not uncommon that a change in pastoral leadership brings with it a certain amount of difficulty, simply because of the different styles of administration that are employed. A certain amount of time is necessary in order for the parish council members and the new pastor to come to an understanding of their relationship. The more the council and the pastor can speak together, the better chance they will have of coming to a working relationship.

I recognize that Father Virtue has done somethings that perhaps should have been presented to the council first, but the council has also had some expectations that were excessive.

I understand that Brother Bernard Glos has been present at one of your meetings and has offered some suggestions. I would hope that by pursuing these proposals a good working relationship between the pastor and the council can be attained. Both the pastor and the council should realize that some tension exists, and should try to foresee areas of future possible conflict. T

The tragic thing is that I believe both the pastor and the council want to do what is best for the parish, but the lines of communication are not very good. That will call for some patience and restraint.

Your letter seemed to contain a good number of statements that were based on rumor or hearsay. I do not like to accept such accounts as a basis for taking action. On the other hand, however, I feel that if there is a verifiable complaint, it should be brought directly to the attention of the pastor. A priest must be held accountable for his behavior. In the event that the person bringing the complaint is not satisfied with the response, he or she is free to

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contact Bishop Ryan, the Diocesan Vicar for Personnel.

I would hope that you and the other council members would continue your efforts for the parish community. Little is accomplished when a person leaves a parish because of a disagreement. If changes are to be made, they will only occur with the assistance of the parishioners.

I appreciate your taking the time to write me, and I want to assure you of my concern over the issues you have raised. I have spoken to Father Virtue about some of these matters, and I am confident there will be an improvement.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Fr. Bill Virtue

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Released April 2014

Rev. Fr. Virtue
Sacred Heart Parish
337 S. OTTAWA STREET
JOLIET, ILLINOIS 60436

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Dear Bishop Don,

Here is an outline
of the book I was trying to
edit before I came here. It's
not complete.
Sincerely in Christ
Fr. Bill



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Released April 2014

Sacred Heart Parish
337 S. OTTAWA STREET
JOLIET, ILLINOIS 60436

000246



And Pepe is a

letter I was going
to send Bishop Juresch,
but I don't know if I
should. What do you think?

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

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April 6, 1983

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not sent
Dear Bishop Imesch,

On my own I have studied the situation here and offer you the following update of data, analysis, and a suggestion about the future of Sacred Heart Parish:

- Of 160 active households, 91 are older people (many Italians).
- Of the \$845. Sunday income, this group gives about \$460.
- Of the five marriages in 1982, two couples are parishoners.
- Of the baptisms in 1982, three infants are parishoners.
- Of the 65 children in CCD next year, 14 will be in primary grades.
- Of the about 20 active black households, 5 are older people.
- On our money in the bank we get about \$14,500 a year interest.
- On our \$47,000 debt we pay little because one extravagant expense is draining our budget. Although our 3 buildings are in excellent shape, an extremely inefficient old steam-boiler devours oil (as much as \$8,000. a year). Any future manageable budget - as income will decline - requires a new steam-boiler(s) for the rectory-church, at a cost of maybe \$12,000 - quickly offset by future fuel savings.

Regarding the black parishoners and evangelization of the neighborhood:

I think the black parishoners consider this to be an integrated Church and might view an idea of a predominantly black parish as regressive segregation. We are not an inner-city all-black parish with black culture and liturgy as a baptist - or Catholic - black Church. The blacks here seem to prefer our milder liturgical style as a distinction from the other denominations, and because they want their children to prepare to enter the mainstream of American society, periodically an active black family leaves us to join the parish in Joliet where they send their children to an integrated parochial school with middle-class values. They may view Bishop Blanchette school as a black-hispanic ghetto; only two black families from our parish have children in Blanchette school.

I have contacted the Edmundites (who run inner-city parishes) and they seem to concur with my opinion about evangelization in a neighborhood like ours: many blacks are active baptists and of other denominations, leaving us to evangelize the unchurched. But unchurched blacks are not like unchurched whites, many of whom are fallen-away Catholics who can be invited to 'come home', whereas the blacks do not have prior affiliation or association with the Catholic Church. The Edmundites pre-evangelize through social programs. This rectory is centrally located for assistance to single-mothers of young children (day-care, food and financial help), counseling of delinquent youths, addicts and exconvicts. The material, emotional, and spiritual deprivation of these people calls for a response through an initial good-samaritan contact, but also respectfully receiving the good the people have to give in return.

An older black parishoner touches our conscience with the remark: "The Catholics is different from all the other churches (white-protestants) 'cause the Catholics done stayed here, while the others left the neighborhood."

Taking all of the above elements into consideration, I privately suggest that we follow an alternative future course noted in the 1981 Anderson-Roethle study of central east side parishes, namely, make Sacred Heart a mission parish of one of the downtown Joliet parishes.

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337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

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Two reasons for making Sacred Heart a mission: It is not good to dislocate older parishoners who are able for the near future to support the parish. Remaining open, the Church would be a service to black parishoners and a base in the neighborhood for social service and any future evangelization. The rectory could be a branch social agency.

As a mission parish Sacred Heart could have one Sunday morning Mass said by a visiting priest or by a rectory resident free for some other work. A priest could say the monthly Mass at Sunnyhill nursing home. This parish, with a declining income, could manage to provide residence, food, and Sunday Mass stipends and expenses for a priest. Material maintenance and janitorial care continue to be provided by the volunteer parishoners as long as they are able, with grass-cutting and snow-removal contracted out. Two items require special decisions:

The secretarial needs of the parish are minimal amounts of: bill-paying, check-book balancing, duplex list updates, contribution records, sacramental records and certificates, scheduling of Mass Intentions - all of which require no more than five hours a week work. If these tasks were taken over at the mother-parish downtown, with a proportionate deduction from Sacred Heart budget, or if they were done here by a part-time secretary, the matter is solved. Sunday bulletins could be shared with mother-parish and mission.

If the CCD here is discontinued it would eliminate from the budget the paid coordinator expense. Children can attend CCD with St. Mary-St. Anthony's joint program at Bishop Blanchette School. Some families may be prompted by this to transfer out of Sacred Heart and join parishes close to their homes in Joliet or Manhattan.

In conclusion, I suggest that Sacred Heart be a mission of a downtown parish, with a priest to say the Sunday Mass, and for security of the property that someone reside in the rectory which could also be used for social service as pre-evangelization. CCD should be merged with other parishes; part-time secretarial work is needed for the parish, and there is no need of daily Mass because attendance is small and other churches are proximate for the people to attend.

In order to present this alternative to the people - now it is entirely confidential and merely an idea - I enclose a sample letter to the people.

Sincerely submitted in Christ,

Fr. William D. Virtue
Administrator

P.S. In the past year I have assembled a Sacred Heart Parish handbook which would be helpful to any priest or minister who seeks information on liturgy, sick calls, finances, heating system, and Sunnyhill, so that there could be a smooth transition of administration.

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

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SAMPLE LETTER

Dear Sacred Heart Parishoners,

As of _____, Sacred Heart Church will be a mission parish of St. _____, Joliet, with Fr. _____ as pastor. Fr. _____ will be in residence at Sacred Heart rectory.

Sacred Heart Church will have one Sunday morning Mass at _____, and no daily Masses. Parishoners attending Saturday vigil Masses at the mother-Church of St. _____ may have their contribution envelopes apply toward Sacred Heart (but attendance at other Churches in Joliet will not afford this privilege).

Some younger parishoners of Sacred Heart, who naturally desire to be involved in a more active parish, may be drawn to join Catholic parishes near their homes in Joliet and Manhattan, especially since no CCD will be held at Sacred Heart, but instead parish children will attend the CCD program at Bishop Blanchette School.

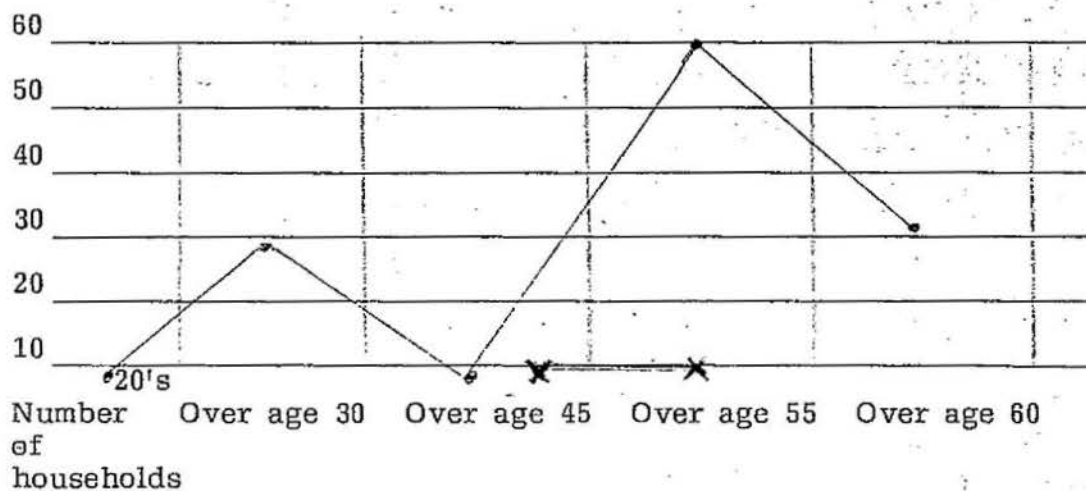
The decision to make Sacred Heart Church a mission parish is a compromise between the former independence and the prospect of completely closing the parish. As a mission parish, Sacred Heart Church is an adjustment to the serious clergy shortage, and at the same time still provides membership for the older parishoners and neighborhood parishoners who will enjoy a continuity of service and sense of belonging to the Church.

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APROXIMATE DISTRIBUTION OF AGE GROUPS IN SACRED HEART PARISH



31 individuals over age 60.

60 couples and individuals over age 55 .

9 couples over age 45, with college-age children.

27 individuals and couples over age 30, raising children.

9 individuals and couples over age 20, with small children.

20 Active Black households

× 10 families of middle age.

× 10 couples or individuals over age 50.

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DEDICATION

To the Guardian Angels of each
Seminarist and Priest
and of each Seminary

FISHERS OF MEN

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CW Baars

CW Baars

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FR. VIRTUE SCAN FROM THE DIOCESE OF JOLIET NO. 227

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- A. The Sevenfold Gift of the Holy Spirit
 - Exerpts from John of St. Thomas
 - 1. The Nature of the Gifts
 - 2. Differences Between the Virtues and the Gifts
 - 3. The Individual Gifts
- B. Lord, That I May See -D.W. Martin

Redacted February 2014
TMJA
Released April 2014

April 8, 1983

000256

516 Walsh St.
Joliet, Il. 60435

Bishop Daniel Ryan
Diocese of Joliet
Chancery Office
425 Summit Street
Joliet, Il. 60435

Dear Bishop Ryan:

Another Easter is here and it seems as if a century has passed since I taught at St. Thaddeus. Wish I had a pleasant matter to talk with you about. Unfortunately, that isn't the case. I've had many doubts about writing this letter. After several months of prayer and thoughtful reflection and total isolation from present and former Sacred Heart Parish members, here goes.....

Until Advent last year, my family and I were active members of Sacred Heart Parish here in Joliet. My

[REDACTED]

I left the parish with sadness and reluctance. (Please see my letter to Bishop Imesch dated Sept. 27, 1982 re this matter.)

I am aware of Father Virtue's immediate past history. His actions and inter-actions with the parish board I served on indicate to me that he is still in need of much help. Each meeting sent me home with a heavier heart and a mind which told me that here was a very sick man.

His actions during the summer scandalized the children of the parish who saw him in action at the Joliet Beach Club. (Other board members were direct witnesses.) No one of us has set out to hurt this priest or smear his reputation, but we strongly protest his activities with bikini-clad girls.

Fr. Virtue did not consult with the board. And he was manipulative. Formation of Commissions seemed to be stalled. Later Father admitted he thought "He was STUCK with us." In a paranoid manner, he believed Sr. Marianne Seig had stacked the board...that "the fix was in against him."

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000257

What brought about my direct resignation was the unspoken but lived unwillingness of Fr. Virtue to work with me personally as a board member in day to day matters. The last time I tried to celebrate daily liturgy with him we were alone in the rectory. He told me when to stand and when to sit; he gave a 3 to 5 minute homily staring out the window. Never once did he look in my direction, let alone achieve even momentary eye contact. (How could I stay in the parish if my presence made the presider so uncomfortable?) And yet, just prior to this he had asked me to take on the responsibility of asking resigned board members if they would come back if he left the parish. (The request was made on a Sunday morning.) Then, at 8 Monday morning, I had an almost hysterical call from him asking if I would have all the board members formulate their idea of "Pastor" on paper for him. Also requested were parish goals.

The request stunned me. (I wished to be a peacemaker, but Father Virtue was asking me to take over his responsibility.) Ultimately, I declined and told him I thought relationships had deteriorated to the point of needing an outside facilitator. (It was my thought that a CLOSED BOARD meeting should have been held, where all of us answered the facilitator's questions and spoke with honesty, clarity and charity. It would have been, in my mind, a time when no polemic or self-justification took place, but it would have been a time of openness, trust and honesty. It would have been a time for finding a way to cope with our situation; for working out a rationale, a vivus movendi.

Instead, an open parish meeting was called. There was an instant replay for 3 hours of all previous problems---only more personalities were injected and more heat than light ensued.

In two separate conversations with me (and others with me) Fr. Virtue uttered quiet a few racial slurs. His verbiage was definitely prejudiced.

It seems the people would have been better off with Sr. Marianne as a pastoral minister and a hired part-time administrator. A Carmelite priest could have presided and celebrated Sunday and Holy Day liturgies. It is nervy telling you your job. But it is my Church also...and I care.

Sincerely,



cc Bishop Innesch

Redacted February 2014

TMJA

Released April 2014

000258

June 1, 1983

Reverend John J. Makers, O.F.M.
Quincy College
Quincy, IL 62301

Dear Father Makers:

I am very grateful to you for the letter you sent me in regard to Father Virtue and the project he proposes to undertake. I was not aware that Father Virtue was writing to various people asking them to contact me to give him a smaller parish. That is certainly a new approach to getting a change in assignments, but I am becoming acquainted with new approaches in my dealings with Bill. Frankly, it would be rather difficult to find a parish smaller than the one he is in now. What Bill really wants is permission to spend full-time in writing these works.

My evaluation of Bill is quite identical with your own. I do not see the great demand for these works, nor do I feel that Bill has the academic background to pursue them. I do believe that he is bright, that quality alone is not sufficient to author a book.

I am very grateful to you for your candid assessment. This will be of much help to me.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014

TMJA
Released April 2014

— QUINCY COLLEGE - QUINCY - ILLINOIS — 62301

PHONE: AREA - 217 - 222 - 8020

May 23, 1983

000259

Most Rev. Joseph L. Imesch
Chancery Office
425 Summit St.
Joliet, Il. 60435

Most Reverend and dear Bishop Imesch:

Fr. William Virtue has asked me to write you concerning his request for a smaller parish. He was a student of mine during his years at Our Lady of Angels Seminary, and we have had occasional, though rare, contact since that time. In particular, he asked me to address the questions of his ability to carry his projects through and their value for the Church.

Concerning Fr. Virtue's ability, I can speak confidently. Though he has no academic credentials, he is bright. Intellectually, he could accomplish what he sets out to do. And he is intensely involved in his projects. The intensity is heightened by his personal involvement with both [REDACTED]. That involvement gives him almost a passionate sense of mission.

Concerning the projects, my reaction is mixed. I have no doubt that their completion would be worthwhile. But, as I well know, one really has not said anything to anybody until one finds a publisher. I do not believe that Fr. Virtue's lack of academic qualifications would hinder publication. I do fear that the sort of projects he has in mind would find a limited audience and so would not be attractive to a publisher. So, in brief, I would be happier if he had a publisher who expressed interest.

The project on the Perennial Philosophy and the Discoveries of Duynstee-Terruwe-Baars is the one to which Fr. Virtue is most passionately committed. I have told him of my concern that he has taken on an endless project. In his outline, he wants to dialogue with everyone who has written in the field. And that is personally important to him, for his own integrity. I fear that he would spend several years on the first section of the book, then several more on the second section, and then find that he wanted to revise the first section, and so on.

Over-all, I fear that he is wanting to undertake two full time vocations. I have no doubt of the value of both. But I fear that they cannot both be accomplished. At the same time, it is so obvious that Fr. Virtue has a passionate commitment to finishing the work of [REDACTED]. I do not think that he can let that go easily. That work has proved fruitful in his life, and he longs to share it.

Sincerely yours,
[REDACTED]

RECEIVED MAY 26 1983

Redacted February 2014

Released April 2014

000260

May 25, 1983

Reverend William A. Wallace, O.P.
The Catholic University of America
School of Philosophy
Washington, D.C. 20064

Dear Father Wallace:

I received your recent letter concerning Reverend William D. Virtue and the book he is proposing to edit. I was aware of the book, but not aware of the fact that he intended also to prepare a study of three different authors focusing on Thomistic anthropology. I appreciate your evaluation of Father Virtue's proposed work.

I suppose that the critical point is whether Father Virtue should be allowed time to pursue such a study. While Father Virtue certainly has a great deal of intelligence, there would be some concern in my mind about whether he has the necessary ability to produce such a work. I have had several ongoing discussions with Father Virtue on related matters and I would have some difficulty in exceeding to a request to take time off from his pastoral ministry to pursue the writing of such a book. It may simply be a matter of a prophet not being accepted in his home town, but I think I would have to question his ability to write such a book, and further to question the need for such a book. If Father Virtue were engaged in a course of studies which required such a dissertation, I might feel more lenient towards his request, but that is not the case.

At any rate, I am grateful to you for your comments and I appreciate your writing to me.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014

TMJA

Released April 2014

000261

THE
CATHOLIC UNIVERSITY
OF AMERICA
WASHINGTON D.C. 20064

SCHOOL OF PHILOSOPHY
202 635-5636

May 19, 1983

Most Reverend
Joseph Imesch, D.D.
Chancery Office
425 Summit Street
Joliet, Illinois 60435


Your Excellency:

This morning I received a letter from one of your priests, Reverend William D. Virtue, requesting permission to reprint an article I had written on the philosophical formation of seminarians in a book he is editing, to be entitled FISHERS OF MEN. In the same letter he asked me to evaluate a proposal he has prepared to make a study of three authors (Duynstee, Terruwe, and Baars) for their bearing on Thomistic anthropology, and to write to you if I thought the research worthwhile for a priest to be allowed time to devote himself to finishing it. I replied to him today with an affirmative answer to both requests.

I do not know Father Virtue personally, and the only indication I have of his ability is the outlines he sent me for his book and his research project. With regard to the latter, the general line of his argument is good, and work should be done in this area. He aims to structure it around three themes: (1) Theories of Emotion; (2) Theory of Knowledge; and (3) Theory of Moral and Ascetical Dimensions. I have seen some of the work on which his research would be based, and my estimate is that it would be a promising line of development.

If it were a research proposal for a degree at this university, I would say that the outline should be cut down drastically. He is attempting to cover too much ground, and will hardly be able to say anything significant about the topics he intends to treat. This is a common shortcoming in proposals of this type, however, and need not be held against it.

With regard to the time off from priestly duties that the proposal would seem to entail, this is a more delicate matter. If Fr. Virtue is merely a well-intentioned priest with little intellectual ability, he might well be wasting his time doing work of this type. If he is intelligent and offers promise in the academic line, he should be given the opportunity for further work. I would prefer that such be done in an academic setting, however, rather than by someone working on his own without benefit of criticism and constructive advice. You are obviously in a better position than I to make the necessary judgments, and I would not presume to counsel you one way or the other.


RECEIVED MAY 23 1983

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

000262

Redacted February 2014
TMJA
Released April 2014

Feb. 22, 1983

Dear Bishop Dan,

Thankyou deeply for your empathetic hearing of my concerns; I feel good already, just knowing that someone high up listened. It has brought me peace, and now I can continue on with the assurance that you understand. I realize that doesn't mean my ideals are to be served up on a platter.

I am aware of what you mean about romanticising the country. Yet on Fridays sometimes I go to Fr. Ratiu's and stay overnight and I find myself truly renewed by the restfulness and pace in the country; this has always been true in my life, for my father is from a farm in Wisconsin and has raised me with a feeling for rural life - in fact some of my best friends here are the farmers south of town. I am aware also of the restricted social life and burden of gossip in a small town - although for me Joliet has provided plenty of gossipers. Some people would be bored, but others find opportunity, especially myself because I feel that my writing is a self-starter - you may recall that long quote from Cardinal Manning which I included in the letter I sent to Bishop Imesch, and of which you may find (!) a copy among your papers. All of our seminary classmates from Borromeo and Quincy who are in the Belleville and Springfield dioceses are in country parishes as pastors already, and I think I envy them.

I will heed your caution about 'physician heal thyself'. Perhaps now you know the motive behind my decline to come up to Wheaton - it was in order not to accept what I knew would be a busy assignment.

I want you to know that if Tony Ross needs a temporary place to stay he is welcome here - Fr. Keating's suite of rooms are being remodeled and are comfortable.

May your health and work and life continue to be the very best,

Sincerely in Christ,

Fr. Bill
Fr. Bill Virtue

2-25-83

Redacted February 2014
TMJA
Released April 2014

June 6 1983

Dear Bishop Dnesch,

000263

I consulted with several philosophy professors who reviewed my research proposal and they agreed to write recommendations which I asked them to send directly to you, rather than to myself first.

However, I would like to use these recommendations of the research with others too, and therefore now ask you if I could be given a copy of each professor's letter.

This past week I met with Professor [REDACTED] of the University of Bologna. He is a leading philosopher in the world. We discussed the work of mine and he helped me understand a uniform method of approach. Incidentally, he too is working

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on a similar study, which
for me was an affirmation of the
value of my topic.

When in St-Louis at the
Medical-moral they told us Pope Pius VI
deliberately had the vocabulary
of Humanae Vitae changed from
Thomistic → to Personalistic terms
(ends → means → meaning & sign)
and this new vocabulary is
the type of method Professor
[REDACTED] has scientifically developed,
and which will help my study.

Thankyou for your interest,

Sincerely

Fr. Bill Virtue

Redacted February 2014

TVA

Released April 2014

000264

June 14, 1983

Reverend Benedict M. Ashley, O.P.
Professor of Moral Theology
Aquinas Institute
3642 Lindell Boulevard
St. Louis, Missouri 63108

Dear Father Ashley:

I am grateful for the letter you sent me recently commending the efforts of Father William Virtue. Having had the opportunity to attend several of your lectures at the Bishops' Meetings in Dallas, I have a high regard for your evaluation.

I still have some hesitation about releasing Father Virtue for such a task, but I will be happy to consider the possibility. I have several reservations which cause me to hesitate. Nevertheless, I am grateful for your comments. Best wishes and prayers.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014
 TMJA
 Released April 2014



000265

AQUINAS INSTITUTE

3642 Lindell Boulevard

St. Louis, Missouri 63108

Phone (314) 658-3882

Most Rev. Joseph L. Imesch D.D.
 Chancery Office
 425 Summit St.
 Joliet, Ill. 60435

June 3, 1983

Your Excellency,

Father William D. Virtue has asked me to write you about a discussion we had recently about his hopes to have time and the opportunity to continue the research and writing he has begun on the nature of the emotional life in the light of the work of the late and distinguished psychologist Dr. Baars. He has shown me some of his material and also an outline of the book on priestly formation, I Will Make You Fishers of Men which he is editing.

I am very impressed with this project and the intelligence and dedication of Father Virtue. He has evidently done wide reading on the subject, which is a very important one at the present time, and seems to me to be taking a very sound and Thomistic approach to it. I realize that he has not had the opportunity for specialized university work in this subject, but in spite of that fact he has achieved a great deal on his own and I feel could go much further given the opportunity.

The priest shortage makes it very difficult, I am sure, to permit young priests more time for study and writing, but the Church today also stands in much need of young men who have the motivation to engage in such work which can have such great value for souls. My experience as a seminary professor is that the present generation is genuinely concerned to engage in pastoral work, but it is rare to find younger priests like Father Virtue who see the value of deeper research and writing. Whenever I meet such a priest I want to encourage his efforts. That is why I am writing you to assure you that this young priest seems to me to have great ability and dedication, and that the project he has set himself is one well worth undertaking.

No topic in psychology has been so much discussed in recent years as the relation of our emotional life to our moral and spiritual life. Unfortunately much that has been written on the subject is incompatible with a Catholic view of human nature and destructive of it. Dr. Baars was one of the few prominent psychologists who understood this situation and worked hard to remedy it. Hence Father Virtue's interest in making Baars' work better known and showing its application to priestly formation is a very important one.

Sincerely yours,

RECEIVED JUN - 6 1983

Benedict M. Ashley, O.P.
 Benedict M. Ashley, O.P.
 Professor of Moral Theology

Redacted February 2014

TMJA

Released April 2014

000266

MEMORANDUM

June 28, 1983

TO: Father William Virtue's File

On Saturday, June 25th, Father William Virtue stopped at my house to ask if I would be willing to let him go to another diocese. I said I would not. I told him that if he went to another diocese it would be only with the intent of being incardinated there.

He then said that he did not feel he was able to do his writing in his present assignment and felt that this was something that the Lord was asking him to do.

He then asked if he could write other Bishops in the state to see if they would accept him. I told him he was free to do that, but I did not feel that any Bishop would accept him under the restrictions Father Virtue was placing on his assignment. I told him that I thought any Ordinary would write to me for a letter of recommendation and that I would have to tell him exactly what I thought.

Later that afternoon Father Virtue left the attached letter in my mail box.

J J L
Most Reverend Joseph Imesch

Enc.

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

Redacted February 2014

Released April 2014

000267

June 23, 1983

I request an assignment to a small rural parish in your diocese. My Ordinary said he will release me on condition that it is with a view to eventual incardination in another diocese.

My reason is this: I am devoted to a research project and, after six years as associate in good-sized parishes, and one year as administrator of an inner-city parish, I am sure that in these places I cannot concentrate on study and writing.

My Ordinary has urged me to accomodate my goal of writing to the obligations of this small city parish, but as a beginner here I have faced trials, some due to my own limitations, and others that will persist because of the need for evangelization and the turmoil of this neighborhood (the black youth gangs), so I foresee that here I cannot divide my attention into both ministry and study.

Cardinal Manning of England, in The Eternal Priesthood, wrote, "Priests who have only a handful of souls may become theologians and authors, and may serve the Church more lastingly by their writings than by their activity. Leisure and tranquility are two necessary conditions for sacred study. And as St. Augustine said, 'the love of truth seeks leisure; the requirements of this love will receive their needed accomodation...'"

I am 35 years of age and completing this research could consume the next 10 years of my life. I do not feel called to a religious order; I believe that the contemplative conditions for study and writing can be found even within my vocation to the diocesan priesthood.

Recently, at a clergy pastoral leadership program a psychological test was administered to help us understand our personality 'type'. Out of the sixteen types of personality, I was described by the test as a 'research scientist'. I do not come to you claiming that my ability measures up to the demands of the research; nor with guarantees that the work is valuable — although when I submitted an outline of it to four Catholic philosophy professors they strongly recommended its worth. And Pope Paul VI said of the work of one of the scholars I am studying, that it is 'a gift to the Church.'

Briefly, my project is a systematic exposition of the discoveries of several Catholic scholars whose ideas have an impact on philosophical anthropology, on epistemology, and on moral and ascetical theology.

I hope the lofty terms in which I put my request does not obscure the issue. I am not a trouble-maker. My Ordinary and I seemed to have reached an impasse in regards to my personal concerns and this request, so that finally the alternative of going elsewhere has arisen. Requesting to leave my home diocese is painful, for my family, friends and clergy are here (my uncle is a pastor here). In spiritual terms I see this separation as a cross; Jesus entered into a state of separation on the cross and in his descent into hell, when he felt forsaken. If I cannot obtain my request in my diocese, this could be a providential means of sufficient detachment which will focus me on the research.

As I see it, a rural parish is a suitable condition for study because the pastoral responsibilities are light. I do not take them lightly, though. Instead of being merged because of clergy shortages, a small parish might retain its autonomy and pride, and I may obtain what I request too, if I were assigned to such a parish.

Sincerely in Christ, Fr. William D. Virtue

Redacted February 2014

TMJA

Released April 2014



Sacred Heart Parish
337 S. OTTAWA STREET
JOLIET, ILLINOIS 60436

000268

Dear Bishop Innesch,

Thankyou for our
unscheduled visit. Here
is the letter I will send out.

Fr. Bill Virtue

Fr. William D. Virtue

000269

Redacted February 2014

TMJA

Released April 2014

Pope Paul VI described the scientific work of Professor Anna A. Terruwe of Nijmegen University in Holland as 'a gift to the Church.' Through a systematic exposition of the significance of the work of Dr. Terruwe and her colleagues, I hope to make this gift more accessible for the philosophical, theological and pastoral uses of the Church.

I have submitted a detailed outline of my proposed study to several respected professors of philosophy, namely, William Wallace O.P. of Catholic University of America; Benedict Ashley O.P. of St. Louis University; Harold Persich C.M. of Cardinal Glennon College; and John J. Lakers O.F.M. of Quincy College. Some of these professors know me and have discussed the thesis; one has only seen the outline. All unanimously agree that, on the merits of the outline and the topic, this work would be a benefit for the Church and that a cleric such as myself may worthily devote time to it. They have written to my bishop strongly recommending my commitment to complete the writing project.

A uniform method of analysis for the several parts of the study may have been supplied through the scholarly work of a leading contemporary philosopher, Umberto Eco of the University of Bologna, Italy. I recently met with him and discussed the thesis, and to my delight I learned that he had applied the newly developed semiotic method to one of the same topics which is a part of my study, and with helpful results. His very interest in this same topic was to me an affirmation of the value of my study.

I have some confidence of my aptitude to complete this work not so much because of any academic credentials, which I mostly lack, but rather because of my continuing interest and from a recent test which I took at a pastoral leadership program. The Myers-Briggs Type Indicator identified my personality as 'research scientist' type (out of sixteen possible types of personalities). Although the graph shows that I did not fall into this category in an extreme way, I was sufficiently characterized to be described as follows:

"The introverted intuitives are the great innovators in the field of ideas. They trust their intuitive insights as to the relationships and meanings of things, regardless of established authority or popular beliefs. They trust their vision of the possibilities, regardless of universal skepticism. And they want to see their ideas worked out in practice, accepted and applied."

"Consequently, they have to deal firmly with the outer world, which they do by means of their preferred kind of judgment [in my case identified as 'thinking', in contradistinction to 'feeling' types]. Thus they back up their original insight with the determination, perseverance and enduring purpose of the judging types. When they are driving to turn an inspiration into a reality, problems stimulate rather than discourage them. The impossible takes a little longer -- but not much."

And also: "Most individualistic and most independent of all the [sixteen personality] types. Resemble extroverted thinkers in organizing ability and a tendency to ignore the views and feelings of those who don't agree with them. Logical, critical, decisive, determined, often stubborn. Tend to drive others almost as hard as they drive themselves. Apt to be effective, relentless reorganizers...."

I find these results another affirmation of my vocation to do this work which I believe contributes to our knowledge of the truth about the human person, and which is a 'gift to the Church'.



Sacred Heart Parish
337 S. OTTAWA STREET
JOLIET, ILLINOIS 60436

000270

Dear Bishop,

I have to smile when I read this article about the importance of learning leadership through being allowed to correct your mistakes, for here at Sacred Heart I have made many and worked through them all to some kind of solution - perhaps repairing damage I caused - and when I look at all my assignments, and failures, I guess I can be proud to say that according to the professor's criteria, I may be one of our most 'qualified leaders' -- measured by my having learned the hard way what not to do! Now that things here are in order to a degree, I think I have been allowed to make good, and for that opportunity I thank you for trusting me thus far. Fr. Bill Virtue

SACRED HEART PARISH

337 SOUTH OTTAWA STREET

JOLIET, ILLINOIS 60436

July 3, 1983

000273

Redacted February 2014

TMJA

Released April 2014

Dear Bishop Imesch,

Are you saying, 'if only Bill would stop writing letters, and get to work!?' I persist till I am at peace, and to that end I sent letters like the one I gave you, to neighboring bishops, seeking a country parish. Among priests working in our diocese, I am in the minority(?) who grew up here as home, and were ordained for Joliet, so this step is hard for me.

It is an irony that the clergy shortage is so pressing that we can't free-up a priest to study the causes and cures of the vocation crisis - which is a central topic of the book I am editing for several scholars, and related to my research. What if we assigned priests to parishes according to the vocations each parish produced? An outrageous and unjust criterion? It may make people realize sooner that they have to foster vocations in their own families.

The parish of St. George gave us not only a priest but our former bishop; yet rumor is that they will be a mission of Bradley if Fr. Burke retires and no resident administrator-pastor is sent. Is this the meaning of your remark to me, 'St. George wasn't open'? This parish is suitable for rest and study, and although it would be a luxury to send a priest there, the irony is that I could be received into another diocese for just such a small parish, thus depriving our diocese of me now and in the future.

I suppose I'm a loss that is expendable, for it might be awkward for you to explain a seeming favoritism toward that parish and me, especially if you believe I have a poor reputation among the clergy (making me unworthy of an assignment you may justify perhaps by saying 'his doctor prescribed rest'). I contest the generalization about my reputation that you mentioned in our very first meeting, with the accusation that I am to blame for letting it occur. No matter what a man's care to honor his name, it is possible for others to groundlessly ruin it; that's why I was so pleased with you when you were so quick to check detraction against [REDACTED].

Speaking of [REDACTED], now you know how his advice that I should assume not less but more responsibility influenced me to come here, for I saw my application as a sign to you of willingness to cooperate with his recommendation and to please you (and serve the people). But I learned the hard way, for the personal setbacks and deep agitation I suffered (as well as the frustration of study having become virtually impossible because the local gangs' threats and behavior led me to move my books out of this house) have shown me that the prescribed leisure was needed and not selfish. St. Augustine was indeed wise to say, "When it comes to sick people, believe me that whatever pleases them, is good for them." Your unceasing theme of 'accountability' is adult and realistic, but it is humane only if balanced by a psychology informed by the truth that we should not ask more of people than God asked of Jesus, Jesus being first physically, emotionally and spiritually strong and healthy when he took up his cross of self-denial for the sake of others. So, my requests are not a selfish disregard of fellow hard-working priests, or of the people.

Let me not end without thanking you for your advice that I consult Fr. Taschetta about black ministry. I did talk with him; he immediately grasped many aspects of this parish, and was sympathetically understanding. Although I did not suggest he come here or speak of that, he manifested an interest and enthusiasm in the place such that I would not be surprised if I applied should I go; he spoke of specific ways to develop this parish. I am sure other priests would be ready for this ministry at this time, even though it may not have attracted them a year ago when first available.

Finally, before I am committed to another diocese if it so happens, there's no harm in asking you: if the pastor is to soon retire, will you assign me to St. George in a basically permanent way?

Fr. Wm. Virtue

Sincerely in Christ, Fr. William D. Virtue

RECEIVED JUL 5 1983

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Released April 2014

REV. WILLIAM VIRTUE

000275

July 12, 1983

Reverend William Virtue
Sacred Heart Parish
337 South Ottawa Street
Joliet, IL 60436

Dear Bill,

Many thanks for your recent letter. I appreciate the opportunity to clarify some of my own thinking, as well as obtaining a better insight into yours. First of all, I enjoyed the cartoon. It was excellent.

The article on failure was also well done, and I believe that I support that kind of philosophy. After all, we are a Christian community, and forgiveness is at the very heart of our beliefs. Nevertheless, I think that one should not necessarily believe that he is becoming a real leader, because of a number of mistakes or failures that have taken place. It is also possible for someone to walk through life, disturbing and destroying a number of situations, without ever really being aware of it. As long as one learns from one's mistakes, and makes the effort to repair the damage, then I would have no difficulty in accepting that method. It does cause pain, however, to a lot of people.

In many of the parishes where I have spoken, I have talked about providing priests only for those parishes where vocations have been produced. I don't think I could ever do that, however, but it does get people thinking. As far as St. George is concerned, at the time I spoke to you I mentioned that it was not open. The vacancy had already been filled by a priest who will serve as pastor of St. George, as well as serving as the Chaplain at the Manteno State Institution as well.

The point is not so much that I would be unwilling to assign you to a country parish where you could be engaged in writing, as it is that we have a great need for priests, and I cannot simply allow someone to undertake the type of work that you are requesting, especially when that person is 35 years old. I am perfectly willing to allow you to go to some other bishop, if he is willing to accept you under the conditions that you have set down. I cannot believe that a bishop is going to be willing to find a place for someone who wants to write a book that will take him 10 years. If there is such a compelling need to write such a book, then I would think you must find a diocese that

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000276

Father William Virtue

2.

would be willing to accept you, or a religious order that would be willing to give you the time to write such a work.

In dealing with you, I have tried to follow carefully the suggestions of [REDACTED]. You have convinced yourself that you are limited in what you can do. [REDACTED] thinks otherwise, and feels that it would not be helpful to allow you to pursue your proposal.

In reference to [REDACTED] I do not understand your statement that "when you were so quick to check detraction against [REDACTED]". I do not recall any such incident, but that matter is probably irrelevant.

I am pleased that you did manage to speak to Father Taschetta about possibilities in the parish. I did not suggest that you see him in order that he might become interested in the parish. I am interested in having Bill Virtue as the pastor of Sacred Heart.

There are many opportunities for you at Sacred Heart. You seem immobilized by some of the events that have taken place. I would suggest that you be realistic about your situation and set a pattern for your work in the parish and your work on your writing. The two are not exclusive, I am sure. Usually if someone wants to accomplish something badly enough, he will find a way to accomplish it regardless of the situation. I would hope that you would pursue such a course.

Sincerely in Christ,

Most Reverend Joseph L. Impech
Bishop of Joliet

000277

Redacted February 2014

TMJA

Released April 2014

DeANDREIS

Seminary

VINCENTIAN FATHERS AND BROTHERS

611 EAST 127th STREET • LEMONT, ILLINOIS 60439

Faculty: 312-257-5454

Students: 312-257-8630 & 257-6470

April 13, 1984

Rev. William E. Donnelly, J.C.L.
Chancellor, Diocese of Joliet
425 Summit Street
Joliet, Illinois 60435

Dear Father Donnelly:

Enclosed are originals of some documentation pertaining to students from the Diocese of Joliet who attended DeAndreis Seminary. As you know, we will be transferring out of this area shortly, and I thought that a better place for the records would be your office. We will still retain copies of the seminarians' personal files; these will be placed in our Provincial Archives. Their academic files will go with us to St. Thomas Seminary in Denver.

If I can be of any further help regarding these documents, please let me know.

It has been our pleasure being of service to the diocese of Joliet in the past. I know that our community profited by our mutual association, and I hope that the priests of the diocese who studied with us will be good and holy priests.

Sincerely,

John E. Rybolt C.M.
John E. Rybolt, C.M.
President/Rector

Enclosure

JER/ja

De ANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary

Students: 312-257-6630 & 257-6470

November 16, 1972

Most Reverend Romeo Blanchette, DD.
Diocese of Joliet Chancery Office
425 Summit Street
Joliet, Illinois 60435

Dear Bishop Blanchette,

Having taken due consultation,
I now humbly petition you to promote
me to the ministries of Lector and
Acolyte.

In presenting this petition,
I solemnly declare that I am
actuated by no motive of fear,
either physical or moral, that I
am in no way coerced by parent,
priest, relative or any other agency
whatsoever, but make this request -

Redacted February 2014

TMJA

Released April 2014

DeANDREIS

511 EAST 127th STREET • LEMONT, ILLINOIS 60439

Seminary
2.

Students: 312-257-6630 & 257-6470

of my own free will. I further
solemnly declare that I am fully
aware of the grave obligations
consequent upon the reception of
the ministries of Lector and
Acolyte.

Humbly yours in Christ,
William D. Vixue

Seen and Approved at Joliet, Ill. on this 7th day of the
month of March, 1973.

+ Romeo Blanchette
Bishop of the Joliet Diocese

Redacted February 2014

TMA

Released April 2014

000281

April 30, 1984

Reverend William Virtue
Sacred Heart Parish
337 South Ottawa Street
Joliet, IL 60436

Dear Bill,

Just to get a quick reply to you without making you wait too long. I will take up your request with the personnel board in regard to a leave of absence. While the final decision will certainly be mine, I do want to consult with them.

I don't feel too comfortable with writing two letters for you. It is not that I mind writing two letters, but I don't think I should write a letter to cover every circumstance. If you want me to write a letter to Bishops and Superiors, I will be happy to do so. Then, if after some time that does not prove successful, and you wish to ask for a leave of absence, then I would be willing to consider writing such a letter. I just don't think that I should be asked to write a letter to cover every circumstance.

After I have had a chance to discuss this with the personnel board, I will write a fuller reply to your letter, including some reflections on some of the statements you have made.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

000282

MEMORANDUM

April 26, 1984

TO: Reverend William Donnelly

FROM: Bishop Joseph L. Imesch

I would appreciate it if you would have the opportunity to discuss this with the personnel board. If you wish me to meet with them sometime to discuss this I would like to do so. I would appreciate their comments on this request.

In brief, Bill would like to take a two year leave of absence to study philosophy under two selected professors. In other words, he will be doing this on his own. I questioned the value of the degree he might obtain, but he assures me that the professor that he is going to study under in Europe is the foremost philosopher in the world and anyone studying under him would receive full acceptance.

I think I have some question, as does he, about the leave of absence. Am I correct in saying that I can grant him a leave of absence, as I do other priests, and remove his faculties and ask him not to celebrate Eucharist. In other words, he would be given a leave, with my permission, but would not be able to function as a priest? I see this as a different instance than someone simply taking a leave or going AWOL. On the other hand, I wonder if I am doing what Cardinal Cody did with Bob Perkins, in letting him go but not giving him faculties.

In the four conditions which Bill mentioned I would just point out that number four is not exactly what I said. What I did say was that if he applied for readmittance into the Diocese of Joliet I would then have to make a decision about doing that. I did not say that he, "most probably" would not be received back.

Most Reverend Joseph L. Imesch

Redacted February 2014
 TMJA
 Released April 2014

Sacred Heart Rectory

000283

337 SOUTH OTTAWA STREET
 JOLIET, ILLINOIS

April 25, 1984

Dear Bishop Imesch,

It would be a great kindness to me if you were to write two letters in my regard.

One letter addressed to me, which I could make copies of to send to bishops or community superiors, might indicate that you would release me if I should apply to them and they were to accept me.

A second letter would state the terms of a leave of absence, in particular my status as a priest, so that were I to go on leave, I would be acting in good conscience.

Thus far, from you I understand the conditions of a leave to be:

1. You will not grant me faculties — but I will not be 'A-wall'.
2. You will not give me salary or financial support for study.
3. You do not want me living in Joliet.
4. You most probably might not receive me back into the diocese.

When you remarked several times in our Holy Week conversation that, while on leave, I would "not be 'A-wall'", I took this to mean you would grant some kind of permission for the leave. How am I to interpret "not being A-wall", if not with permission? I never equated this permission with approval as given for sabbaticals or as when the diocese sends a priest to study (e.g., canon law).

Considering the range of situations under which priests throughout America (and from our diocese) in the past 20 years have taken leaves, to deny permission for a leave altogether seems to jeopardize freedom by an excess of consequences, for what kind of freedom is it to imply that a leave can be only disobedience?

Is obedience the only virtue in the Catholic Church? It seemed as though it were in the recent past when voluntaristic authoritarianism coerced resignation and led to repression of anger and clergy with low morale. But in our enlighten era the frustration of individual initiative and inclination should not be associated with any appeal to obedience. I understand authority to be power to authorize, to be author — as God is creative 'author of life' — to develop persons and their gifts.

In our Holy Week conversation I explained that I had discerned a gift for study — after years of reflection and much consultation — so that I have a conviction of my priestly vocation to study, write and/or teach philosophy (and theology). My decision at this time in my life is that I should seek the means to be prepared for such work.

Among the means needed could be a country parish; or a temporary leave for study; or to transfer to another diocese or community. But Sacred Heart in Joliet, as I learned in two years here, does not provide leisure for study, especially when you rightfully challenge us here toward intensive evangelization. When I saw the fruitfulness of Sister Jan's work, I felt the Holy Spirit guiding your instinct for what is needed here where the harvest is indeed ripe. When I mentioned my possible departure to Fr. Donnelly, saying that "I had made no final decision", I was thinking of the time-element in providing a substitute to serve the people here.

It is charity toward the people and priests of this diocese to allow a priest to be 'sacrificed' for study instead of being available to daily ministry, because the fruits of his study will benefit all in the Church.

Maybe in St. George, or Sacred Heart-Goodrich (I hear the pastor will soon retire), or in some combined country parishes, I could do intellectual work. I await further clarification.

Hopefully in Christ,

Fr. Wm. Virtue
 Fr. William D. Virtue

RECEIVED APR 25 1984

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

000284

Redacted February 2014
TMJA
Released April 2014

June 15, 1984

Dear Bishop Imesch,

You may recall that I saw in Sister Jane's fruitful evangelization work a sign that you were right all along in wanting that project to begin here, and a sign also of the Holy Spirit prompting you in your pastoral office.

In a similar way I now see that the Holy Spirit was guiding you in your persistence in keeping me here thus far.

As a sort of reply to your letter to us priests in the JOB, I hope you too have plenty of opportunities for rest and relaxation this summer.

Sincerely in Christ,

Fr. Bill Virtue

Fr. William D. Virtue

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Released April 2014

000285

CHANCERY

July 3, 1984



Dear Member of the Personnel Board:

Bishop Imesch would like the reflections of the Personnel Board on the proposal submitted to him by Bill Virtue. Bill met with the Bishop once or twice during April and May to clarify this matter, but it seems the more they talk the more confusing matters became.

In my own discussions with Bill, the following seem to surface. He became a Diocesan priest since his uncle Father Bill Ryan convinced him that parish work is the only real area of activity in the church worthy of any consideration. Bill Virtue feels that he has always had an academic bent, and finds it frustrating to pursue this in a parish situation. While he feels the call to pursue some intellectual degree, and possibly teach, he still feels his call is to the Diocesan priesthood and not to a religious order. Bishop Imesch pointed out that, even if he were to receive a degree, the opportunity for teaching on an advanced level in the Joliet Diocese is extremely limited. Moreover, since the program he is outlining seems more for his own personal advancement rather than to obtain a specified academic degree, there is even more question about its suitability.

Since writing this letter, Bill has seemingly reconciled himself to remaining at Sacred Heart in a parish situation. However, both the Bishop and I are certain this desire will surface again and Bill at some future date will ask to pursue this program. Therefore, the Bishop would like your thoughts on the adviceability of allowing Bill to take some sort of authorized leave to pursue his own personal intellectual goals. If he were to leave, it would be on the understanding that this would be funded by himself, not by the Diocese. Bill Virtue's exact canonical status would have to be worked out at that time.

You may want to discuss this together, and then give your reflections to the Bishop. He would appreciate any thoughts you might have on this matter since possibly other men might also seek time off to pursue individual preferences of their own in future years.

With every best wish, I am

Sincerely yours in Christ,

Bill

Reverend William E. Donnelly
Chancellor

Enclosure

also sent to Lone & Klempner

425 SUMMIT STREET JOLIET, ILLINOIS 60435
(815) 722-6606

Redacted February 2014
TMJA
Released April 2014

000286

MEMORANDUM

April 26, 1984

TO: Reverend William Donnelly

FROM: Bishop Joseph L. Imesch

I would appreciate it if you would have the opportunity to discuss this with the personnel board. If you wish me to meet with them sometime to discuss this I would like to do so. I would appreciate their comments on this request.

Inductor
In brief, Bill would like to take a two year leave of absence to study philosophy under two selected professors. In other words, he will be doing this on his own. I questioned the value of the degree he might obtain, but he assures me that the professor that he is going to study under in Europe is the foremost philosopher in the world and anyone studying under him would receive full acceptance.

I think I have some question, as does he, about the leave of absence. Am I correct in saying that I can grant him a leave of absence, as I do other priests, and remove his faculties and ask him not to celebrate Eucharist. In other words, he would be given a leave, with my permission, but would not be able to function as a priest. I see this as a different instance than someone simply taking a leave or going AWOL. On the other hand, I wonder if I am doing what Cardinal Cody did with [REDACTED], in letting him go but not giving him faculties.

In the four conditions which Bill mentioned I would just point out that number four is not exactly what I said. What I did say was that if he applied for readmittance into the Diocese of Joliet I would then have to make a decision about doing that. I did not say that he, "most probably" would not be received back.

J. L. Imesch
Most Reverend Joseph L. Imesch

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TMJA
Released April 2014



Immaculate Conception
Church

177 South York Road
Elmhurst, IL 60126
530-8515

000287

July 20, 1984

Most Rev. Joseph L. Imesch
425 Summit
Joliet, Illinois

Dear Bishop Imesch,

When I came back from vacation, I read the letter concerning the matter of Father Bill Virtue. [REDACTED] and I discussed the situation before he went away for a brief rest. Then [REDACTED] and I discussed it.

There were a number of points we are in agreement about:

- 1) If Bill requests time to study - even though it would be on his own - would it be necessary to deny him faculties? Could he not continue to act as a priest, incardinated in our diocese?
- 2) We presume he would resign his present pastorate. If, after his two years of study, he wanted to return to work in the diocese, he could not presume he would receive a pastorate - either the one he resigned or any other - at that time.
- 3) We feel that while he is away there would be someone he would be accountable to, such as a chancellor or Bishop in the area where he would study, who, in turn, could give the diocese here an evaluation of the time he spent there.

Perhaps someone close to the situation could give all of us an insight into whether this course of study would be detrimental to one's Faith or not, before permission would be given to Bill, or any one else who may seek to take the course in the future.

RECEIVED JUL 24 1984

Sincerely in Christ,
[REDACTED]

HW/ma

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TMJA
Released April 2014

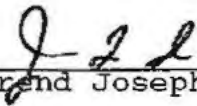
000288

August 13, 1984

MEMORANDUM FOR THE FILE - REVEREND WILLIAM VIRTUE

I met on August 10th with the members of the Personnel Board, [REDACTED] to discuss Bill Virtue's request. After some discussion it was agreed upon that the members of the Personnel Board would invite Bill to come and make a presentation to them. After that time some final recommendation will be given.

The consensus of the Personnel Board was that Bill should be given either the option of staying here and ministering or going to some other diocese. That will be discussed further after they have met with him.



Most Reverend Joseph L. Imesch

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TMJA
Released April 2014

REV. WILLIAM VIRTUE

000289

August 13, 1984


Reverend William Virtue
Sacred Heart Parish
337 S. Ottawa Street
Joliet, IL 60436

Dear Bill,

After too long a time, I finally had the opportunity to meet with the Personnel Board to discuss your request to be allowed to study for two years. The Personnel Board would like to have the opportunity of meeting personally with you to discuss this matter. I would appreciate it if you would contact Father John Kloepfer at your convenience to set up a mutually agreeable time.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet



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Released April 2014

Sacred Heart Rectory

337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS

000290

August 27, 1984

Dear Bishop Imesch,

Thankyou for your letter informing me that you had an opportunity to discuss with the Personnel Board my request to do further studies. I will be in contact with Father [REDACTED]

As you urged, I have visited the homes of most of the parsishoners, especially those of the parish council members who were disaffected when we had some differences of opinion. I think the visits were conciliatory and fruitful.

Let me also mention that [REDACTED] is doing very well in her visits to the unchurched and nonpracticing. She has involved a number of parishoners who go out with her. Several adults from the black community have been instructed and received into the Church.

Sincerely in Christ,

Fr. Bill Virtue

Fr. Bill Virtue

RECEIVED AUG 28 1984

Redacted February 2014
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Released April 2014

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

000291

Feb. 20, 1986

Dear Bishop Imesch,

Today Bishop O'Rourke of Peoria set an appointment with me in response to my informally asking to transfer to the Peoria diocese, where I might receive assignment to rural ministry conducive to study and writing.

After many years of prayer and consultation, I take this step through the proper channel, as Bishop O'Rourke insisted in respect of you, and only after you had some time ago given me permission to look elsewhere, saying you would release me if another bishop would accept me.

I am encouraged to approach you and Bishop O'Rourke, for today's lectionary readings tell how Queen Esther prayed for courage to ask her king for a favorable decision; and in the Gospel today Jesus says, "...the one who knocks will always have the door opened for him."

It is not easy for me to take this step, for I feel the pull of loyalty here. But even more do I feel the call to study and write — without short-changing the people in rural parishes. To frustrate my aspirations has kept me from having peace, and might lead later to bitter regret. Nonetheless, I appreciate your efforts over the years to take into account my interests as you assigned me. I hope we both look with satisfaction on my ten years of service in Joliet, and that I can count on you for a good recommendation to Bishop O'Rourke.

At this point I look elsewhere because I see realistically the slim chance for a long time that I would be assigned to a small parish — we have so few (while Peoria has many more). In giving me this opportunity, I believe you would show trust in God's Providence to supply you for your loss in freely sacrificing me to serve others and to study and write.

Without ever saying anything concrete about this step I might be taking, and without imprudently anticipating the future, I have however indirectly tried to prepare our people here at Sacred Heart Parish for the event of my possible transfer.

As a practical preparation I have urged our parish council to begin arranging to hire a full-time pastoral minister. And we are planning to hire a mature black woman parishioner who already directs our CCD, nursing home apostolate and altar ministers; [REDACTED] who is well known for her many years of active involvement here and in the diocese — as well as to you and the Illinois Catholic Conference for which she was a lay consultant. She is capable of following up on [REDACTED] evangelization, by ministering to the new Catholics we have received into the parish in the past two years.

Thankyou for this opportunity to keep you informed,
I remain sincerely yours in Christ,

Fr. Wm. Virtue

Fr. William D. Virtue

RECEIVED Feb 20 1986

Virtue

000292

February 25, 1986

Reverend William Virtue
Sacred Heart Parish
337 S. Ottawa Street
Joliet, Il 60436

Dear Bill,

I received your letter concerning your appointment with Bishop O'Rourke and your hope to be able to pursue your priestly ministry in the Diocese of Peoria. Bishop O'Rourke called me yesterday before his appointment with you and we spoke about the possibility of your transfer.

I would like to mention several things which I spoke to him about with regard to your working in Peoria.

First of all, I would like to consult with the Personnel Board and obtain their advice and counsel in this matter. I don't feel that a decision regarding one of the Joliet diocesan priests should be made solely by me. Secondly, I told Bishop O'Rourke that I would only allow you to go to Peoria if there were the possibility of your being incardinated in that diocese. He informed me that there is a one year period of probation, after which time a decision would be made. It would be my understanding that if you were released to go to Peoria, and were accepted, then there is the possibility that you would be incardinated at the end of one year.

Finally, I told Bishop O'Rourke that if he were willing to accept you, and our Personnel Board agreed to allow you to go to Peoria, then I would want this to happen during the time of our normal changes in priestly assignments, around the middle of June or the first of July.

You also mentioned in your letter the possibility of hiring a full-time pastoral minister. Bill, I really think that no such step should be taken

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at this time, particularly because you are planning on leaving. I do not think it would be fair to an incoming pastor to hire any new personnel at this time. Whoever comes in there may very well have someone he would like to bring in, and I think we should allow him that opportunity.

This should not be interpreted in anyway as a negative opinion of [REDACTED] [REDACTED]. She would certainly be excellent and I feel confident that a new pastor, should there be one, would be quite content with her. Nevertheless, if there is to be a new pastor, he should be given the opportunity of doing his own hiring.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

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Released April 2014

February 27, 1986

M E M O R A N D U M

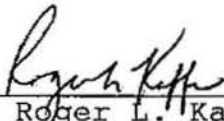
TO: Bishop Joseph Imesch

000294

FROM: The Personnel Board

RE: Petition of Father William Virtue

"We would not oppose, and would favor the request of Bill Virtue as follows. We recommend that there be a period of probation so that both bishops and Bill would all have time to see how it works and what would be best for Bill, and both dioceses."


Bishop Roger L. Kaffer
Chairman

RLK:bjd

Virtue

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Released April 2014

000295

March 7, 1986

Most Reverend Edward W. O'Rourke, D.D.
Bishop of Peoria
607 N.E. Madison
Peoria, IL 61655

Dear Bishop O'Rourke,

This letter is in reference to the request of Reverend William Virtue to be allowed to minister in the Peoria Diocese with a view towards future incardination. Our diocesan Personnel Board has agreed to allow Father Virtue to seek permission to minister in the Diocese of Peoria with a view towards future incardination. I concur with the recommendation of the diocesan Personnel Board in regard to Father Virtue.

It is my understanding that the Diocese of Peoria has a probationary period of one year before possible incardination. If you are willing to accept Father Virtue, I am willing to allow him to go, with the understanding that at the end of one year a decision will be made as to his future ministry.

It would be helpful for our own personnel changes if Father Virtue were free to go to Peoria on July 1st of this year. Since our personnel policies call for listing of any parish that is vacant, I would appreciate your informing me, at your convenience, of your willingness to accept Father Virtue.

Prayers and best personal wishes during this Holy Season.

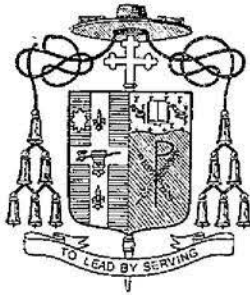
Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

cc-Reverend William Virtue

Redacted February 2014
TMJA
Released April 2014

000298



Diocesan Chancery
607 N.E. Madison Avenue
Post Office Box 1406
Peoria, Illinois 61655

March 25, 1986

Dear Bishop Imesch:

Thank you for your letter of March 7 with regard to the possible incardination of Reverend William Virtue of your diocese. As I indicated in our recent conversation, the Personnel Board of the Diocese of Peoria was at that time considering the proposal and have since affirmed their support of this move with which I concur.

Therefore I hereby formally extend to you and to Father Virtue an invitation for him to come as the pastor of St. Mary's Parish, Loretto, Illinois, and Sacred Heart Parish, Campus, Illinois, on July 1, 1986. It is my intention to seriously consider incardination of Father Virtue at the end of one year of his service in the Diocese of Peoria.

I greatly appreciate your cooperation in this matter and am prepared to write the official letter of appointment to Father Virtue when I hear from you.

With warm regards and wishing you a most joyful Easter, I remain

Cordially yours in Christ,

Most Reverend Edward W. O'Rourke
BISHOP OF PEORIA

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

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Released April 2014

000297

April 9, 1986

Reverend William Virtue
Sacred Heart Parish
337 S. Ottawa Street
Joliet, IL 60436

Dear Bill,

I received a letter a few days ago from Bishop O'Rourke informing me that the Personnel Board of the Diocese of Peoria has considered your request to serve in that diocese and has given their approval. Bishop O'Rourke concurs with their recommendation and has formally extended an invitation to you to serve as pastor of St. Mary's parish, Loretto, and Sacred Heart parish, Campus, beginning July 1st of this year. It is Bishop O'Rourke's intention to consider you as a candidate for incardination into the Diocese of Peoria at the end of one year of service.

I want to thank you for your four years of service as administrator of Sacred Heart parish. I know that this was, at times, a difficult assignment for you, and I am appreciative of the efforts you have made to minister to the people of that parish. I regret that I was not able to find an acceptable assignment for you in the diocese of Joliet in which you could further your desire to study and to write. I am hopeful that this opportunity in the Diocese of Peoria will prove satisfactory for you and will provide you with the opportunity which you seek.

At the end of one year I am prepared to issue a decree of excardination should you be accepted for incardination into the Diocese of Peoria. I will write Bishop O'Rourke and inform him that he may write an official letter of appointment for you for July 1st. Within the next few week I will have Father Donnelly contact you to inform you of the date when this announcement will be made public here in Joliet so that you might tell your people in advance.

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Released April 2014

000298

2.

Reverend William Virtue

I thank you for your ministry in the Diocese of Joliet for these past eleven years. I will find an occasion to thank you personally before you leave.

With every best wish, I am

Sincerely in Christ,

Most Reverend Bishop L. Imesch
Bishop of Joliet

Redacted February 2014
TMJA
Released April 2014

000299

April 9, 1986

Most Reverend Edward W. O'Rourke
Bishop of Peoria
Diocesan Chancery
607 N.E. Madison Avenue
P.O. Box 1406
Peoria, IL 61655

Dear Bishop O'Rourke:

I received your letter informing me that you are willing to accept Father William Virtue as a candidate for incardination into the Diocese of Peoria and of your intention of naming him pastor of St. Mary's parish, Loretto, and Sacred Heart parish, Campus. I have written to Father Virtue and informed him that he will be receiving a letter of appointment from you for this assignment, effective July 1 of this year.

It is my understanding that Father Virtue is being considered for incardination into the Diocese of Peoria and that a decision on this matter will be made at the end of one year.

I am hopeful that this opportunity will prove beneficial both to Father Virtue and the Diocese of Peoria. I thank you for your consideration of his request.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014
TMJA
Released April 2014

SACRED HEART PARISH
337 SOUTH OTTAWA STREET
JOLIET, ILLINOIS 60436

000300

April 10, 1986

Dear Bishop Imesch,

Thankyou for informing me of Bishop O'Rourke's decision and for having given me permission to proceed in the direction of an appointment and consideration for incardination in the Peoria Diocese.

I appreciate your kindness and generosity in allowing this move. I am sure God will Bless you in return.

Sincerely yours in the Risen Lord,

Fr. William D. Virtue

Fr. William D. Virtue

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 Released April 2014

000301



Diocesan Chancery
 607 N.E. Madison Avenue
 Post Office Box 1406
 Peoria, Illinois 61655

April 11, 1986

Reverend William D. Virtue
 Sacred Heart Rectory
 337 South Ottawa Street
 Joliet, Illinois 60436

Dear Father Virtue:

In keeping with our recent conversations and with the knowledge and approval of your Diocesan Bishop, Most Reverend Joseph L. Imesch, I hereby assign you pastor of St. Mary's Parish, Loretto, and of Sacred Heart Parish, Campus, effective at noon on Tuesday, July 1, 1986.

Please keep in mind that this assignment is with the view to my incardinating you as a priest of the Diocese of Peoria. According to our policy, after one year of service in the diocese a decision will be made, of course, with the knowledge and approval of Bishop Imesch, regarding such incardination.

A new pastor assumes canonical possession of his parish by his de facto presence in the parish, not however before noon on the effective date of his appointment. He is required to make a Profession of Faith, and enclosed is the form for your profession of faith. Every priest having the faculties of this diocese is empowered to witness this act. Please return this form promptly to me as Ordinary. Within one week after taking canonical possession of your parish, you shall examine the parish books, bank accounts, checkbooks, cancelled checks and announcement books. If any irregularity is discovered in the above-mentioned examination, the matter should be promptly reported to me.

Be assured of my frequent prayers and constant support of you and the people of your new parishes. Wishing you a joyful Easter season, I remain

Cordially yours in Christ,

Edward W. O'Rourke
 Most Reverend Edward W. O'Rourke
 BISHOP OF PEORIA

encls.

c.c.: Most Reverend Joseph L. Imesch
 Rev. Wm. D. Isermann
 Rev. Francis J. Ryan
 Rev. Robert G. Schladen
 Msgr. Joseph J. O'Dea, Vicar

RECEIVED APR 14 1986

Redacted February 2014

TMJA

Released April 2014

000302

These faculties are proper to the Diocese of Peoria. Their use is valid and licit within the conditions here set down or otherwise established by Canon Law.

They may be used until revoked. They are automatically revoked when one who is not incardinated in this diocese permanently takes residence outside the diocese, or, in the case of an extern, when he terminates his service, occasional or regular, in the diocese.

By mandate of His Excellency, the Most Rev. Bishop of Peoria, these faculties are granted to

Rev. William D. Virtue

Given at the Chancery on July 1, 1986

Most Rev. Edward W. O'Rourke

Edward W. O'Rourke
BISHOP OF PEORIA

In the faculties which follow the term "pastor" includes all priests who hold the place of pastor, including priests assigned in virtue of Canon 517, §1, parochial administrators, and priest directors of Newman Apostolates. The term "confessor" means a priest who possesses the habitual faculty validly to hear confessions in this diocese from the Ordinary of the Diocese of Peoria or in virtue of Canon 967 §2.

The following constitute the faculties of the Diocese of Peoria:

Baptism and Confirmation

1. The faculty for priests to baptize one who has completed the fourteenth year without previously referring the matter to the Bishop of Peoria. (C. 863)
2. The faculty for priests to administer the sacrament of confirmation to those over 14 years of age whom they baptize. (CC. 883, 2° & 866)
3. The faculty for priests to confirm a person over 14 years of age who has previously been baptized in or who has formally joined another church or ecclesial communion when the person is received by them into full communion with the Church. NOTE: This faculty does not apply in cases where a person who was baptized in the Catholic Church and has never joined another church or ecclesial communion is being reconciled with the Catholic Church. (CC. 883, 2° & 866)

Eucharist

4. The permission for priests, for good reason, to celebrate the Eucharist twice on weekdays and, if pastoral necessity requires it, three times on Sundays or Holy Days of Obligation. (C. 905, §2) NOTE: There is no faculty to celebrate the Eucharist more than three times on any one day.

Penance

5. The habitual faculty to hear confessions of all in the diocese. (CC. 966 & 969) In virtue of Canon 967 those priests incardinated in the Diocese of Peoria or having domicile here can exercise this faculty in behalf of any Catholic anywhere, unless in a particular case the local Ordinary has refused. (C. 967 §2)

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Released April 2014

6. The habitual faculty for confessors to dispense from irregularities for the exercise of orders already received, provided the irregularity is not reserved to the Apostolic See or to some authority other than the Ordinary. This faculty can be exercised in the internal or external forum, within the confines of the Diocese of Peoria, and on behalf of any cleric regardless of his residence or the place where the irregularity was incurred. (CC. 1355 & 1398)
7. The faculty is granted to confessors to remit in the internal or external forum the automatic (*latae sententiae*) penalty incurred by a procured abortion which has not been formally declared. This faculty may be exercised only within the confines of the diocese and on behalf of any person regardless of the person's residence or the place where the penalty was incurred. (CC. 1355 §2 & 1398)

Matrimony

8. The faculty for all priests incardinated in the Diocese of Peoria or assigned to a full time ministerial position in the diocese by the Bishop of Peoria to assist at any marriage within the confines of the diocese which involves at least one Latin Rite Catholic and which is in accord with Church law. (C. 1111, §1) This faculty may be exercised only with the permission, at least reasonably presumed, of the pastor of the parish or mission in which the marriage is to be celebrated.
9. The faculty for pastors to grant the permission for a marriage of mixed religion (C. 1124) when all five of the following conditions are verified:
 - A. When the Catholic is of the Latin rite, is a bona fide current member of the diocese or is physically present in the diocese;
 - B. When there is certain proof of the baptismal status of the non-Roman Catholic (certain proof is had only when the priest/deacon has the party's baptismal certificate or an authentic document/letter from the church; sworn statements of the person and/or the parents do not suffice for the pastor to use this delegation);
 - C. When neither party has ever been married before, even civilly to one another;
 - D. When the usual mixed marriage declaration and promise have been made by the Roman Catholic; and
 - E. When none of the situations mentioned in Canon 1071 §1, exist.

Christian Burial

10. The faculty for pastors to permit Church funeral rites for an unbaptized child if the parents had intended to have the child baptized. (C. 1183, §2)

Other Faculties

11. The faculty for a priest to commute or, if necessary, dispense from private vows. This faculty may be exercised only if no injury is done to the acquired rights of others. (CC. 1196 & 1197) The faculty extends also to promissory oaths and under the same conditions. (C. 1203)
12. The faculty for priests, in individual cases and for a just reason, to dispense from the Eucharistic fast (C. 919) and from the obligation of observing a day of precept or a day of penance, or to commute the obligation to other pious works. (C. 1245)

Redacted February 2014
TMJA
Released April 2014

OFFICE OF THE SHERIFF
WILL COUNTY
JOLIET, ILLINOIS 60431-1359

000305

JOHN SHELLEY
SHERIFF OF WILL COUNTY



September 4, 1986

14 W. JEFFERSON STREET
JOLIET, ILLINOIS 60431-1359
SHERIFF'S OFFICE (815) 727-8571
SHERIFF'S STATION (815) 727-8575
SHERIFF'S JAIL (815) 727-8579

Reverend William E. Donnelly
425 Summit Street
Joliet, Illinois 60435

Dear Reverend Donnelly:

In reading yesterday's reports, I noticed one pertaining to Father Virtue of the Sacred Heart Church in Campos. I spoke to our Chaplain concerning this report and he suggested I forward a copy to your attention. The enclosed copy is for your information only.



PUBLIC INFORMATION OFFICER
WILL COUNTY SHERIFF'S DEPARTMENT

SRME:pm

000311

Redacted February 2014

TMJA
Released April 2014

CONFIDENTIAL

January 16, 1987

M E M O R A N D U M

TO: Bishop Joseph Imesch
FROM: Bishop Roger Kaffer
RE: Father Bill Virtue

Bill Virtue came to see me at his request. We talked for an hour and 45 minutes and then I took him out to dinner and we talked some more. Bill found the two parishes he was assigned to neglected, both physically and spiritually. Apparently, the old pastor had just let things deteriorate both in the buildings and among the people. Consequently, Bill has taken this long to get the house organized and to respond to the neglected needs of some of the parishioners. This is frustrating because he wants to write, but finds it very difficult to say no when people have needs. I think he is in much the same situation he was at Sacred Heart: he felt guilty for not doing more about evangelization, felt frustrated for not doing more writing, did try to address the spiritual needs of the people (with very good reports from both the parish council and from [REDACTED], who speaks openly of his admiration for what Bill did there).

Bill feels like something of an outsider among the priests of Peoria. He really feels Joliet is his home and where he would prefer to be. He is apprehensive about being incardinated in Peoria in another six months, which seemed to be the arrangement.

Bill has written an article for publication in some Dutch book. Among the other contributors are Aumann Jordan, O.P., so he certainly is in elite, intellectual company!

I suggested to Bill that he settle down, having gotten the buildings and people in pretty good shape, and spend the next five or six years writing the three to six books that he has in the hopper, putting himself on a time schedule so that at least rough-drafts get done in quarterly segments. He can then go back to revise them. I told him we can forever talk about what we're going to do, and forget that much of what we're going to do is already done. For my part, I know that most of what I am going to do in my life is done. And maybe his is too.

Bill still feels that he has a great intellectual contribution to make by his studies and writings for the

RECEIVED JAN 16 1987

000312

Redacted February 2014

Released April 2014

Regarding Father Bill Virtue

-2-

January 16, 1987

Church. I told him that I don't know whether he is just off the wall or is a real scholar and theologian with substantial contributions to make. He conceded that he doesn't know himself. I suggested he can find out in the next few years.

However, he has heard the Viatorians are considering leaving Goodrich. He asked if I thought you would consider letting him go to Goodrich and pursue his writing. I told him when the present pastor leaves Goodrich, it will be closed. And I doubted that you would consider assigning him there. He said he understood that. I also pointed out the problem of a precedent in assigning a young priest to a place like that, and what that might say to the other priests in the diocese.

Bill suggested some objections that might come up to his request, other than the obvious one about the shortage of priests and clergy utilization: 1) Pastoral harm to the people in Campus, whom he would leave in a year. He said he would think it better to say that he did much good in one year and that because of the shortage, people everywhere are not getting as much priestly attention, and he is being transferred so that his studies will eventually help the Church, and not for a trivial purpose. 2) One small parish can't support a priest. He said if he is free to study, perhaps he should be willing to accept less pay for less work. He said he would not expect the diocese to pay half of his expenses as it does for Father Ratiu. He said he would be able to cover his needs and pension from the parish, for he is used to a modest life. 3) Resentment from priests with seniority waiting for a parish. He thinks they would recognize he has put in his time on the southeast side of Joliet, and also suggested he could be made administrator, not pastor.

I asked Bill if he would like me, as Vicar for Clergy, to ask Bishop Imesch if he would consider Goodrich, even though I don't think he will. He said he would appreciate my presenting his request.

Though I did not give Bill any inkling of my own heart of hearts reactions, I do assess him as being a very sincere, somewhat disorganized, but conscientious young priest. As he talked about some of his philosophical and theological insights, I really did find it very interesting. In my own heart of hearts, I am not sure there would be any more - and maybe less - reaction among our priests to assigning Bill to a dying, little parish than there is to letting him leave the diocese. He would be doing something

000313

Redacted February 2014

Released April 2014

Regarding Father Bill Virtue

-3-

January 16, 1987

for the diocese at present, and potentially either as a scholar and theologian, or as one who realizes he is neither, as a parish priest for some decades more before retirement, after these initial few years. It seems to me we have a history of losing priests with special interests who perhaps could and would still be in the diocese serving us rather well. I am thinking of Jerry Rogers and Jim Mahoney, who were both rather outstanding young men in our seminary system, and who both left the diocese because they had special interests. Jim Mahoney later became Superintendent of Education and now has some other diocesan job somewhere out east. I very much see the need for corporate commitment and working on a team, but also realize more and more different individuals march to different drummers, and I'm not sure that that's their will or God's! RSVP.

Respectfully submitted,



Bishop Roger Kaffer

RLK:bjd

Virtue

Redacted February 2014

TMJA
Released April 2014

000314

MEMORANDUM

February 20, 1987

000314

TO: Bishop Roger Kaffer

FROM: Bishop Joseph Imesch

I read Bill Virtue's letter. First of all, I was under the impression that when Bill went to Peoria, it was with the idea of being incardinated. Has that changed?

I do not believe that I can accept Bill back into the diocese with the provision that he will go to Goodrich. I don't know whether that pastor intends to retire, but if and when he does, there will be some joining of Goodrich with some other church. It certainly does not qualify to have a resident pastor. Since there are already two men somewhat involved in Herscher, plus [REDACTED], I don't think I want to add another pe [REDACTED]

If Bill wants to return to the diocese, it should be with the understanding that he will accept any assignment. We probably would not have a place available for him, should he decide to return in June.

I think it's important that Bill face the reality that the kind of assignment he wants is probably not available in any diocese. Perhaps we can discuss this further at one of our staff meetings.

Most Reverend Joseph L. Imesch

Redacted February 2014
TMJA
Released April 2014

from the desk of - BISHOP O'ROURKE

000315

Wed., January 13

TO: Bishop Imesch
From: Bishop O'Rourke

CWO

RECEIVED JAN 19 1999

Redacted February 2014

Released April 2014



000316

Diocesan Chancery
2 N. E. Madison Avenue
Peoria, Illinois 61603-3720
309/671-1587

*Bp K FYI
then in Virtue
file please*

January 13, 1988

Reverend William D. Virtue
Pastor
Sacred Heart Rectory
Campus, Illinois 60920

Dear Father Virtue:

I have given much thought and prayer to your letter of December 1, 1987, in which you request a sabbatical to study in the fall of 1988, at Washington, D.C., at the Dominican House there. The following is my response.

As you know you are still a member of the Presbyterate of the Joliet Diocese and have requested from Bishop Imesch and myself a period in which you might be assigned to the two small parishes at Campus and Loretto. After a period of testing, you, Bishop Imesch and I will decide whether you should be incardinated into the Diocese of Peoria.

It would be rather incongruous for me to assign you to any other position, particularly a sabbatical leave while in this transitional phase of your priesthood. Indeed, if you wish to pursue the notion of a sabbatical for studies, you should consult with Bishop Imesch rather than myself at this time.

On the other hand, if you do eventually become a priest of the Diocese of Peoria there would be, of course, the same arrangement which all the other priests of our diocese enjoy with regard to sabbaticals for special studies.

-MORE-

Redacted February 2014

TMJA
Released April 2014

Rev. William D. Virtue

p 2

000317
1/13/88

In summary, I commend you for your interest in the theology of marriage and suggest that you continue to pursue that interest. However, it would not seem appropriate to devote yourself full time to an academic pursuit of this objective at this time.

If there are any further thoughts that you would like to share with me, please phone me and we will arrange for an appointment.

Asking God's blessing on you and all the people at Campus and Loretto, I remain

Cordially yours in Christ,



Most Reverend Edward W. O'Rourke
BISHOP OF PEORIA

COPY

March 9, 1988

Dear Bishop O'Rourke,

By this letter I formally petition incardination
to the Diocese of Peoria, in Illinois.

I respectfully submit this petition to you, and
I remain yours in Christ,

Fr. William D. Virtue

cc/ Bishop John Myers
Bishop Joseph Imesch

SACRED HEART CHURCH

CAMPUS, ILLINOIS 60920

Redacted February 2014

TMJA

Released April 2014

000319

March 9, 1988

Dear Bishop Imesch,

By this letter I formally seek excardination from the Diocese of Joliet, so that I may proceed with my petition for incardination to the Diocese of Peoria.

I thank you for your pastoral care of me while I served in Joliet, and promise you my prayers for every Blessing on you and the Diocese.

Enclosed is a copy of my petition to Peoria.

Sincerely yours in Christ,

Fr. William D. Virtue

Fr. William D. Virtue

cc/ Bishop O'Rourke
Bishop Myers

RECEIVED MAR 10 1988

Redacted February 2014

Released April 2014

Virtue
000320

March 11, 1988

Reverend William Virtue
Sacred Heart Parish
Campus, IL 60920

Dear Bill,

Either you are on vacation, have been transferred, are out doing the work of the Lord, not answering your phone, or else I have a wrong number, since I have been trying to reach you for several days to no avail. Perhaps you would give me a call sometime so that I could discuss with you the College of St. Francis chaplaincy. It is my understanding that you have already talked to Bishop Kaffer about this and that you had decided not to pursue the chaplaincy. In view of [REDACTED]'s letter, however, I did want to speak with you.

Prayers and best wishes to you.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted February 2014

Released April 2014

000321

March 15, 1988

Most Reverend John J. Myers
Peoria Diocese
Chancery
607 N.E. Madison Avenue
Peoria IL 61603

Dear Bishop Myers:

Father William Virtue has written Bishop Imesch formally requesting excommunication so that he might be incardinated into the Diocese of Peoria. He also enclosed a carbon of a letter which he sent to Bishop O'Rourke with this formal request.

Bishop Imesch would be willing to issue such a letter of excommunication if, in fact, Bishop O'Rourke has decided to incardinate Father Virtue. Bishop Imesch will take no action on this request until he hears from Bishop O'Rourke or yourself.

With every best wish, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Chancellor

WED:dms

Redacted February 2014

Released April 2014

000322

March 15, 1988

Reverend William D. Virtue
Sacred Heart Parish
Campus, Illinois 60920

Dear Bill,

Bishop Imesch will be happy to issue a letter of excardination for you once he has received word from Bishop O'Rourke that he is willing to incardinate you into the Peoria Diocese. I have written to Bishop Myers to tell him of this, and we will now await Bishop O'Rourke's decision.

With every best wish, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Chancellor

WED:dms

Redacted February 2014
TMK Released April 2014

000323



Diocesan Chancery
607 N. E. Madison Avenue
Post Office Box 1406
Peoria, Illinois 61655



Office of the Coadjutor Bishop

March 24, 1988

Rev. William E. Donnelly
Chancellor
Diocese of Joliet
425 Summit Street
Joliet, Illinois 60435

Dear Father Donnelly:

This will acknowledge your letter of March 15, 1988, with regard to the possible incardination in the Diocese of Peoria of Reverend William Virtue, a priest of the Diocese of Joliet.

I have consulted with Bishop O'Rourke and he is willing to issue a Decree of Incardination should Bishop Imesch issue a Decree of Excardination for Father Virtue.

Thanking you for your kindness in making this consultation, I am

Sincerely in the Lord,

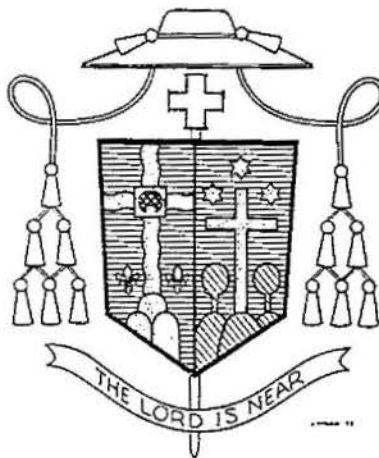
A handwritten signature in cursive script, reading "John J. Myers".

+Most Reverend John J. Myers
Coadjutor Bishop of Peoria

JJM/epp

Redacted February 2014

Released April 2014



000324

~~000315~~

Most Reverend Edward W. O'Rourke
Peoria Chancery
607 N.E. Madison Street
P.O. Box 1406
Peoria, IL 61655

Dear Bishop O'Rourke,

You have graciously indicated that you are willing to incardinate the Reverend William Virtue of the Diocese of Joliet-in-Illinois into the Diocese of Peoria at this time. Father Virtue has successfully completed his probationary period in your diocese and has received a positive recommendation for acceptance.

As Bishop of the Diocese of Joliet-in-Illinois, I am happy to grant the necessary letter of excardination (Canon 267) for Reverend William Virtue, a priest of the Joliet Diocese with the understanding that he will be incardinated into the Diocese of Peoria.

With every best wish, I am

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Reverend William E. Donnelly
Chancellor

Given at Joliet-in-
Illinois from the
office of the Bishop
on the 4th day of
April, 1988.

Redacted February 2014
Released April 2014



000325

Diocesan Chancery
607 N.E. Madison Avenue
Post Office Box 1406
Peoria, Illinois 61655

April 20, 1988

Dear Bishop Imesh:

Enclosed is my decree incardinating Father William D. Virtue in the Diocese of Peoria. The decree is issued in view of Father Virtue's request for acceptance here and of my receipt of your letter of excardination. He has done much good work in our diocese, and we are grateful for your graciousness in releasing him.

So that we will have it for our records, we shall appreciate a certificate of Father Virtue's ordination.

Cordially yours in Christ,

Most Reverend Edward W. O'Rourke, D.D.
BISHOP OF PEORIA

Enclosure

pc: Rev. William D. Virtue

Most Reverend Joseph Imesh
Diocese of Joliet
425 Summit Avenue
Joliet, Illinois 60435

RECEIVED

Redacted February 2014
Released April 2014

Executory Decree

000328

*Edward W. O'Rourke**By the Grace of God and Apostolic See
Bishop of Peoria*

To our Beloved Brother in Christ WILLIAM VIRTUE

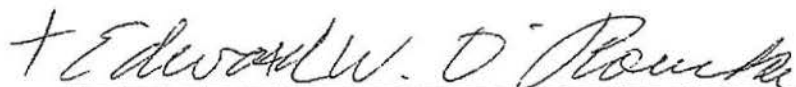
Having received his Excellency the Most Reverend Joseph L. Imesh's gracious letter of excardination for the Reverend William Virtue of the Diocese of Joliet-in-Illinois,

and now that Father Virtue has successfully completed his probationary period in our diocese and has received a positive recommendation for acceptance, I hereby formally decree and grant that in accordance with the norms of Canons 267 and 269 of the Code of Canon Law, from this day Father Virtue is incardinated as a priest of the Diocese of Peoria.

This decree grants to Father Virtue all the rights, privileges and obligations of the presbyterate of the Diocese of Peoria.

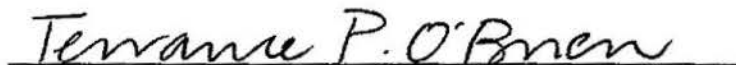
Given at Peoria, Illinois

the 18th day of April, 1988.



+Most Reverend Edward W. O'Rourke, D.D.
BISHOP OF PEORIA

(Seal)



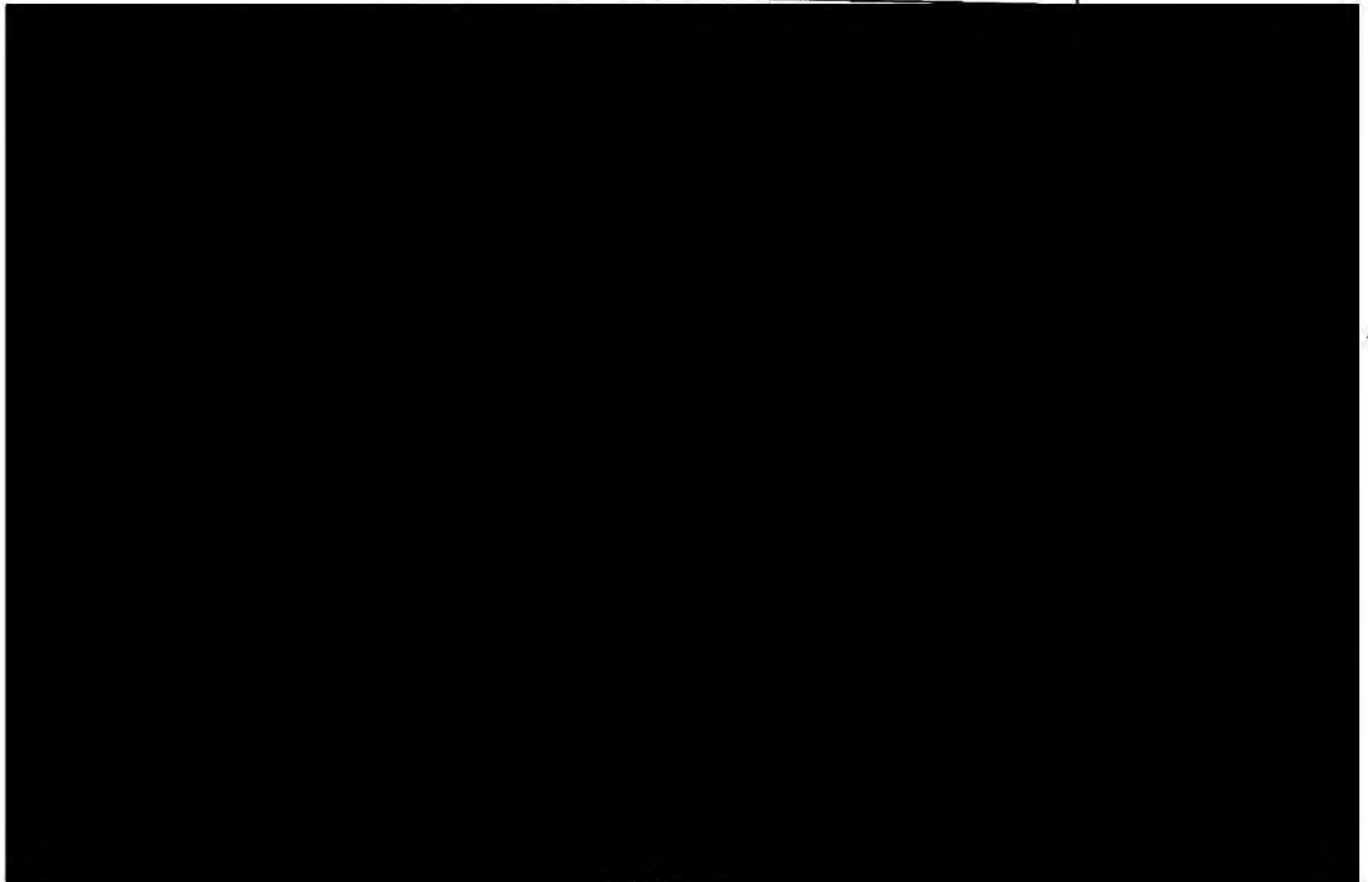
Reverend Terrance P. O'Brien
Chancellor

Redacted February 2014
TMJA
Released April 2014

~~000315~~I. CHANCERY (Cont'd.)C. CLERGY UPDATE:

000327

On April 18, 1988, Father William Virtue was incardinated into the Diocese of Peoria, Illinois. Father Virtue has been serving at Sacred Heart Parish in Campus, Illinois, and St. Mary Mission of Loretto in Illinois.

II. BUSINESS MANAGER'S OFFICE

Redacted February 2014

Released April 2014

000328

April 25, 1988

Reverend Terrance P. O'Brien
Chancellor
Chancery Office
607 N.E. Madison Avenue
Peoria, IL 61603

Dear Father O'Brien:

I am enclosing copies of the sacramental and ministerial records of Father William Virtue who has been incardinated into the Peoria Diocese.

If you would require any further documentation about Bill's years at DeAndreis Seminary in Lemont or his assignments in the Joliet Diocese, I will happy to provide them for you.

With every best wish, I am

Sincerely yours in Christ,

Reverend William E. Donnelly
Chancellor

WED:dms

Enclosure

Revised February 2014

TMJA

Released April 2014

000332

August 30, 1990

Reverend William Virtue
Sacre Coeur
601 Rusche Lane
Creve Coeur, IL 61611

Dear Bill:

Congratulations on your recent graduation! Enclosed find an article and your picture in the August issue of Columbia, the Knights of Columbus magazine - in case you didn't see it. Bishop Meyers has told me what fine talks you gave to the seminarians over the summer - some of the finest he has heard. I'm not surprised. God's blessings and keep up the good work!

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
Vicar General

RLK:bjd

Enclosure



Redacted February 2014

Released April 2014

PERMANENT DIACONATE
Spalding Renewal Center
401 NE Madison
Peoria, IL 61603

000335

May 11, 1992

Dear Bishop Kaffer,

We wish to announce the recent Ordination of thirty men to the Permanent Diaconate for the Diocese of Peoria. This is the fifth class ordained for our Diocese, and is by far the largest group we have ordained. It brings the number of active Permanent Deacons in the Peoria Diocese to ninety.

The new Deacons bring a magnificent array of gifts to the people of God. We are very proud of them, and look forward to their service to the people of God.

Enclosed please find a card commemorating the Ordination. Please keep these men in your prayers, as they begin their ministry as Permanent Deacons.

May the Lord continue to bless you and those to whom you minister in His Name.

In Christ's love,

Fr. Bill Virtue

Fr. William D. Virtue
Episcopal Vicar for Deacons
Diocese of Peoria

encl

Dear Bishop Kaffer, the formation of this class has occupied me for two years. Now I'm going to be pastor in Granville, Ill, Sacred Heart. My 4th time under protection of Sacred Heart.

Redacted February 2014
TMJA
Released April 2014

000337

June 10, 1992

Reverend William D. Virtue
Permanent Diaconate
Spalding Renewal Center
401 N. E. Madison
Peoria, IL 61603

Dear Bill:

Congratulations on your work in the Permanent Diaconate and also on your new pastorate. Enclosed find a copy of my Prayer to the Sacred Heart. You probably have a deck of them by now, but do pray for me as I shall for you!

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
Vicar General

RLK:bjd

Enclosure

Redacted February 2014
TMJA
Released April 2014

000338

June 12, 1992

Reverend William Virtue
Permanent Diaconate
Spalding Renewal Center
401 N E Madison
Peoria, IL 61603

Dear Bill,

Many thanks for your note and the news about the large Permanent Diaconate class for Peoria. You must certainly have been busy during these past two years!

Congratulations, I think, on becoming pastor of Granville. I hope it is a good assignment for you. Let's hope we bump into each other one of these days.

Prayers for you.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Virtue

Redacted February 2014
TMJA
Released April 2014

000340

MEMORANDUM

January 30, 1995

TO: Sister Judith Davies, O.S.F.
FROM: Bishop Joseph Imesch
RE: March J. O. B.

In the March J.O.B. on the Priests' Page you might add this paragraph.

Congratulations to Reverend William Virtue, pastor of St. Mary Church in Loretto, Illinois and formerly a priest of the Diocese of Joliet. Bill received his doctorate in Moral Theology from the Pontifical Angelicum University in Rome, summa cum laude. His thesis is entitled, "Mother and Infants," a dissertation on the responsibilities of mothers towards their children. Father Bill Ryan, Bill's uncle, accompanied him to Rome and constituted the cheering section for his defense.

Most Reverend Joseph L. Imesch

Redacted February 2014
TMJA
Released April 2014

000341

MEMORANDUM

January 30, 1995

TO: Sister Judith Davies, O.S.F.
FROM: Bishop Joseph Imesch
RE: March J. O. B.

In the March J.O.B. on the Priests' Page you might add this paragraph.

Congratulations to Reverend William Virtue, pastor of St. Mary Church in Loretto, Illinois and formerly a priest of the Diocese of Joliet. Bill received his doctorate in Moral Theology from the Pontifical Angelicum University in Rome, summa cum laude. His thesis is entitled, "Mother and Infants," a dissertation on the responsibilities of mothers towards their children. Father Bill Ryan, Bill's uncle, accompanied him to Rome and constituted the cheering section for his defense.

Most Reverend Joseph L. Imesch

No correspondence - this is all I have

Redacted February 2014
TMJA
Released April 2014

000343

February 7, 1995

Reverend William Virtue
Sacred Heart Church
P. O. Box 68
Campus, IL 60920

Dear Bill:

Congratulations on receiving your Doctorate in
Moral Theology from the Angelicum, summa cum laude!
That is really quite an achievement.

God's blessings as you continue to minister and
teach for the cause of Christ.

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: Father William Ryan

Redacted February 2014
TMJA
Released April 2014

000344

June 7, 1995

Reverend William Virtue
Sacred Heart Church
Box 68
Campus, IL 60920

Dear Bill:

Congratulations on your doctorate and on the publication of your dissertation. I just received a complimentary copy from the National Commission on Human Life, Reproduction and Rhythm. God's blessings as you continue to work for the cause of Christ! I'm proud of you.

With cordial best wishes, 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

Redacted February 2014
TMJA
Released April 2014

000345

June 7, 1995

[REDACTED]
Dear [REDACTED]

Thank you so much for the gift copy of Father Bill Virtue's doctoral dissertation. Having been his seminary rector when he was in college, I am especially pleased and proud to receive this. Thank you for making it available.

With cordial best wishes, 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

Redacted February 2014
TMJA
Released April 2014

ST. THERESA CHURCH
Post Office Box 190
221 West Union Street
EARLVILLE, IL 60518

000348

Oct. 10 '87

Dear Bishop Mesch,

Enclosed is a
copy of a request
I am making to
the Retirement Board.
I hope you will be
favorable to me in
your recommendation
to them.

Sincerely,

Fr. Bill Virtue

000349

June 11, 1998

Reverend William Virtue
St. Theresa Church
P. O. Box 190
221 West Union Street
Earlville, IL 60518

Dear Bill,

On Tuesday of this week our Clergy Retirement Board met to discuss your request and several other matters. We had quite a lengthy discussion about your request and there were varying opinions regarding a response. None of the members of the Board felt that there was any obligation in justice to provide you with partial pension benefits. Some felt that if we were to offer you any amount, it would be from charity.

Some of the members felt that since 20 years was the required number of years for vesting, you were not entitled to anything. They felt that monies donated by the parish for your future pension were intended to build the pension fund for all of the priests and that no priest could claim a parish contribution as a personal right.

Some brought up the fact that we have had other priests who have joined religious communities and dioceses in the past and we have not provided them with any monies from the pension fund, unless, they were vested.

The members of the Board did not have a clear understanding of the present pension plan in Peoria. Although you mentioned that you had included a copy of the plan, no such document was enclosed. The members wondered how the Peoria pension plan is funded, what the annual contribution was from each parish and whether that went directly to the priest for investment purposes or to some diocesan program.

Redacted February 2014

TMJA

Released April 2014

000350

June 11, 1998

2

In any case, the final resolution of the Board was that since you were not yet 70 years of age, no monies should be provided you at this time. The Board recommended that you contact the diocese upon reaching 70 to inquire again about receiving some pension benefits. Depending upon your personal needs at that time, a future Board and a future bishop might decide to respond favorably to your request.

Bill, I would imagine that you are not pleased with this response but I did want to assure you that the Board gave serious consideration to your request. Obviously, there are strong arguments that can be made for either side of this question. Since there was no immediate need, the Board decided to defer the matter until you reached the age of 70.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

cc-Members of Clergy Retirement Board

FILE MEMORANDUM

October 3, 2005

FROM: Sister Judith A. Davies, OSF

RE: Abuse Report

On Friday, September 30, 2005, I received a call from a woman who identified herself as [REDACTED]. She stated that she had contacted the Archdiocese of Chicago but was referred to the Joliet Diocese since that is where the abuse was to have taken place. [REDACTED] said that on the evening of Thursday, September 29, [REDACTED] told her he had been abused at the age of 9 by a priest in 1975 at St. Mary Parish in Mokena.

[REDACTED] had very limited information. She did not know the full name of the priest, only that he was called "Father Bill," and that he was only at the parish for a very short period of time.

[REDACTED] said that she thought other boys might have been abused since there were others in her brother's class that are now drug users.

When I suggested that [REDACTED] might wish to speak with Sister Mary Frances Seeley, our Victim Assistance Coordinator, [REDACTED] said that she had been given Sister's number but no one had answered. My response was that I would contact Sister Mary Frances and ask that she call [REDACTED].


Sister Judith A. Davies, OSF
Chancellor

FILE MEMORANDUM

October 6, 2005

FROM: Sister Judith A. Davies, OSF


RE: Abuse Report

On October 3, 2005, Sister Mary Frances Seeley stated that she spoke with [REDACTED] regarding abuse suffered by her brother by a "Father Bill." Sister said that the abuse was supposed to have happened in 1977.

In line with our protocol, Sister offered 6 sessions of counseling to the man who had suffered abuse.

Sister Mary Frances called this morning saying that "Father Bill" was Father Bill Virtue. The abuse was supposed to have happened in 1979 or 1980 to [REDACTED]. Sister said that [REDACTED] the victim, complained that nothing had been done to date. My response to Sister was that we could not proceed until we had a last name of the priest. However, we did offer counseling to the man who alleged the abuse.

This afternoon, I spoke with Monsignor Showalter of the Diocese of Peoria (309-671-1550 xt 224), informed him that an allegation had been made against Father Bill Virtue and that either Sister Mary Frances or I would provide him [Monsignor] with more information as soon as possible.


Sister Judith A. Davies, OSF
Chancellor



Diocese of Joliet

Received February 2014
Released April 2014

000353

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6602

January 24, 2006

Rev. Msgr. Steven P. Rohlf
Diocese of Peoria
607 N.E. Madison Avenue
Peoria, IL 61603

Dear Monsignor Rohlf,

Enclosed are two pieces of information that might be helpful to your Diocese.

The first may be part of a letter from [REDACTED] detailing the abuse he suffered at the hands of "Father Bill."

The second is a copy of an e-mail from [REDACTED] which is self explanatory.

As I said above, these may be of use to the Peoria Diocese as it proceeds with Mr. [REDACTED] allegation. Please call me if I can be of any assistance.

May God bless you.

With every best wish, I am

Sincerely yours in Christ,

Sister Judith A. Davies, OSF
Chancellor

Enclosures

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I don't know the exact age that it started. I was attending school at St. Mary's in Mokena IL. The first encounter happened when I got caught eating the host that they use for communion. The communion comes in bags, well I was eating them when Fr. Bill caught me and told me that the the hosts where blessed and that it was a mortal sin, for me to be eating them. Fr. Bill took me into a back little hallway where they stored stuff. He told me to bend over, and he hit me on my butt. Fr. Bill did not hit me hard. He would hit me once then tell me not to look at him, it would be a little while till he hit me again. After that episode he told me that what I did may cause me not to go to heaven, and that I needed to go to confession, and that he would hear my confession. There was a room down from the class rooms, across from the boys and girls bathrooms. this is where they herd confessions, it was here that he first touched me in a inappropriate way. Fr. Bill did not make me get undressed. He just rubbed his hands on me or fondled me. I don't know what my reaction was I think I was in shock. I didn't know what to think. This was after I told him that I ate the hosts. He told me that what goes on in here is sacred or something like that, it was between us and God and that I was in enough trouble. The first sexual assault happened next. I'm having a hard time writing this down, because I didn't stop him. Why didn't I stop him? It was in the same room that he heard confessions. He told me to pull my pants down, he was touching me on my butt and penis. I don't remember what he was saying to me while he was doing this. The next thing he did was stick his finger in my rectum. I remember him pushing it in and out. He did not stick his penis in me at that time. He did take his pants down and masturbated. After he was done he told me to get dressed.

The next episode happened in a forest preserve in Frankfort IL. [REDACTED]

[REDACTED]

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000357

[REDACTED] He took me deep into the woods. He pulled my pants down. He then sodomized me with his penis. I remember it hurt so bad. I can remember screaming and him putting his hand over my mouth saying something like he was almost done. He finished I remember pulling my pants up. Him taking me home. He told me not to say nothing to no one or I was going to go to hell or something was going to happen [REDACTED]

He

The last episode happened in the same forest preserve. Fr. Bill came to my house and picked me up. [REDACTED]

[REDACTED] Well when we got to the woods we all got out started walking down the trail. When we got to the creek. [REDACTED]

[REDACTED] Fr. Bill again took my pants down telling me to be quiet he told me to turn around and bend over I told him that it hurt bad he stuck his penis in my butt, again he told me if I screamed he was going to hurt [REDACTED]

just said I am not going to say anything

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000358

[REDACTED]

[REDACTED]

[REDACTED]

I'm not
gonna go any further right now I will continue as necessary
I'm still in grade school at this point.

Redacted February 2014
TMJA

Released April 2014

Priest is removed from role

000362

■ Abuse allegation:

Theologian accused of misconduct in Joliet Diocese

By Ted Slowik
STAFF WRITER

PEORIA — A theologian, priest and author has been removed from ministry after being accused of sexually abusing a boy in the Roman Catholic Diocese of Joliet about 25 years ago.



Virtue

The Rev. William Dennis Virtue, 57, denies the allegation, but has agreed to step down from public ministry, the Peoria Catholic Diocese said. Virtue has served in about 10 central Illinois churches since joining the Peoria Diocese in 1988 and most recently was administrator of St. Theresa Catholic Church in Earlville, northwest of Ottawa.

Virtue also had served at three parishes in the Rockford Diocese, and until two weeks ago was parochial administrator of St. James Church in Lee, a town in Lee County.

"We were notified by the Peoria Diocese on Feb. 13, at which time we rescinded his priestly

❖ Turn to **PRIEST, A9**

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The Herald News Saturday, February 25, 2006 A9

PRIEST

From page A1

faculties. He was told to vacate the premises by the next morning," said [REDACTED] for the Rockford Diocese.

The Peoria Diocese said the abuse allegedly occurred while Virtue served in the Joliet Diocese, but provided no further details "out of respect for the privacy of the individuals involved."

A spokeswoman for the diocese declined further comment Friday. A spokesman for the Joliet Diocese was at a funeral Friday and unavailable for comment, according to his office.

Peoria Bishop Daniel Jenky asked Virtue to step down after the abuse allegation surfaced, the Peoria Diocese said in a statement Thursday. Although Virtue says he is innocent, he agreed to no longer function as a priest in any public capacity, wear clerical garb or use the title "Reverend" or "Father," according to the statement.

"It just hurts you so bad to hear it," said [REDACTED] a parishioner at Sacred Heart Church in Farmer City, where Virtue served from 2001 to 2003. "I thought he was a wonderful priest. I thought he was a very nice person."

In the written statement, Jenky said he prays daily for all victims of sexual abuse.

"I send my heartfelt apologies to all those affected and pray that our Lord will heal the wounds resulting from this abuse," Jenky said.

The Catholic Directory, which lists assignments for all priests, indicates that Virtue was ordained in 1975 and served at parishes in the Joliet Diocese for 10 years. His as-

signments include St. Mary Magdalene, Joliet (1976-77); St. Dominic, Bolingbrook (1978-80); St. Mary Nativity, Joliet (1981); St. Mary, Mokena (1982); and Sacred Heart, Joliet (1983-86).

The directory indicates Virtue was on duty outside the Joliet Diocese during 1987-88, and there are no listings for 1989-90.

The Peoria Diocese lists several assignments for Virtue from 1991 to 1999. For 2000-02, he is listed as on duty outside the diocese at a seminary at Mount St. Mary's University in Emmitsburg, Md., in the Baltimore Archdiocese. A spokeswoman for the seminary said Virtue had been an assistant professor of moral theology and systematics, the study of evolution.

In an interview with Canticle Magazine in 1998, Virtue talked at length about his 1995 dissertation, "Mother and Infant: The Moral Theology of Motherhood." He said he was a follower and friend of [REDACTED]

[REDACTED] Virtue researched and wrote about breastfeeding and how expectant mothers should use touch to connect with their unborn child.

"It was delightful to see these intimately and passionate maternal realities acknowledged in a book of the utmost moral seriousness," wrote a reviewer in the religious journal *Caleum Et Terra*.

Minneapolis attorney Jeff Anderson said his office represents a man who says he is a victim of sexual abuse by Virtue, and that the man does not want to disclose his identity at this time.

The Associated Press contributed to this report.

Redacted February 2014
TMJA
Released April 2014

000364

TO: [REDACTED]
FAX: [REDACTED]
FROM: [REDACTED]
RE: Assignments -- Father William Virtue

11-75 St. Mary Magdalene, Joliet
07-77 St. Dominic, Bolingbrook
07-80 St. Mary Nativity, Joliet
09-81 St. Mary, Mokena
04-82 Sacred Heart, Joliet
08-86 Out of diocese

MEMORANDUM

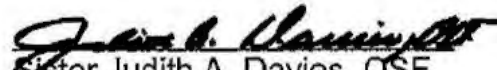
February 27, 2006

TO: [REDACTED]
FAX: [REDACTED]
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

Would you please make the following announcement at all your Masses this coming weekend?

This past week an allegation was brought forward against Father William Virtue, a priest of the Diocese of Peoria. Father Virtue was stationed at our parish from July of 1977 to July of 1980. If anyone is aware of any inappropriate behavior on the part of Father Virtue, please contact the Diocese of Peoria at 309-671-1561.

Thank you very much.


Sister Judith A. Davies, OSF
Chancellor

MEMORANDUM

February 27, 2006

TO: [REDACTED]
FAX: [REDACTED]
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

Would you please make the following announcement at all your Masses this coming weekend?

This past week an allegation was brought forward against Father William Virtue, a priest of the Diocese of Peoria. Father Virtue was stationed at our parish from November of 1975 to July of 1977. If anyone is aware of any inappropriate behavior on the part of Father Virtue, please contact the Diocese of Peoria at 309-671-1561.

Thank you very much.


Sister Judith A. Davies, OSF
Chancellor



Diocese of Joliet

000367

Chancery

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6602

MEMORANDUM

February 27, 2006

TO: [REDACTED]
FAX: [REDACTED]
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

This morning I received a call from a [REDACTED].
He served on the parish council at Sacred Heart Parish in Joliet prior to Father
Virtue being assigned there.

Mr. [REDACTED] stated that he would be willing to serve as a witness on
behalf of Father Virtue.

Thank you.


Sister Judith A. Davies, OSF
Chancellor

MEMORANDUM


February 27, 2006

TO: [REDACTED]
FAX: [REDACTED]
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

Would you please make the following announcement at all your Masses this coming weekend?

This past week an allegation was brought forward against Father William Virtue, a priest of the Diocese of Peoria. Father Virtue was stationed at our parish from April of 1982 to July of 1986. If anyone is aware of any inappropriate behavior on the part of Father Virtue, please contact the Diocese of Peoria at 309-671-1561.

Thank you very much.


Sister Judith A. Davies, OSF
Chancellor

000369

MEMORANDUM

February 27, 2006

TO: [REDACTED]
FAX: [REDACTED]
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

Would you please make the following announcement at all your Masses this coming weekend?

This past week an allegation was brought forward against Father William Virtue, a priest of the Diocese of Peoria. Father Virtue was stationed at our parish from September of 1981 to April of 1982. If anyone is aware of any inappropriate behavior on the part of Father Virtue, please contact the Diocese of Peoria at 309-671-1561.

Thank you very much.


Sister Judith A. Davies, OSF
Chancellor

Redacted February 2014
TMJA
Released April 2014

000370

MEMORANDUM

February 27, 2006

TO: [REDACTED]
[REDACTED] 815-727-4393
FROM: Sister Judith A. Davies, OSF
RE: Reverend William Virtue

Would you please make the following announcement at all your Masses this coming weekend?

This past week an allegation was brought forward against Father William Virtue, a priest of the Diocese of Peoria. Father Virtue was stationed at our parish from July of 1980 to September of 1981. If anyone is aware of any inappropriate behavior on the part of Father Virtue, please contact the Diocese of Peoria at 309-671-1561.

Thank you very much.


Sister Judith A. Davies, OSF
Chancellor

Virtue

Redacted February 2014
TMJA
Released April 2014

000371

June 1, 2006

Most Reverend Daniel Jenky, D.D.
Bishop of Peoria
607 N.E. Madison
Peoria, IL 60163

Dear Bishop Jenky,

Father Bill Virtue has asked me to write to you regarding his priestly ministry in Joliet. Father Virtue was ordained on November 29, 1975 and served in this diocese until July 1, 1986 when he was accepted into the Diocese of Peoria. He was incardinated into the Peoria diocese on April 18, 1988.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Apostolic Administrator

Redacted February 2014
TMJA
Released April 2014

000372

June 1, 2006

W.D. Virtue

%


Dear Bill,

I am enclosing a letter for you to give to Bishop Jenky. I hope this is what you wanted.

I have no recollection of speaking with you about "being given credit" for the ten years you served in the Diocese of Joliet. I never felt that there was any need to make such a statement, because your record of service here is an historical fact.

I regret the difficulties in which you find yourself at this time. I keep you in prayer and hope that this matter will be settled soon in your favor.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Apostolic Administrator

Redacted February 2014
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Released April 2014

Natalie

Fr. Virtue
Innocent w/Burnett
W.D. Virtue

000373



Do not give settlement
compl. innocent. *→ wasted money*



Diocese of Joliet

Chancery

000379

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6602

June 8, 2006

[REDACTED]

Dear Mr. Astorino,

Your letter concerning Father William Virtue arrived at the Chancery. I am happy to forward your letter to Father and hope that he will respond to you.

Thank you very much for your kind invitation to dinner. Perhaps sometime in the future I will be able to join you and your family.

May God bless you.

With every best wish, I am

Sincerely yours in Christ,

Sister Judith A. Davies, OSF

Sister Judith A. Davies, OSF
Chancellor



Diocese of Joliet

Received February 2, 2014
Released April 2014

Chancery
425 Summit St.
Joliet, Illinois 60435

000380

815-722-6606
Fax 815-722-6602

June 8, 2006

William Virtue
[REDACTED]

Dear Father Virtue,

Enclosed is a letter I received from a [REDACTED]. As you can tell from the content of the letter, [REDACTED] is very anxious to contact you.

May God bless you.

With every best wish, I am

Sincerely yours in Christ,


Sister Judith A. Davies, OSF
Chancellor

Enclosure

Redacted February 2014
TMJA
Released April 2014

000383

April 24, 2007

Mr. William D. Virtue


Dear Bill:

Thank you for your letter of April 11, 2007. Bill, I am not quite sure how to respond to your letter, but I do want you to know that you are in my prayers, that God will shed his light of truth on all those in your situation. Because my recent press release and comments regarding Father Burnett did not relate to your case, I do not have any further information to offer you or your attorney at this time.

Bill, I was happy to meet you several months ago, and I ask the Lord to send you his peace, which surpasses all understanding, and to heal all hurts.

With every best wish and prayer, I am

Sincerely in Christ,

Most Reverend J. Peter Sartain
Bishop of Joliet

cc-Most Reverend Daniel R. Jenky, C. S. C.

Redacted February 2014
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 Released April 2014

W.D. Virtue
 [REDACTED]

APR 18 2007

April 11, 2007

000384

Bishop J. Peter Sartain
 Diocese of Joliet

Dear Bishop Sartain,

Greetings in this most holy season of the Risen Lord.

I rejoice with you that the Holy Spirit of Truth has spoken through you to declare that the allegation against Fr. Burnette is 'not credible.' I can imagine your anguish at the dilemma: you have no jurisdiction over me to declare the same, yet investigations done in response to the [REDACTED] lawsuits may have given you moral certitude that, like the allegations against Jim Burnette, the [REDACTED] allegation against me also is false. His 'witness' is the dubious [REDACTED] who vouched for his false accusation - making it two against me. As we show a 'preferential option' for the poor; so we can give youth a 'preferential credibility' - but not credulity. *For their eternal good*, we should prevent [REDACTED] from duping the Church and depriving the people of God of the sacramental ministry of two priests.

I thank you for your efforts to defend two priests, and for manifesting courage in the face of litigation and media rhetoric in clearing Jim Burnette. Christ bestowed on you that gift of the Holy Spirit; and, "*Now that you have been strengthened, Peter, you must in turn strengthen your brothers.*" Your brothers - my Bishop and I - can be encouraged by the truth of your findings showing [REDACTED] allegations are 'unsubstantiated and not credible.' I respectfully ask, when feasible, that you make this available to my lawyer.

When I transferred to Peoria at Bishop O'Rourke's invitation 22 yrs ago, for theological reasons to do research for an S.T.D., I was graced to write *Mother & Infant* (used by John Paul II in a 1995 allocution to promote maternal breastfeeding). Instead of returning to Joliet when Bishop Imesch retired I received a leave from Bishop Jenki, and to be near my aged parents, I had been serving in the Rockford diocese when the Lord permitted me to suffer the present penance: God must love those [REDACTED] a lot, to have asked the faithful to pay such a price to convert their hearts.

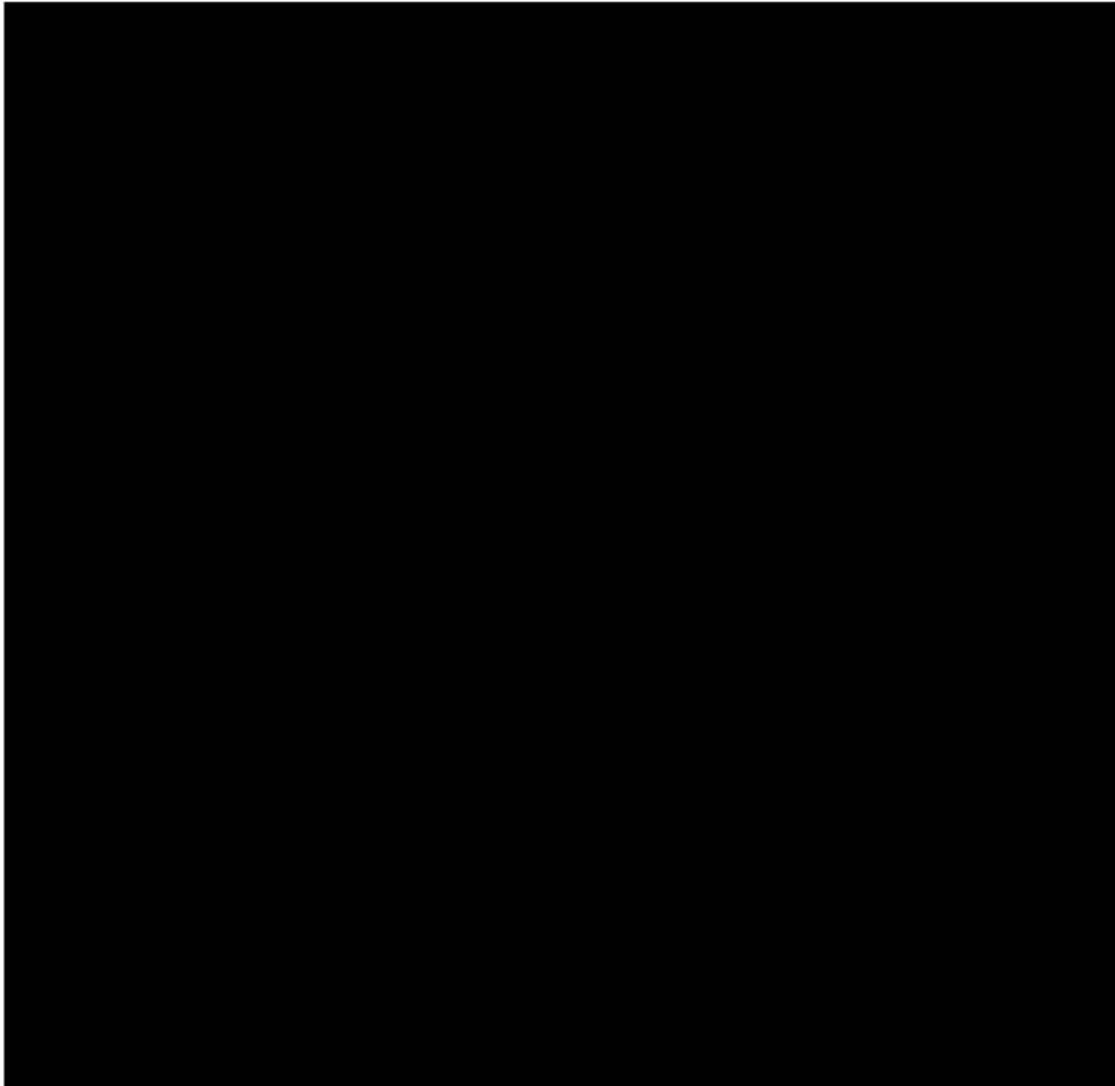
Now as we enjoy the time of Divine Mercy, I beg you to help me, in the name of Jesus Christ, W.D. Virtue

W.D. Virtue

*copy to Bishop Jenki
 and attorney
 my*

Redacted February 2014
TMJA
Released April 2014

3
000395



██████ wrote this account.
Peoria review board found ██████ &
other victims credible

Redacted February 2014
TMJA
Released April 2014

000405

Dear Cardinal,

I am writing this in a last attempt to get some justice for my family. I wanted to make sure that you were aware of what is going on under your nose in the Joliet Diocese. I understand that you are a very busy man. This is extremely important to me. I have prayed and prayed and my relationship has grown stronger with God. Unfortunately my faith in the Catholic institution has greatly diminished. Please read these few pages. They are actual detailed accounts of [REDACTED] abuse, and the handling of it by the Joliet Diocese. I need your help in the healing process of this. Sexual abuse does not only affect the victim but the family of the victim. The pain that we have endured because of the leadership and the lack of sympathy from your trained officials is heart stopping. My phone number is [REDACTED] or [REDACTED]. I feel something has to be done to close this door. I have lost friends for 30 years over this. My faith in this church has been repeatedly tested. I know I have passed my tests of courage that God has chosen to give me. Unfortunately if you ask God about the paths that the leaders of the Joliet Diocese have done and I am sure God will tell you of his disappointment, and lack of true compassion and true acts of kindness. Please say a prayer to God before reading these few pages and then open your heart as to what steps we should take. [REDACTED] future depends on this. [REDACTED]

[REDACTED] They finally had the courage to speak up and were so horrible denied the path of spiritual healing. I pray that I hear from you soon.

[REDACTED]

Redacted February 2014

Released April 2014



Diocese of Joliet

Office of the Bishop

000406

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6632

September 28, 2007

W.D. Virtue
[Redacted]

Dear Bill:

Thank you for your letter of September 21, as well as the copy of the letter you sent me by e-mail on September 17. I did receive that letter as well.

Bill, I understand that our recent decision was very difficult for you, and I know the past several years have been tough ones for you and your family. I do want you to know that my decision in this regard was based on the best advice and information available to me, and I will continue to ask God to bless you and all those involved.

Just as you asked, I am happy to continue praying for you, that the Lord's way will be made clear for you and that you will find peace in every way. Likewise, I pray for all those who come forward with accusations of sexual abuse.

I have not heard from your attorney, Aldo Botti, and I do not anticipate the Diocese making any further comments regarding your case. I'm sure Mr. Botti will be in touch with Mr. Jim Byrne if there are other unresolved issues that need to be discussed.

With every best wish and prayer, I am

Sincerely in Christ,

+ [Signature]

Most Reverend J. Peter Sartain
Bishop of Joliet

bcc: Mr. Jim Byrne

Redacted February 2014
TMJA
Released April 2014

SEP 24 2007

W.D. Virtue

000407

Sept. 21, 2007

Bishop J. Peter Sartain
Diocese of Joliet
425 Summit Street

Dear Bishop Sartain,

Enclosed is a signed copy of the letter sent you by e-mail the other day. I beg you not to let a liar defraud the Church; the ruling of credible was wrong and as such should not influence you.

I have written my attorney, [REDACTED], that I will *not* sign on the settlement, and asked him to send you my statement which will be something as follows, [REDACTED] approves the wording:

"Defendant William Virtue has denied the claim asserted against him, and any and all allegations made by plaintiff against him. Virtue therefore has refused to enter into a settlement with plaintiff."

And if [REDACTED] approves the wording, you may include, with your press release on the dismissal/settlements, the following:

William Virtue states: "I respect the diocesan settlements to protect the Church from liability, but I cannot in conscience sign them and give credibility to a false allegation, for Jesus said, 'the Truth will set you free.' Pray, as I am, for my accuser. God loves him very much. I entrust both of us to the Divine Mercy."

If you deem it prudent to pay a settlement to protect the diocese from liability, since this can cast a shadow over me that you doubted me, for this unjust effect you owe restitution. Please do that by praying for me, and by helping my canonical situation so that Christ may regain use of me, His living instrument in the Church's public worship and Sacraments.

Sincerely yours in the hearts of Jesus and Mary,

W.D. Virtue

Redacted February 2014
TMJA
Released April 2014

W.D. Virtue
[REDACTED]

000408

Sept. 17, 2007

Bishop J. Peter Sartain
Diocese of Joliet
425 Summit Street

Dear Bishop Sartain,

Yesterday I received a letter forwarded to me [REDACTED]
[REDACTED] about a possible settlement for the false
accusation against me. [REDACTED]

[REDACTED] In the
meantime I want to state my unofficial reaction to a settlement.

[REDACTED] Though I
am on trial - as a priest and my good name - I had no input nor did
I know until yesterday that a judge has dismissed the case.

Even though I am aware that ~~after you made a~~ ^{not accurate}
~~settlement~~, Fr. Dick Bennett received a favorable dismissal and ^{I learned later}
^{first} was canonically cleared, for the following reasons a settlement
seems a grave injustice for me.

A settlement could signify concern for the accuser, but I
assure you, as his claim is a lie, he will suffer no injustice if you do
not pay. But I could suffer if you pay because a settlement leaves a
shadow; the ambiguous resolution of paying off an accuser leaves
the impression of some doubt that this is a false accusation. This
makes it much more difficult for me to clear my name and my
priestly status in the Peoria Diocese.

000409

I feel like I am hanging between two thieves trying to defraud the Church. Please do not construe my past year and a half of silence and patience as anything but trust in God. I am restraining my anger at the possibility that a single penny could be given to this fraudulent claim and give credibility to this false accusation. As I am without human resort at this moment until my lawyer returns, I entrust this to God to whom many people are praying on our behalf.

[REDACTED]

[REDACTED]

[REDACTED] I humbly and prayerfully thank you for being my Advocate, and your team for fighting for our church and my case. In the name of Jesus Christ don't back down now, but continue to do what is morally true and good.

William D. Virtue

Sincerely in the hearts of Jesus and Mary, William D. Virtue

Redacted February 2014
TMJA
Released April 2014

FEB 12 2008

W.D. Virtue



-- 000412

Feb. 11, 2008

Bishop Peter Sartain
Chancery Office
Diocese of Joliet

Dear Bishop Sartain,

Thank you for your past kindness in replying to my letters.

For two years I have lived in the dark by faith. Now there is some light because the Diocese of Peoria is *considering a review of my case* before its review board, before which I have never appeared.

I need your help. From both your review board and the civil case would you please authorize *release to my attorney, data on:*

1. the noncredibility of my accuser, [REDACTED]
2. the noncredibility of his brother, [REDACTED].
3. the adjudication of the [REDACTED] civil suits.

I ask these things in the name of Jesus Christ our High Priest, so that I may once again serve Him in ministry to His flock.

In Christ, William D. Virtue

A handwritten signature in cursive script that reads "W.D. Virtue".

Diocese of Joliet

Received February 20, 2014
T.M.S.
Released April 2014

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6602

000414

November 6, 2008

[REDACTED]
Diocese of Peoria
412 NE Madison Street
Peoria, IL 61603

Dear [REDACTED],

Enclosed is a photocopy of Father William Virtue's priest file. It consists of 380 pages.

[REDACTED]
There are a variety of letters in which other priests were being evaluated or comments were made about them. Those papers are included but the information pertaining to the other individuals has been deleted.

For your convenience, I am enclosing a "privilege log" prepared by Mr. Byrne which itemizes all of the above. Please contact me if I can be of any assistance.

With every best wish, I am

Sincerely in Christ,

Judith A. Davies, OSF

Sister Judith A. Davies, OSF
Chancellor

Redacted February 2014
TMJA
Released April 2014

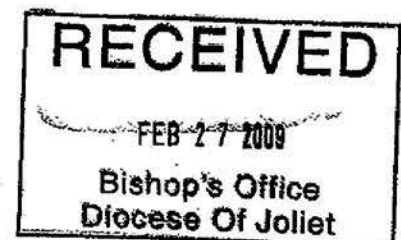
000416

Dear Bishop of the Church,

About a year ago I met with a priest who doesn't know me, and asked him to witness me sign my name on a statement. I kept it till now because I did not want to get involved. I'm sending you the one with only my initials, because I want no publicity for my wife and family. Please respect our privacy and do not try to contact me.

I told the priest that over twenty years ago when I was a teen I was at a lake near Joliet when the watchman called the police on me. I thought it was for trespassing, but the watchman gave them the idea it was suspicious I was walking with a man. I don't know why because it could have been my dad. The man actually was Fr. Bill who used to hike there a lot. He knew the owners, but he didn't know they just hired a guard. Father already left before the police took me. When they learned the man I was with was a priest they grilled me for a hour and let me go. They asked if anything happened to me. I told them the truth: nothing at all. There was some priests in trouble back then in Joliet and maybe that is why one of the policemen was so suspicious of any priest.

I saw Fr. Bill after that. He told me that policeman actually wrote to the bishop to report on him, and a official priest talked to the policeman to confirm nothing happened. My parents still tease me about the episode. After I heard Fr. Bill was accused, I told another priest my story and I signed this statement. When I told my dad I was signing it, my dad joked, "just don't walk at that lake again." I prayed and decided it is time to send this to you because it's the truth and priests need our help these days.



Redacted February 2014

TMJA
Released April 2014

000417

Testimony

1. Are you the youth who took a walk in a park in Joliet with Fr. Virtue about 28 years ago which lasted about 30 minutes when, after Father had left the park, the police questioned you?

yes ✓ no _____

2. Did Fr. Virtue observe the police taking you to the station and follow to find out what was the matter and be of help?

yes ✓ no _____

3. While you were with Fr. Virtue at that park, did he propose or do anything of sexual nature with you?

yes _____ no 4 ✓

4. When they questioned you about what you did at the park, did you tell the police nothing happened of a sexual nature ?

yes ✓ no _____

5. Do you swear your statements are the truth? yes ✓ no _____

Signed by INITIALS for confidentiality

Testimony taken and witnessed by

Rev James A. Foley

Redacted February 2014
TMJA
Released April 2014

000418

Sept. 1, 2008

I have held a conversation in person with the witness to ascertain that he is the individual referred to in the testimony about a walk in the woods in Joliet about 23 years ago, and I believe he is telling the truth when he says nothing inappropriate was proposed or happened with him and Fr. Virtue.

Signed

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

date

9-1-08

Redacted February 2014

Released April 2014



Diocese of Joliet

Office of the Bishop

425 Summit St.
Joliet, Illinois 60435

000420

815-722-6606
Fax 815-722-6632

April 1, 2009

William D. Virtue

Dear Bill,

Thank you for your letter of March 13, 2009, and your request that I reincardinate you in the Diocese of Joliet. Bill, I understand that the events of the last couple of years have been extremely difficult for you, as they have been for many people. I want you to know that I keep you in my prayers and ask God's blessings on you and your family. Nonetheless, it is not possible for me to offer to reincardinate you at this time.

Bill, blessings to you and your family. May the Lord heal all hurts.

With every best wish and prayer, I am

Sincerely in Christ,

+ *John Sartain*

Most Reverend J. Peter Sartain
Bishop of Joliet

Redacted February 2014

Released April 2014

RECEIVED

MAR 16 2009

Bishop's Office
Diocese Of JolietW.D. Virtue
000421 -
March 13, 2009Bishop Peter Sartain
Diocese of Joliet

Dear Bishop Sartain,

Enclosed is Bishop Jenki's letter to me. Let me clarify that I did not make a request but transmitted to him what Jesus asks.

Bishop Jenki implies that your settlement, which I had no legal power to prevent, but *which I refused to sign because I am innocent*, puts him in a difficult position to reinstate me. You paid a man for having lied about me; now my bishop uses your "thirty pieces of silver" as a grounds against me.

By taking your money the liar became guilty of fraud; now to tell the truth he has to admit to a crime. Your payment has placed a great obstacle to telling the truth: this is a grave injustice to him, to me, and to Christ.

Worse than the settlement's implication of guilt as a calumny against me, is that *Christ is robbed* of the use of one of His priests.

You owe it *to Christ* to fight for justice in this case in which your actions are being used. Do not join hands with Pontius Pilate.

This is no longer about the worldly order of civil expedients but about the Sacramental Order of Christ's Priesthood. Are these *just* means to be used to deny Christ one of His ministers to serve His people in the Sacrament of Holy Orders?

Redacted February 2014

TMJA
Released April 2014

Consider the following: in my diocese no impartial party interrogated this false witness in person face-to-face to probe his claim, and there is no notarized signature of complaint (your own counselor was not convinced enough to refer it for action until the lawyer introduced a [REDACTED] as witness). The investigation consisted of a teleconference call with [REDACTED]

000422

[REDACTED] – I can't remember one walk thirty years ago, but if it did occur it was without misconduct. I was not allowed before the review board for defense in person with a canon lawyer. Instead, they read a story about an unnamed priest, an accusation crafted by a lawyer who knew exactly how to make it 'credible.' Now a settlement I did not sign is used against reinstating me. All this rests on one premise: a *lie*, which money induced a man to tell.

Much has been taken from me, but no one can take away from me the *truth* that I am innocent of what this man accuses me.

You are in a perfect position as the bishop of the diocese of my origin, and of the accusation, to offer to reincardinate me. It was suggested that if one bishop offered this powerful sign of belief that I am not guilty, this relief of risk to the other might motivate the other bishop to justly clear a priest. Christ is your example: the good shepherd lays down his life for his sheep.

Who is the good shepherd who has gone in search of the lost sheep? Have *you* sought out this false accuser [REDACTED] to minister to him, to call him into the truth and unburden his soul of the guilt of the grave evil of a false accusation against a priest? In the name of Jesus Christ, I beg you: find this false accuser and bring the truth to light and set he and I free for Christ.

Honestly in Christ and trusting in Mary, William D. Virtue

William D. Virtue

Redacted February 2014

TM Released April 2014

MOST REV. DANIEL R. JENKY, C.S.C.
OFFICE OF THE BISHOP
DIOCESE OF PEORIA



000423

OFFICE OF THE BISHOP
419 N.E. MADISON AVENUE
PEORIA, ILLINOIS 61603
PHONE: 309 671 1550
FAX: 309 671 1576

February 24, 2009

William D. Virtue
[REDACTED]

Dear William:

I have received your request to return to active ministry. I must inform you that my position has not changed in regard to your removal. It is my understanding that you have participated in a settlement concerning inappropriate contact with a minor, and that further issues involving individuals pertaining to your case remain unresolved.

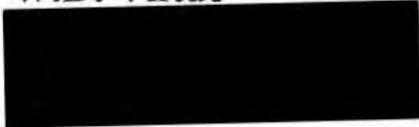
Therefore, my decision of June 13, 2006, removing you from public ministry remains in full force and effect.

Sincerely yours in Christ,

+ Daniel R. Jenky C.S.C.

✠ Most Reverend Daniel R. Jenky, C.S.C.
Bishop of Peoria

Redacted February 2014
TMJA
Released April 2014

W.D. Virtue


RECEIVED

APR 8 7 2009

Bishop's Office
Diocese Of Joliet

April 6, 2009

Bishop Peter Sartain
Diocese of Joliet


000424

Dear Bishop Sartain,

Thank you for responding to my letter.

Naturally you might wonder why I left Joliet. There were reasons not having to do with my present circumstances. Chiefly, when Bishop Imesch told me I would never be sent for higher studies, he also offered to release me to another diocese. An elderly Joliet priest told the Peoria bishop, and *he* called me.

After serving three years on leave to Peoria, I was allowed to go to study if I was incardinated. I received an S.T.L. from the John Paul II Institute for Marriage & Family, writing a thesis on the spirituality of Natural Family Planning. Some years later I was allowed to go to Rome and received a Doctorate. My dissertation was on *Mother and Infant in light of Jesus and Mary*. Pope John Paul II used this as a source in his 1995 address on the importance of a mother breastfeeding her infant. Along with my own mother, an inspiration for this approach were pro-life pro-family mothers in the Joliet area parishes who influenced my early priestly ministry.


Please keep us both in your prayers this Holy Week and Easter.

I am yours in our suffering servant Jesus, Wm. Virtue

W.D. Virtue

Redacted February 2014
TMJA
Released April 2014



000425

June 25

Sr. Judith A. Davies OSF
Chancellor
Diocese of Joliet
425 Summit St.
Joliet, Il. 60435

Dear Sister Judith,

I do not know who is the person or persons who *met with and spoke with* [REDACTED] to learn about his allegation against me. Whoever it is, or whatever their capacity, please be so just as to *give me their name(s), contact information and the text of any and all testimony which they provided* to the Diocese.

I ask this *in the name of Jesus Christ,*

William D. Virtue

William D. Virtue

Redacted February 2014
TMA
Redacted April 2014



Diocese of Joliet

Chancery

425 Summit St.
Joliet, Illinois 60435

000427

815-722-6606
Fax 815-722-6602

August 23, 2010

Reverend William D. Virtue

Dear Father Virtue,

Please accept my apologies for the delay in responding to your letter regarding [REDACTED]

You had asked for the name of the person or person who met with and spoke with [REDACTED] to learn about his allegation. My recollection is that [REDACTED] reported that [REDACTED] had been sexually abused by a Father Bill at St. Mary Parish in Mokena and later said that it was Father Bill Virtue.

[REDACTED] typed a statement regarding his abuse which was subsequently forwarded to the Diocese of Joliet [REDACTED]. Enclosed is a copy of that statement.

[REDACTED] and [REDACTED] were contacted by Sister Mary Frances Seeley, our then Victim Assistance Coordinator. Sister did not formally interview them but arranged counseling for [REDACTED]

May God bless you.

Sincerely in Christ,

Sister Judith A. Davies, OSF
Chancellor

Enclosure

Redacted February 2011
T.M.C.
Released April 2014

Diocese of Joliet

000432

*for
Fr. William
Virtue in file.*

Thanks

815-722-6606
Fax 815-722-6602

July 19, 2010

[REDACTED]
Metropolitan Tribunal
Diocese of Dubuque
1229 Mt. Loretta, P.O.Box 479
Dubuque, Iowa 52004

RE: [REDACTED]

Dear [REDACTED],

This letter is in reponse to your letter of July 2, 2010 addressed to Bishop J. Peter Sartain. Bishop Sartain asked that I respond on his behalf.

There is a misunderstanding regarding the name of the victim assistance coordinator at the time [REDACTED]. The Diocese of Joliet has never had a victim assistance coordinator by the name of [REDACTED].

None of the persons who have served as a victim assistance coordinator would ever have interviewed [REDACTED] or anyone else in the [REDACTED] or elsewhere. The role of the victim assistance coordinator in the Joliet Diocese is to receive allegations of sexual misconduct, not to interview an alleged victim or an alleged perpetrator. Interviews are conducted by another individual.

Please contact me if you have any other questions. Thank you very much.

Sincerely in Christ

Judith A. Davies, OSF

Sister Judith A. Davies, OSF
Chancellor



METROPOLITAN TRIBUNAL

000433

2 July 2010

Most Reverend James Peter Sartain, D.D., S.T.L.
 Office of the Bishop
 Diocese of Joliet in Illinois
 425 Summit Street
 Joliet, Illinois 60453

CONFIDENTIAL

Dear Bishop Sartain:

As the mandated canonical advocate and procurator for Reverend William D. Virtue, a priest of the Diocese of Peoria, I, am writing to request some information that I think you or your Office for the Protection of Children and Young People might have. I am representing Fr. Virtue in an abuse case arising from an allegation of [REDACTED] with whom you or your staff no doubt is aware of.

I will spare you all the details but, with the permission of the Congregation for the Doctrine of the Faith, the Diocese of Rockford is going forward with a preliminary investigation in order to attempt to resolve Fr. Virtue's canonical and ministerial status. It is my understanding that [REDACTED] a victim assistance counselor/coordinator for the Diocese of Joliet, interviewed or met with [REDACTED] at least once, if not several times, in the [REDACTED] in 2005, which was after he had made an allegation of abuse by Fr. Virtue and I think another priest to the Diocese of Joliet. It is important to the preliminary investigation, if not necessary to it, to have the findings and impressions of [REDACTED] in order to document the specifics of [REDACTED] accusation and her first hand, personal impressions of his credibility, that is, his honesty and reliability. If no written text of [REDACTED] findings and impressions exists, then I would be glad to arrange for a canonist to take her deposition as soon as possible, although her notes/comments from 2005 would be the most valuable. If I need to arrange to depose [REDACTED] I would appreciate any contact information that you might have for her so that I may be in touch with her to discuss this matter and her willingness to be deposed. I stress that my requests are not for any civil legal purposes but solely for ecclesiastical/canonical purposes.

Thank you for your kind consideration of this request.

[REDACTED]

Canonical Advocate/Patron and Procurator

Enc.

c: Reverend William D. Virtue

Redacted February 2014
 TMJA
 Released April 2014

MANDATE

000434

I, the undersigned,

Reverend William D. Virtue

do name and mandate

[REDACTED]

to serve as my Canonical Counsel, Procurator, and/or Advocate for the purpose of my recourse against any administrative or hierarchical processes and/or decrees initiated against me within the Diocese of Peoria or any Diocese or Eparchy within the territory of the United States Conference of Catholic Bishops.

I give him the power to act and discharge in his own name all the necessary and useful acts for the process of any future cause or causes on my behalf. Also, I give him the power to represent me before the diocesan bishop or any of his vicars or delegates in all matters pertaining to my relationship with the Diocese of Peoria and my diocesan bishop. Furthermore, I give him the power to represent me before the diocesan bishop or any of his vicars or delegates in all matters pertaining to my relationship with the Diocese of Joliet or any other Diocese or Eparchy within the United States Conference of Catholic Bishops.

William D. Virtue
 Signature

3-3-06
 Date

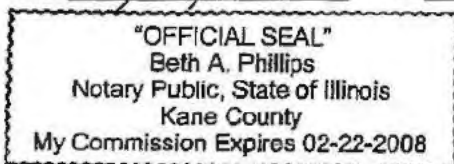
This mandate was sworn and signed in my presence on

JPMorgan Chase Bank, N.A.

St. Charles Randall

575 S. Randall Rd.

St. Charles, IL 60174

Date 3/3/06 at

[Signature]
 Notary

I hereby accept appointment as Rev. William D. Virtue's Canonical Counsel, Procurator, and/or Advocate.

Date: 06 March 2006 Signature: [REDACTED]

Redacted February 2014
TMJA
Released April 2014

000435

Oct. 26, 1010

Bishop Peter Sartain
Diocese of Joliet

Oct. 25, 2010

Dear Bishop Sartain,

I am not guilty of the allegation made against me by [REDACTED] but entirely innocent of this charge. Despite the public calumnies, no other alleged victims have come forward these five years. I enclose further testimony, and profile of a career criminal. 'Saul, Saul, why do you persecute me?' In the name of Jesus Christ I ask you: while you still can, please take action to help clear me of this totally false accusation.

I appeal to you to show also a shepherd's care for the oldest priest in the Joliet Diocese who at age 94 is weakening daily – my uncle Fr. William D. Ryan. I enclose his phone and address.

Sincerely in Christ our Priest, William Virtue

William Virtue

Fr. William D. Ryan

[REDACTED]

[REDACTED]

Redacted February 2014

TMJA
Released April 2014

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

July 19, 2010

Dear Bishop Doran,

I am writing to you regarding Father William Virtue and the sexual abuse allegation leveled against him. I was the principal of St. Mary School when Father was stationed at St. Mary Parish, Mokena, in the early 80's and during which time the abuse reportedly happened. I understand it took place in the sacristy when [REDACTED] was a server for the school Mass. We had Mass once a week on Fridays for the children and it was customary to rotate all of our servers (45-50 as I recall) for these Masses. So no server was scheduled very frequently.

At that time we were in the former church (presently the school computer center) which was attached to the school. The sacristy was the first room located off of the hallway that was used by the children to enter and exit the church. It was a very small room and I never saw the door to the sacristy closed. So it is inconceivable to me that any abuse could have taken place in that room on the occasion of [REDACTED] serving the school Mass. It was a very, very public room. Often after all the children had exited the church, I would be around the area putting things away after the Mass. Other adults would also mill around there, either waiting to speak with Father or just chatting before leaving the building through the exit doors opposite the sacristy.

I can honestly say that I never saw any suspicious conduct on the part of Father Virtue or had any reason to suspect that there was anything improper happening. Also, no one ever approached me with such a concern. Father very rarely came over to the school, just to teach a religion class on a couple of occasions. Furthermore, I never saw him around the students before or after the school day. The [REDACTED] children rode the school bus, so they would leave the grounds immediately at the end of the school day.

I am very disheartened that such an allegation has been made against Father Virtue. The [REDACTED] family was extremely dysfunctional and [REDACTED] especially was a troubled child. In fact, he ended up being expelled from St. Mary School in [REDACTED]

If I can be of further assistance, please do not hesitate to contact me.

Yours in Christ,

Redacted February 2014
TMJA
Released April 2014

000438

CALLER: [REDACTED]
REGARDING: [REDACTED] VS (FORMERLY) FATHER WILLIAM VIRTUE

11/29/2010: I picked up a voice message at 4 p. m. which was left at 11:30 A.M. by a woman named [REDACTED] who asked me to return her call at [REDACTED] I did so and an emotional woman asked how I was doing and I asked her the same. She replied, "Not so good to be honest with you." I asked her to reveal the nature of the call and asked how I could help her. She was emotionally upset and expressed her fear of a former Priest who had come to the victim's home. I assured her I would willingly listen. She related the following story.

A "chartered" Priest by the name of William Virtue who had abused [REDACTED] and is no longer a Priest came to the home of the victim's father. [REDACTED]

[REDACTED] The alleged incident occurred last Tuesday. The former Priest had been at St. Mary's in Mokena. [REDACTED]

William Virtue came before the Review Board in Peoria Diocese. He may be between the ages of 50-60. During the course of one of the conversations [REDACTED]

The family has contacted the police who said they could do nothing unless the former Priest was harmful. [REDACTED] feels as though no one has ever been compassionate for what the family has been through. "Nothing has ever changed like was promised by the present Bishop."

[REDACTED]

I immediately called [REDACTED] and informed her to call the Peoria Diocese and she told me that she had already done so. I assured her that I definitely would inform the necessary officials on their return. She was informed that she could call me at any time with her concerns and I would be in contact with her. Her home phone is: [REDACTED] and her cell: [REDACTED] Either number could be used.

Redacted February 2014

TMJA

Released April 2014

CALLER: [REDACTED]

REGARDING: [REDACTED]

RLY) FAT

WILLIAM V IRTUE

12/15/2010: I again received a phone call from [REDACTED] who stated she had gotten now a letter from the Priest. (The police won't do anything.) She was afraid and very angry stating "You

[REDACTED]

7/27/11 Email from Sr. Judith Davis:
"From Bishop Siegel: a settlement
has been made."

Redacted February 2014

TMJA

Released April 2014

From: Sr Judith Davies (jdavies@dioceseofjoliet.org)**To:** [REDACTED]**Date:** Wed, April 27, 2011 8:55:41 AM**Cc:****Subject:** Settlement

Dear [REDACTED]

Bishop Siegel asked that I inform you that a settlement was made with [REDACTED]

God bless you.

Sister Judith

000440

Redacted February 2014
TM Released April 2014

000441

Aug. 15, 2011

Bishop John Myers
Diocese of Newark

Dear Bishop Myers,

Prompted in prayer to seek your help, I ask you in the name of Jesus Christ, to write and clear up a report left in the personnel files of the Diocese of Joliet. Unfortunately, Joliet did not know you had resolved it, and so they kept it. When I was falsely accused, it was taken as an (unwarranted) 'proof' or 'pattern.' The youth recently testified as an adult in a signed statement to a Joliet pastor that it was an *innocent* walk with no drinking or misconduct. It is a matter of truth and justice that this report be cleared up. These are the facts which the Joliet Diocese should be informed of:

At a time of intense publicity in Joliet arousing suspicion of clergy misconduct, a police officer sent a personal letter to the Joliet Diocese to report that Fr. Virtue took a walk with a teenager, and the officer implied there was drinking or misconduct. Joliet forwarded it to Peoria, as Fr. Virtue was then serving in Peoria. The Vicar General, Msgr. Rolhfs spoke in person with the policeman, who admitted that his fellow officer did not share his concern as there was *no* evidence of drinking, and the youth insisted it was an innocent walk. As the matter was resolved and there were no others like it, the report was purged *per* canonical personnel archival policy.

Please be so kind as to write the new Bishop, R. Daniel Conlon, to let him know these facts, so the truth can be clarified in justice. I would appreciate a copy of your testimony for my records.

Sincerely yours in Christ the Priest, William D. Virtue *William D. Virtue*

Pray for me to receive justice.

Redacted February 2014
TMR released April 2014

Archdiocese of Newark

OFFICE OF THE ARCHBISHOP
MOST REVEREND JOHN J. MYERS

PERSONAL AND CONFIDENTIAL

000442

RECEIVED

SEP 19 2011

Bishop's Office
Diocese Of Joliet

September 13, 2011

Most Reverend R. Daniel Conlon
Diocese of Joliet
Office of the Bishops
425 Summit Street
Joliet, Illinois 60435-7193

Dear Bishop Conlon,

Reverend William Virtue is a priest formally of Joliet, who became incardinated in the Diocese of Peoria. He served well there. In his letter he asked that the Bishop of Joliet be informed of the facts of an incident of which we were aware and did not contain, to my memory any proof or testimony against Father Virtue.

I have been gone from the Peoria Diocese for 10 years now. I do not know if there were other incidents involving Father Virtue, although I do not believe there to have been. I simply draw this to your attention since Father Virtue deeply feels that he is being discriminated against and treated unjustly. I have not had any regular contact with him nor do I know any more detailed facts of the case or cases.

I presume you will submit this to your regular procedure, but I do not presume to give you formal suggestions in this regard.

With kindest personal regards, I am

Fraternally in the Lord,

✠Most Reverend John J. Myers
Archbishop of Newark

lml

enclosure

c: Reverend Monsignor John E. Doran, VG
James Goodness

Archdiocesan Center

Redacted February 2014
TMJ
Released April 2014



Diocese of Joliet

Chancery

425 Summit St.
Joliet, Illinois 60435

Letter to Bishop Daniel Coak

000443

815-722-6606
Fax 815-722-6602

September 20, 2011

Dear Bishop,

Father William Virtue was ordained for the Diocese of Joliet in November of 1975. He served at St. Mary Parish in Mokena from September 1, 1981 to April 26, 1982. Father was incardinated into the Diocese of Peoria on April 18, 1988.

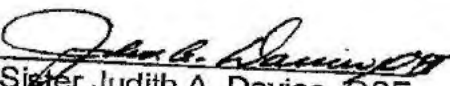
In February of 2006, an allegation was brought forward against Father Virtue of having sexually abused [REDACTED] while Father was stationed at St. Mary Parish in Mokena.

Because Father Virtue was an incardinated priest of the Diocese of Peoria, the Review Committee of the Joliet Diocese did not review his case, but referred all to the Peoria Diocese.

In a letter to Bishop Sartain in August of 2007, Mr. James Byrne stated that the Peoria Diocese initially found the allegations against Father Virtue to be credible but may have reconsidered his case.

[REDACTED]

The Diocese of Peoria would have all of the facts relating to the final disposition of the case against Father Virtue.


Sister Judith A. Davies, OSF
Chancellor

Redacted February 2014
TMJA
Released April 2014

SPESIA & AYERS

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000445

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Of Counsel:
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Douglas F. Spesia
(1940-2010)

November 11, 2011

CONFIDENTIAL

Executive Assistant
Diocese of Joliet
425 Summit Street
Joliet, Illinois 60435

Re: *Father Virtue*
Related Correspondence

Dear [REDACTED]

This is in response to recent correspondence regarding Father Virtue, which correspondence I have enclosed.

As you are aware, Father Virtue was originally ordained and incardinated in the Diocese of Joliet. He was subsequently excardinated from our Diocese and incardinated into the Diocese of Peoria. Since then Father has frequently contacted the Diocese of Joliet, either directly or indirectly, and when he does, there is usually a lack of clarity, which is reflected again in his recent contacts.

The confusion, in part, is a result of the fact that he was involved in two separate matters. Both of these occurred in the Diocese of Joliet. However, during one matter he was assigned to a parish in our Diocese. In the other matter, he was assigned to a parish in the Peoria Diocese.

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Released April 2014

000446

[REDACTED]
Page 2

The first matter is an allegation of sexual abuse. He referenced this in his recent letter by the following statement "*when I was falsely accused*".

That involved an allegation by a [REDACTED] that he was sexually abused by Father Virtue when he was a student at St. Mary's Parish in Mokena in approximately 1981-1982, [REDACTED] did not become aware of this allegation until the year 2006 at or about the time [REDACTED] filed a lawsuit.)

The other matter occurred on September 1, 1986. This did not involve an allegation of sexual abuse but did involve a serious boundary issue.

It is this 1986 incident that has resulted in the recent correspondence that I have enclosed. These letters reflect that Father Virtue was seeking a letter from Bishop Meyer to the Bishop of Joliet to clarify the facts of that incident. Father Virtue's goal was to have that letter from Bishop Meyer put in his Joliet Diocesan priest file.

Father Virtue's letter to Bishop Meyer describes the 1986 incident as an "*innocent walk with no drinking or misconduct*". He also states that "*the police officer sent a personal letter to the Joliet Diocese*" regarding this incident.

Bishop Meyer did write Bishop Conlon on September 13, 2011 and stated that based on his memory from 10 years ago "*the incident- -did not contain, to my memory, any proof, or testimony against Father Virtue*".

Father Virtue's characterization and statements regarding that incident are misleading and therefore requires a summary, which is as follows:

On September 1, 1986, Father took a 10-year-old Peoria boy and traveled approximately 100 miles to Joliet to go swimming in an abandoned quarry and arrived there about 5:00 p.m. in the evening. (The mother of the boy consented to this trip.) After getting out of the car the two proceeded to a remote area of the quarry they were carrying a blanket and two six packs of beer. The owner of the property considered them trespassing and had called the police. Before the police arrived when the owner approached the two individuals, "*Father Virtue had taken off running*". The Will County Police searched Father Virtue's car stating they were looking for pornography. There was no evidence of pornography and no evidence that the six packs had been opened or other alcohol consumed. A formal police report was filled out consisting of a three page narrative report. This report was officially identified as "*criminal trespass to land*", and was later amended to "*suspicious circumstances*". Both individuals were taken to the police station and released that same night.

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November 11, 2011
Page 3

Father Virtue in his letter to Bishop Meyer claims that this report ("*a police report*") was sent to the Diocese of Peoria and that report "*was purged per Canonical personnel archival policy*" of the Diocese of Peoria.

Even though the Peoria Diocese may have destroyed records of the 1986 incident, our Diocese should not do so.

To my knowledge, the Diocese of Joliet has never purged any records in a priest file and should never purge reports of this type. In addition to that, the Diocese of Joliet has other pending litigation (not involving Father Virtue) in which there is a Court Order that the Diocese is not to destroy any records involving priest misconduct.

I believe that the only action required could be a letter from Bishop Conlon to Bishop Meyer acknowledging the receipt of Bishop Meyer's correspondence and informing him that his letter together with Father Virtue's letter would be put in Father Virtue's priest file.

My Best Regards,

JCB/skm
Enclosure

Diocese of Joliet

Redacted February 2014
TM Released April 2014
Office of the Bishop



000448

425 Summit Street
Joliet, Illinois 60435
www.dioceseofjoliet.org

November 11, 2011

Most Reverend John J. Myers
Archbishop of Newark
PO Box 9500
Newark, New Jersey 07104-0500

Dear Archbishop Myers,

I apologize for my delay in responding to you. I am writing to confirm receipt of your letter dated September 13, 2011 and the attached correspondence between you and Reverend William D. Virtue dated August 15, 2011. The matter was reviewed by legal counsel and unfortunately the response was delayed much longer than I had anticipated. We will review our files and take any appropriate steps to address the situation.

May the Lord bless you and the people you serve.

A handwritten signature in black ink, reading "R. Daniel Conlon".

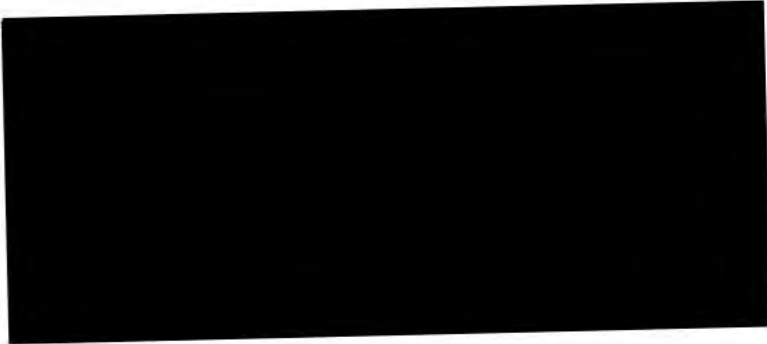
Most Reverend R. Daniel Conlon
Bishop of Joliet

Redacted February 2014
TMJA
Released April 2014

000450

RECEIVED



MAR 1 2012


Bishop's Office
Diocese of Joliet

February 25, 2012

Bishop R. Daniel Conlon
Diocese of Joliet
425 Summit St.
Joliet, IL 60435-7193


Dear Bishop Conlon:

I have been a psychotherapist for 26 years, following the approach developed by my father, , , Catholic psychiatrists who updated thomistic psychology and contributed a theory of affirming love and healing.

I have known Fr. William Virtue for 31 years since he was doing research with my father, . When he was in San Antonio visiting our home, Father Virtue got to know our family. He became a friend of my mother's and concelebrated her funeral Mass. He has remained a personal friend of mine ever since, and has been instrumental in helping me understand and apply thomistic psychology in my clinical practice. Furthermore, he helped me edit a book of my father's collected essays: *I Will Give Them a New Heart: Reflections on the Priesthood and the Renewal of the Church* (which is being sent to you by separate post). I am confident you will find them timely and inspiring. The introduction by Fr. Virtue shows the depths of his insights. Fr. Virtue is still working on a text of thomistic psychology. In the late 1990's I took his course on theological anthropology at the University of Dallas.

I can affirm without a doubt the integrity of Fr. Virtue. I personally know him to be a holy and faithful priest, one who has inspired me towards holiness over the course of my life. His generosity, kindness and affirmation have been a source of great consolation to me during some of the great losses in my life. In all the years I have known him, Fr. Virtue has always remained faithful to Our Lord and His Church.

In Christ,



Redacted February 2014

TMSA

Released April 2014

000451

March 19, 2012

Most Reverend John Myers
Archdiocese of Newark
171 Clifton Avenue
P O Box 9500
Newark, NJ 07104

Dear John,

I am enclosing a letter I received recently from Bill Virtue. I spent a good amount of time on the phone with him regarding his status. I don't know if Bishop Jenky is considering a review of Bill's case, but I send this letter on to you in the event that you wish to do something about it. It is confusing!

I hope you are well. Prayers.

Enclosure

Redacted February 2014
TMJA
Released April 2014

000452

Bishop Joseph Imesch
Retired Bishop of Joliet

Feb. 25, 2013

Dear Bishop Imesch,

Per our telephone conversation, I write to ask you to be so kind as to help a priest of Jesus Christ by writing to Archbishop John Myers of Newark.

Here is the question which we discussed, about which I asked you to inquire of Archbishop Myers his reply:

"Bishop Jenki is considering a review of Fr. Virtue's case because he has received new testimony about Fr. Virtue's innocence. Before he proceeds, he has asked to be assured that the Joliet Diocese has no objection.

"I am writing to clear up a separate matter about which we have no record of your action. Back in the 1980's, during a time of intense publicity about clergy abuse in Joliet, a officer of the law sent a letter to me expressing his concern about Fr. Virtue and a walk with a youth in a park. I forwarded it to you because Fr. Virtue was serving in Peoria. We kept a copy, and it later gave us some concern because we did not know you had resolved the matter. *Can you confirm that the following is your understanding of what happened:*

"The Joliet Diocese did forward a letter concerning Fr. Virtue to Peoria. It was investigated by the Vicar General, Msgr. Steven Rohlf, who spoke with the officer himself. He said the youth stated there was no misconduct; there was no evidence of drinking; and his fellow officer had no concerns. Fr. Virtue answered all questions satisfactorily; he was cleared and no record kept."

Bishop Imesch, I count on you to be of help to me in Christ, Fr. Bill Virtue

Fr Bill Virtue

No response needed

Redacted February 2014
 TMJA
 Released April 2014

FILE

000453

March 27, 2012

Bishop Joseph Imesch
 Retired Bishop of Joliet

RECEIVED

MAR 28 2012

Bishop's Office
 Diocese of Joliet

Dear Bishop Imesch,

In follow up to our phone conversation, thank you for your time and especially for your prayers: I am very grateful that you lift me up in your prayer by name each day. I too have a list of priests that I pray for and now I have added your name, so we may mutually say: *Oremus ad invicem*. By the way, a story from my friend and confessor for thirty years - Fr. Ratiu - who used to correct priests who anglicized this quote by mistakenly saying 'pro' - reading back into Latin an English meaning of 'for' - when the proper Latin is 'ad' with the accusative. Fr. Ratiu's 16 years in communist prison was given to me as a providential example to help me now. Prophetically, on his deathbed, he said to me: "you will suffer, but no one will harm you." I wondered what he meant, but a year later I learned when the false allegation brought suffering. I hope the second part also comes true: 'no one will harm me' - which I take to mean the priesthood is not suspended forever - for that would be a harm. So I rely on Fr. Ratiu's intercession as a Confessor of the Faith. I enclose his card.

On your advice I am writing to Bishop Conlon - by simply copying this letter to him. He has the rest of my case which a canon lawyer sent him since, as I mentioned, Bishop Jenki said he was willing to reconsider my case in light of exculpatory evidence, but only if Bishop Conlon writes Jenki first to say that Joliet has no objection. To remove any concerns about a letter in Joliet files, I asked for a letter from Bishop Myers - since you advised me that Joliet needed to know that Myers entirely cleared me. Yet even if Bishop Jenki clears me, he regards me as 'unassignable.' I leave the future in God's hands, where it is.

If my faculties are restored, a Catholic institution might let me teach philosophy or theology again. Let me tell you my history after going to Peoria with your permission as a priest in good standing. I had asked you if I could do higher studies; you said that was not in your pastoral plans, but you would release me if anyone would let me go to study. Bishop O'Rourke invited me to Peoria as a pastor and to study with [REDACTED] You permitted

Redacted February 2014

TMJA

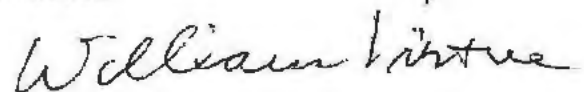
Released April 2014

000454

this, and then released me to the new Peoria bishop, John Myers, who then incardinated me. Myers let me go to study with [REDACTED] at the John Paul II Institute for Marriage and Family, to earn an S.T.L (s.c.laude); and later at the Angelicum, Rome , for an S.T.D (s.c.laude). My thesis was on natural birth, breastfeeding and bonding in light of the exemplar couplet, Mary and Jesus. Published as *Mother and Infant*, many mothers use it, and Pope John Paul II used it for his address to the Pontifical Academy of the Sciences in 1995. Later at Mt. St. Mary's Seminary in Maryland I was privileged to teach seminarians – who now are the priests I pray for by name each day.

So thank you for your permission which turned out to be providential in unexpected ways. Even this present exile has been a gift in that it causes me to examine the years in ministry. I realize how true are the words Jesus spoke to another priest: "you have been a priest for yourself; now be one for Me."

Sincerely yours in Christ the priest, William Virtue



Redacted February 2014

TMJA

Released April 2014

000455

April 5, 2012

Reverend William Virtue


Dear Bill,

Many thanks for your recent letter. As I mentioned in our phone conversation, I sent your previous letter on to Archbishop Myers and asked him for his comments. I appreciate your prayers and I am grateful that we can pray for one another.

I won't question Father Ratiu's Latin ability. I am sure he is a better student than I am. However, I feel very certain that "pro" is able to take an accusative just as well as "ad" can. I will leave that to the Latin experts. I would just like to clarify a few things in your letter. Since Bishop Jenky is your diocesan bishop, I think you should spell his name correctly. (smile) I just want to clarify the statement in your letter, "Since you advised me that Joliet needed to know that Myers entirely cleared me." I don't think that was my advice, but rather that you told me that Archbishop Myers needed to clear up any confusion before Joliet could write a letter.

I do hope that this matter will be able to be resolved and that, God willing, you will be able to return to some type of ministry. Peace. Blessed Easter.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop Emeritus of Joliet

Redacted February 2014

TMJA

Released April 2014

000458

April 16, 2012

Reverend William Virtue

Dear Bill,

Enclosed is the response I received from Archbishop Myers. I just returned to the office after a few days away and so the letter was not sent as promptly as it might have been.

I hope this helps resolve your situation. If there is anything else that I can do, please let me know. Let us keep each other in prayer.

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop Emeritus of Joliet

Enclosure



Archdiocese of Newark

OFFICE OF THE ARCHBISHOP
MOST REVEREND JOHN J. MYERS

APR 09 2012

000459

April 3, 2012

Most Reverend Joseph Imesch
Retired Bishop of Joliet
425 Summit Street
Joliet, Illinois 60435

Dear +Joe,

Thank you for sharing with me the information from Father Virtue. I found that the quotations from Monsignor Rohlf's were accurate. That is what our investigation uncovered. And that is why we permitted him to continue to serve as a priest in the Diocese of Peoria. If there are other actions or later actions, I do not know. I am not aware of any such actions which were drawn to my attention.

Hope you are doing well, Joe. We miss you at the meetings, although I am sure you do not mind having a few less meetings to attend! Please know of my prayers and best wishes for a Holy Easter Season.

With kindest personal regards, I am

Fraternally in the Lord,

✠Most Reverend John J. Myers
Archbishop of Newark

lml

Archdiocesan Center

Diocese of Joliet

Redacted February 2014
Tribunal
Released April 2014



000460

310 Bridge Street

Joliet, Illinois 60435

www.dioceseofjoliet.org/tribunal/

April 3, 2012

MEMORANDUM

TO: Bishop Conlon

FROM: Father Tapella

RE: Father Virtue

I reviewed the material which was submitted by [REDACTED] on behalf of Father Virtue. It is unclear to me as to why the matter was never referred to the Congregation for the Doctrine of the Faith, since the conclusion of the Review Board of the Diocese of Peoria could not have been considered a trial or "final" in any way. I am surprised that [REDACTED] at the CDF, who was consulted by Father Virtue in June of 2010, did not advise him to request Bishop Jenky to submit the case to the CDF.

Therefore, not only would I suggest that you have no objection to the Diocese of Peoria reconsidering Father Virtue's case, it is evident that it should never have been closed by them in the first place. Obviously, all that needs to be said is that you have no objection rather than to point out what has been deficient in the process. Yet, it is a miscarriage of justice, regardless of the outcome of the "reopened" case.


Rev. Joseph J. Tapella

Diocese of Joliet

Redacted February 2014
Office of the Bishop
TMDA
Released April 2014

000461



425 Summit Street
Joliet, Illinois 60435
www.dioceseofjoliet.org

April 9, 2012

[REDACTED]
Metropolitan Tribunal
Archdiocese of Dubuque
PO Box 479
Dubuque, Iowa 52004-0479

Dear [REDACTED]

I reply in response to your letter of March 23, concerning Reverend William D. Virtue. As you undoubtedly know, I am fairly new to the Diocese of Joliet and, therefore, know very little about William Virtue's case. Nevertheless, my review of his file and the advice of our Judicial Vicar suggest that there is no objection on my part to William Virtue's case going forward. Indeed, it seems as though the matter should be presented to the Congregation for the Doctrine of the Faith, if that has not already occurred.

I am grateful to you for assisting William Virtue in this important matter. God bless you.

+ A handwritten signature in cursive script, reading "R. Daniel Conlon".

Most Reverend R. Daniel Conlon
Bishop of Joliet

Redacted February 2014

Released April 2014



Diocese of Joliet

Chancery

425 Summit St.
Joliet, Illinois 60435

000462

815-722-6606
Fax 815-722-6602

March 29, 2012

Dear Bishop,

I agree that if the Diocese of Peoria initiates a canonical process, it should bring some resolution to Father Virtue's concerns and his ecclesiastical status.

Regarding documentation received, it is not dissimilar from that furnished by other priests, i.e., testimonials from persons attesting to the good character of the priest, etc. It does not demonstrate that Father Virtue is innocent of the charges against him.

May the Lord bless you.

Diocese of Joliet

Received February 2014
 TMJA
 Released April 2014
 Office of the Bishop

000463

Most Rev. R. Daniel Conlon



Chancery 2nd Floor

- ☐ Bishop Siegel
☐ Bishop Imesch
☐ Fr. Dewan
☐ Doug
☐ Christa
☐ Mary
☐ _____

Chancery 1st Floor

- ☒ Sr. Judith
☐ Rachel Hornsby
☐ Receptionist

Chancery 3rd Floor

- ☐ Mike Bava
☐ Mary Jo Monroe
☐ Pam Geary
☐ Brian Schroeder
☐ Chris Nye
☐ _____
☐ _____
☐ _____

Tribunal

- ☒ Fr. Tapella
☐ _____
☐ _____

Pastoral Center

- ☐ Fr. Burke Masters
☐ Fr. John Belmonte
☐ Nancy Siemers
☐ Tony Brandolino
☐ David Spesia
☐ Carlos Briceno
☐ Miguel Moreno
☐ Paul Jarzembowski
☐ Paul Mach
☐ Kevin O'Donnell
☐ Deacon John Freund
☐ Sr. Theresa Galvan

Pastoral Center (Cont.)

- ☐ Sr. Sharon
☐ Tom Quinlan
☐ Jim Healy
☐ Tom Garlitz
☐ _____
☐ _____
☐ _____

Misc.

- ☐ Glenn Van Cura
☐ Richard Tapella
☐ Jim Byrne
☐ _____

- ☐ For Your Information
☐ For Your Review and Response
☐ For Your Review, then Forward to: _____
☐ For Your Signature
☐ For the File
☐ Prepare letter/note card for my Signature
- Congrats
 - Condolences
 - Thank You
 - Regrets
 - Other: _____

- ☐ Please Advise
☒ Please Comment
☐ Please Handle
☐ Please Provide an Update
☐ Please Research
☐ Please Proofread and Send
☐ Please Make Corrections and Send
☐ _____

Comments:

Redacted February 2014
TM, et al.
Released April 2014



METROPOLITAN TRIBUNAL

Archdiocese of Dubuque

23 March 2012

000464

RECEIVED

MAR 26 2012

Bishop's Office
Diocese of Joliet

Most Reverend R. Daniel Conlon, J.C.D.
Office of the Bishop
Diocese of Joliet in Illinois
425 Summit Street
Joliet, Illinois 60453

Dear Bishop Conlon:

You may recall that we have met a few times at CLSA conventions, especially when I was on the Board of Governors of the Society. I am writing to you at this time to seek your assistance in regard to a priest of the Diocese of Peoria for whom I serve as his mandated canonical advocate and procurator. The priest is Reverend William D. Virtue, Ph.D. I have been working with Fr. Virtue since February 2006.

I am writing to you because when Fr. Virtue was ordained he was a priest of the Diocese of Joliet. In 2005 an allegation of sexual abuse of a minor was made against Fr. Virtue to the Bishop of Joliet and a suit filed in civil court. The allegation made against Fr. Virtue was about alleged behavior at a time when Fr. Virtue was still incardinated in the Diocese of Joliet and functioning in the diocese. Fr. Virtue consistently and continuously has denied the allegation against him. It is my understanding that in 2007 the civil suit against the Diocese of Joliet and Fr. Virtue was dismissed. Also, it is my understanding that in 2007 the Diocese of Joliet entered into a settlement with the person who made the accusations against Fr. Virtue, although Fr. Virtue did not participate in the settlement. Fr. Virtue's civil attorney referred to the settlement as a "nuisance settlement."

However, the Diocese of Peoria has continued to refuse to address a final resolution of Fr. Virtue's canonical and ministerial status. I will spare you all the details but now, almost seven years after the allegation was first made and almost five years after there was a civil resolution to the matter, the Diocese of Peoria seemingly has agreed to initiate a process to address a final canonical resolution if the Diocese of Joliet does not object to the Diocese of Peoria opening Fr. Virtue's case up to review and consideration. Thus, I am humbly requesting that you, after assuring yourself of what I have said, notify Most Reverend Daniel R. Jenky, C.S.C., Bishop of Peoria, that you have no objections to the Diocese of Peoria going forward with a consideration of Fr. Virtue's case in an attempt to resolve Fr. Virtue's ecclesiastical status. For your information, I have enclosed a detailed summary of Fr. Virtue's own extensive investigation into the allegation against him and his critical analysis of the accusation in light of the facts he uncovered.

Thank you for your kind consideration of this request.

Sincerely in Christ

Canonical Advocate/Patron and Procurator

Enc.

c: Reverend William D. Virtue

1229 Mt. Loretta • P.O. Box 479 • Dubuque, Iowa 52004-0479 • Phone (563) 556-2580

000466

2012

Bishop R. Daniel Conlon
Diocese of Joliet in Illinois

Reverend Bishop Conlon,

I am Fr. William Virtue, the priest falsely accused by [REDACTED] in 2005. I want to assure you that I did not abuse him. There is new evidence in my case that supports this truth. Because the Joliet Diocese paid a lawsuit settlement to protect itself from future suits by [REDACTED] I need your help.

My Ordinary, Bishop Daniel Jenki, informs me that he will consider holding a review of my case in light of new evidence, but only if you can positively affirm that the Joliet Diocese has no canonical objection to his proceeding. I hope you can give this.

The case is complex because there are two dioceses involved. I implore you to review the case history and evidence, and then to communicate with my bishop in writing. He has the impression that Joliet made a formal ruling of credible that would need to be overturned before he could proceed. Thus, it is necessary for me to ask you to confirm that the Diocese of Joliet:

- assessed its lawsuit liability by a search of record,
- did not conduct a full investigation of facts or witnesses but expected Peoria to do this for its canonical case;
- has made no ruling of 'credibility' in my case but dealt with it simply as a civil lawsuit settlement;
- has no canonical objection to Peoria reviewing the case.

I don't believe that the Joliet Diocese has in its files all the facts, testimonies and evidence, so I have enclosed a summary of

Redacted February 2014
TMJA
Released April 2014

000467

I don't believe that the Joliet Diocese has in its files all the facts, testimonies and evidence, so I have enclosed a summary of the case, a detailed explanation of the evidence, an historical timeline of events, and my notarized signature. It is extremely difficult to prove someone is 'not guilty.' I believe you will see from the facts that the allegation is certainly 'not-credible.'

I realize that any change in my status could elicit some reaction. I assure you that the allegation is fraudulent and based on a lie. The evidence shows this. The accuser and his attorneys know this too. Any reaction will be short lived and baseless.

I pray daily for the conversion of [REDACTED]'s heart: I have forgiven him in Christ. I also pray for [REDACTED]
[REDACTED] She needs pastoral kindness and support as well.

It is time for the truth to be known and justice to be done. This is not just about one priest: *the rights of many lay faithful ought to be respected: it is their case too*, for many parishioners were robbed of their pastor. My family was affected too. Think of the morale of priests who see that there is justice for them, so they too can trust that the "innocent are not punished"(J.Adams 1774).

If there is any other information that would be helpful to you, I am available to meet with you or your counsel on whom you rely. Our chief counselor and advocate is the Holy Spirit in prayer who guides us to act in accord with God's will for the good of souls.

In Christ the Priest, William Virtue

Blessed are those who hunger and thirst for justice, for they will be satisfied" "The Lord himself will set me free from the hunter's snare, from those who would trap me with lying words"

Morning Prayer 1st. Week of Lent

Fr. William Virtue's history of priestly service and academic work

- William D. Virtue was born [REDACTED] and ordained a priest Nov. 29, 1975 in Joliet by Bishop Romeo Blanchette. Virtue served in suburban and urban parishes, and a black inner city parish, during his ten years in Joliet. He was active in pro-life activity and natural family planning teaching.
- A search of Virtue's personnel files in Peoria, originally from Joliet and then added to in Peoria, reveals no letter of complaint from parishioners. Bishop Joseph Inesch can confirm that Virtue did not transfer due to any impropriety. Rather, Virtue asked permission to study theology and Bishop Inesch said he had no such plans, but that Virtue was free to excardinate. At Bishop O'Rourke's *initiative and invitation*, Virtue was called to Peoria. After three years the new Peoria Bishop, John Myers, incardinated Virtue.
- Bishop Myers sent Virtue to earn an S.T.L. from the John Paul II Inst. for Marriage & Family; and later an S.T.D. from the Angelicum. Fr. Virtue's published dissertation on the covenant virtue of fidelity - *Mother and Infant: the theology of Birth, Breastfeeding and Bonding in Light of Mary & Jesus* - was used as source by John Paul II for his 1995 Address on motherhood.
- While serving in parishes, Virtue co-authored with Joliet priest, Alexander Ratiu, *Stolen Church*, a history of communist persecution of the Byzantine Rite Catholic Church. He edited Fr. Timothy Spark's, *Dominican's on St. Joseph*; and worked on and introduced, *I Will Give Them a New Heart: Essays on the Priesthood*, by the Catholic psychiatrist, Conrad Baars' M.D..
- Virtue was vicar and teacher for the Peoria permanent diaconate while also serving as chaplain for a nursing home and convent. He then returned to serving in rural parishes, except for two years when he taught moral and dogmatic theology at Mt. St. Mary's Seminary, Emmitsburg, Maryland.
- With permission Fr. Virtue served recently four years in four rural parishes in the Rockford Diocese (along with a northerly one in the Peoria Diocese), so he could be near his parents and a priest uncle who needed his assistance.

Redacted February 2014
TMJA
Released April 2014

Testimony by [REDACTED] regarding allegation against Fr. William Virtue

000506

1. I am speaking in a professional capacity as a religious who served at St. Mary Parish in Mokena for 29 years, as a teacher, Religious Education assistant coordinator, principal of St. Mary School for 17 years, and Director of Music for 9 years.
2. I was always present in the school during the entire school day.
3. The children were not permitted to leave the classroom unsupervised. If a child went to the washroom and did not return in a reasonable amount of time, it was the custom for the teacher to send another student to check on the student.
4. The school Mass was held once a week on Friday morning. The children were brought as a class to and from church with their teacher.
5. I did not observe the children ever being alone with the parish priests in the school.
6. There were 2 annual confession times—advent and lent, when each class was brought to church with their class for confession. If there were 2 priests, one would use the confessional and one used a portable kneeler up front in the sanctuary.
7. I would estimate that we had approximately 40 servers at that time who would have served a children's Mass only about 2 or 3 times during the school year. On Sundays there were more servers because of R.E., so any one server would not have served more than 5 times. The weekend servers were brought to church with their parents.
8. The 3 servers for each children's Mass were from the same class and came to and left church together. The servers would rejoin their class as they returned to their classroom.
9. The sacristy at that time was a room immediately next to the church with a hallway door and a door to the counting room. The sacristy was approximately an 8'x10' room with cabinets along one wall with a window at the end of the room. On the other side was a shallow closet for the servers' robes and a chair and a door into the counting room. Down the hallway was a room across from the washrooms, and this room had a glass block wall along the hallway through which one could see if someone was in the room. At one point this room was used for school confessions. The children lined up in the hallway with their teacher as they waited to go to confession.
10. After Mass, I would remain there to help put away any items used at Mass. Also, parents who attended the children's Mass would wait in the hallway to talk to the priest.
11. [REDACTED] was a student at St. Mary School when I was principal. He may have been a server for the children's Masses and would have served only 3 Masses during the school year. He would have come to the sacristy with the other servers right before Mass and would have left with them after Mass. If he would not have returned immediately to the classroom after Mass, the teacher would have inquired to his whereabouts.
12. In my opinion, I do not think there would have been a time or place that [REDACTED] could have been alone with Fr. Virtue during the school day.
13. Sr. Mary Jane was the sacristan and would set up for the school Mass, which included putting the unconsecrated hosts in the ciborium, getting the wine & water ready and setting out the vestments. These were not duties of the servers. I never once saw or heard of servers eating the unconsecrated hosts or having access to them. If a server did eat some of them, this would not have been considered a big offense. We did not use the word "mortal sin" in catechetics at that time, nor use the fear of God approach.
14. [REDACTED]

15. [REDACTED]

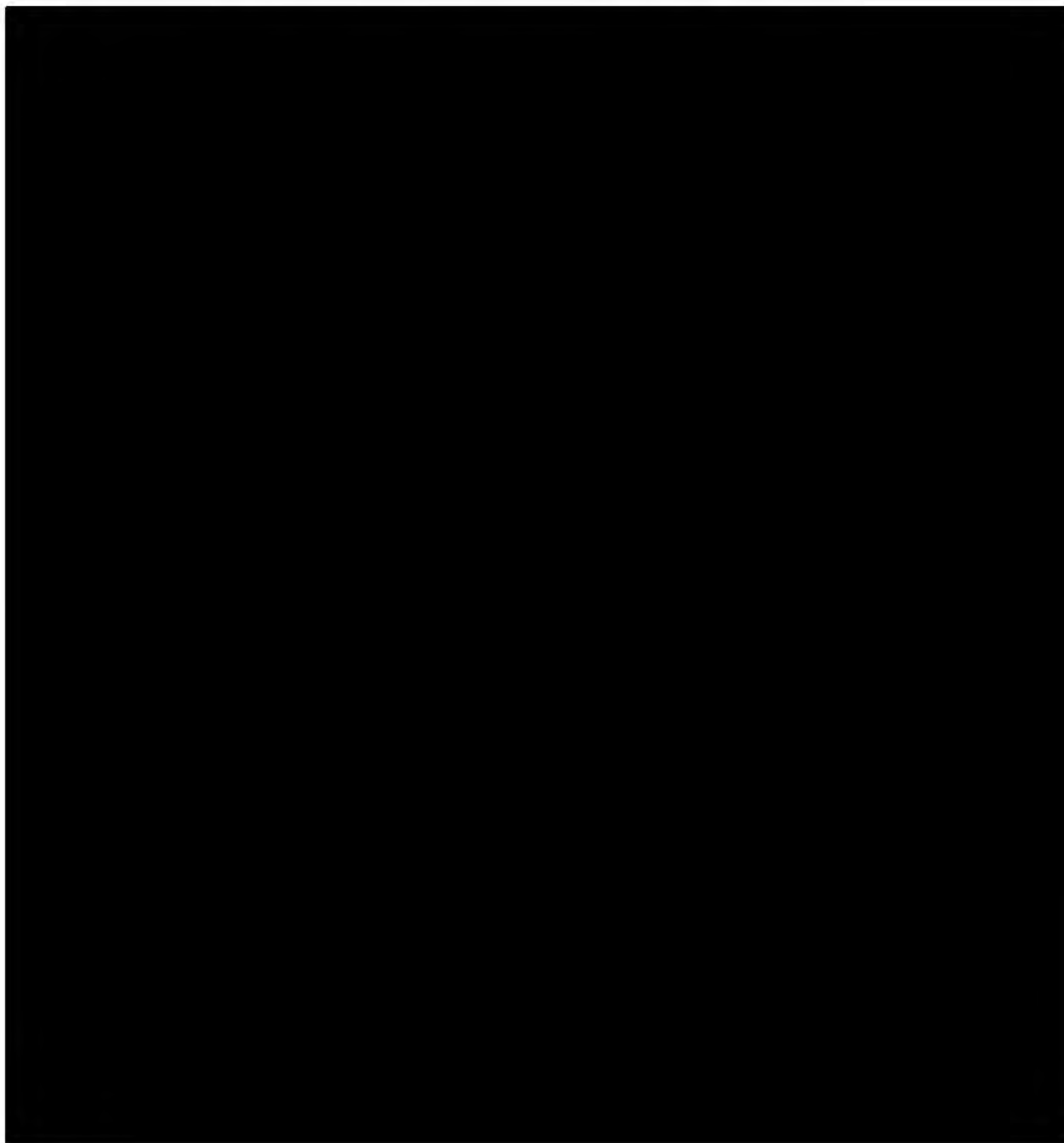
I heard [REDACTED]

17. Fr. Virtue came in occasionally to teach a religious class in some of the grades. Other than that, I have no recollection of him being in the school building. I never heard or saw any questionable behavior with the students and do not see how he could have been alone with any child. [REDACTED] allegation of misconduct in the sacristy or the nearby room where confessions were sometimes heard (with the glass block way in the hallway), seems totally impossible to me. Also, if [REDACTED] would have been out of the classroom to be with Father several times, the teacher would have come to me wondering what was going on as this is not something I would have tolerated.
18. I have seen a packet of 16 children farewell cards written to Fr. Virtue when he left St. Mary Parish. I can authenticate that they were written by our students. They are on colored construction paper, which was the normal way this was done, and I recognize the children's names. Among them is one card, hand printed and signed by [REDACTED]
19. In conclusion, I have to say that I do not believe that these allegations are true. Every day for six years, Sr. Mary Jane and I have ended our evening office with the prayer that [REDACTED] will soon recant these allegations and Fr. Virtue's name will be cleared.
- [REDACTED]

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Released April 2014

**List of testimonies; letters of witnesses to Fr. Virtue's conduct
in parishes, and of letters testifying to his character**

000508



Redacted February 2014

TMJA
Released April 2014

000509

[REDACTED]
July 19, 2010

Dear Bishop Doran,

I am writing to you regarding Father William Virtue and the sexual abuse allegation leveled against him. I was the principal of St. Mary School when Father was stationed at St. Mary Parish, Mokena, in the early 80's and during which time the abuse reportedly happened. I understand it took place in the sacristy when [REDACTED] was a server for the school Mass. We had Mass once a week on Fridays for the children and it was customary to rotate all of our servers (45-50 as I recall) for these Masses. So no server was scheduled very frequently.

At that time we were in the former church (presently the school computer center) which was attached to the school. The sacristy was the first room located off of the hallway that was used by the children to enter and exit the church. It was a very small room and I never saw the door to the sacristy closed. So it is inconceivable to me that any abuse could have taken place in that room on the occasion of [REDACTED] serving the school Mass. It was a very, very public room. Often after all the children had exited the church, I would be around the area putting things away after the Mass. Other adults would also mill around there, either waiting to speak with Father or just chatting before leaving the building through the exit doors opposite the sacristy.

I can honestly say that I never saw any suspicious conduct on the part of Father Virtue or had any reason to suspect that there was anything improper happening. Also, no one ever approached me with such a concern. Father very rarely came over to the school, just to teach a religion class on a couple of occasions. Furthermore, I never saw him around the students before or after the school day. The [REDACTED] children rode the school bus, so they would leave the grounds immediately at the end of the school day.

I am very disheartened that such an allegation has been made against Father Virtue. [REDACTED]
[REDACTED]

If I can be of further assistance, please do not hesitate to contact me.

Yours in Christ,

Signed original is in Bishop's office

Redacted February 2014
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Released April 2014


Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, Il. 61125

000510

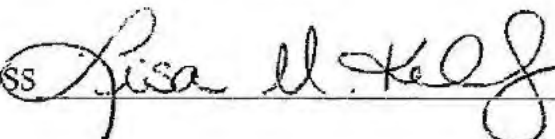
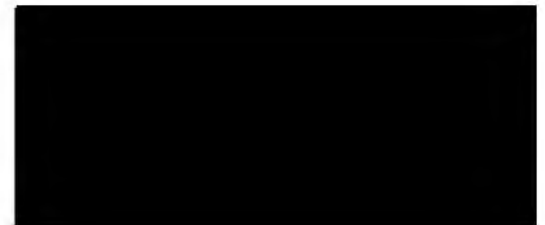
June, 2010

Dear Bishop Doran,

For many years I was the book keeper for Sacred Heart Church in Joliet, where Fr. William Virtue was pastor from 1983 – 1986. I was in the rectory weekly and never saw any improper conduct with minors, or heard any talk of such. Fr. Virtue was there for me when my daughter died, and many years later when my mother died. She had been on the parish council and had the greatest respect for Fr. Virtue. He and I have been in continuous contact over the years: I visited his various parishes several times a year, and met his parishioners at parish events. I never heard of any concerns, but they spoke well of him. Fr. Virtue was a kind pastor and a preacher who taught us a lot about our faith.

Sincerely yours in Christ,  date 7-17-10

Witness

 date 7/17/10

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000511

June, 2010

Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125

Dear Bishop Doran,

[REDACTED]

I had a considerable amount of contact with the children of the parish, and Father Virtue. I never saw or heard of any improper activity by Father Virtue, although he was very good with the children.

Our Sisters also staffed St. Dominic's in Bolingbrook, where Father Virtue was an associate pastor prior to St. Mary Nativity from 1977. The sisters told me that they never heard of or witnessed any improper or inappropriate contact with children by Father Virtue.

I have been fortunate to stay in contact with Father Virtue for the past thirty years. While he was pastor at Sacred Heart, Joliet, I helped out with VBS, played the organ, or just visited and listened to Father's latest research or writing. Once again, never did I hear of or witness anything inappropriate, but yet he was very good with the children taking responsibility as pastor to teach them faith and morals.

While he was pastor at other parishes we continued to stay in contact, and I was able to visit him at least twice a year, especially at parishes in the Joliet Diocese or near the Joliet area, such as Campus and Lee, Illinois. I reiterate, never did I hear of, or witness any improper activity with children by Father Bill Virtue.

For the past thirty years I continued teaching in the Catholic School System, worked in parish ministry as a liturgist, and have gone through the Protecting God's Children. After all these years of knowing Father Bill, I feel I would have sensed if there were any concerns.

Thank you for your kind attention.

Sincerely yours in Christ,

[REDACTED] Date 7/18/10

Witness [Signature] Date 7-18-10
Father Mark Jendrysik, Pastor, St. Philip the Apostle Parish, Addison, IL

Redacted February 2014

TMJA

Released April 2014



SAINT JOHN'S CATHOLIC CHAPEL
at the University of Illinois

604 East Armory Avenue
Champaign, IL 61820
217-344-1184
Fax: 217-344-4957
email: info@stjohnsuiuc.org
www.stjohnsuiuc.org

000512.

Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125

July 16, 2010

Dear Bishop Doran,

I have been a friend of Fr. William Virtue for twelve years, since the day of my ordination in 1998. We visit each other in our assignments several times a year. He has been a mentor to me, especially in my first pastorate when he gave me some good advice. He and I once went on pilgrimage with some of the college students from our Newman Center, and he gave them spiritual talks. I have never heard any complaints about his conduct or character in the diocese where he had a good reputation as a priest and pastor.

Sincerely in Christ



000513

July 11th 2010

Dear Bishop Doran,

I want

When Fr. Virtue came to the Rockford Diocese he served in my home parish of St. Mary Walton. My father was nearing the end of his life and Fr. Virtue helped him prepare for death. My mother was one of the trustees who worked well with Fr. Virtue in the beautiful redecoration of the church, which they are so proud. They have the greatest respect for him, as do many of the parishioners at Walton.

Fr. Virtue hired me as his Director of Religious Education at St. James in Lee. I served there with him for three years and for three after he was removed. I worked very closely with him in my position and became very close to many of the children, parents and teachers. In that position I had a chance to observe him often, there were no complaints or any misconduct ever voiced by anyone. Fr. Virtue taught in the classrooms and was always very kind and helpful to all the students, parents and teachers. His knowledge and teaching of our faith is a great gift. His sermons were always well prepared and he delivered them with such conviction. The parishioners appreciated this and respected him greatly.

Our Church needs good pastors, men who can shepherd it's people, it is my hope that Fr. Virtue may be allowed to return to that position that he does so well.

Sincerely in Jesus Christ

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TMJA
Released April 2014

Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125

000514

July 14, 2010

Dear Bishop Doran,

I am a lifetime parishioner of St. Flannen Parish in Harmon my entire life. I've had the privilege of working with Fr. Virtue in every capacity of parish work. I served as secretary, bookkeeper, CCD teacher, Eucharist minister and housekeeper. We became very close friends and he was [REDACTED] I felt comfortable with Fr. Virtue in helping with all my spiritual needs as well as my 3 daughters. He became a special family friend. I never saw any misconduct with anyone in our parish and I worked very close with him. He is a very special Priest and friend and one of the finest homilests I have ever met.

Sincerely in Christ, [REDACTED]

Signed [REDACTED]

date 7-15-10

Witness [REDACTED]

date 7-15-10

Redacted February 2014
TMJA
Released April 2014

[REDACTED]
July 15, 2010

Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125

000515

Dear Bishop Doran,

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED] Neither they nor I ever saw
or heard of any misconduct by Fr. Virtue. He was a trustworthy and good teacher strengthening the
faith in our parish youth. Fr. Virtue's homilies were excellent and helped me and my family apply the
Scriptures to our daily lives. His parish leadership showed concern for all, young and old. We were
extremely happy he came back to us a second time, but sad when he was abruptly taken away. I pray
for him often because he was a very caring priest. My whole family and I hope he can be reinstated
soon to serve the Church. I feel it is in the best interest of the church that Farther Virtue be reinstated.

Sincerely in Christ, [REDACTED]

Signed, [REDACTED]

date

7-16-10

Witness [REDACTED]

date

7-18-10

Redacted February 2014

TMJA

Released April 2014

Most Reverend Thomas G. Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125
July 14, 2010

000516

Most Reverend and Dear Bishop,

[REDACTED] Through the "Protecting God's Children" educational program, we were trained to be observant of any unusual behavior in these turbulent times. While I was in the parish office, which was located in the rectory at that time, for three days a week, I never saw any misconduct by Father Virtue nor did anyone ever bring any complaints to me.

On the positive side, Father Virtue was kind, compassionate, and a wonderful teacher. Parishioners still talk about the insightful homilies he gave and how much they learned about the Church and our Catholic faith through him. Several families from the local community came only while he was here. He brought several adults into the Church while he was at St. James [REDACTED]

I can attest to the positive influence that Father Virtue was on me and the entire St. James Parish Community. I believe that the Church has experienced a great loss during the years that he has been on sabbatical.

Yours in Christ,

Signed [REDACTED]

Date 7-21-10

Witness [REDACTED]

Date 7-21-10

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Released April 2014

000517

Bishop Thomas Doran
Diocese of Rockford
P.O. Box 7044
Rockford, IL 61125

July 23, 2010

Dear Bishop Doran,

[REDACTED] During the time we were under Father Virtue's care, as a teacher I was impressed by his teaching of and total commitment to the young people in the teen confirmation classes. He visited and taught in our classroom often. The students enjoyed and respected him, and I never observed or heard of any misconduct on his part.

As [REDACTED] while Father Virtue was at St. James, I observed his care and concern for the spiritual and temporal well-being of old and young alike. He had a special bond with many of the older parishioners. He was and still is prayed for and loved by those of us who know him.

Father Virtue is a master teacher. He taught from the pulpit and by his everyday example. I use many of his homilies in my confirmation preparation classes. We felt so blessed to have him as our pastor and miss him greatly.

Thank you for considering my letter.

Sincerely in Christ, [REDACTED]

Signed:

Witness

date: 7/23/10

date: 7-23-10

Redacted February 2014
TMJA
Released April 2014

000519

Most Rev. Daniel R. Jenky, CSC
Bishop of Peoria
Spalding Pastoral Center
419 NE Madison Avenue
Peoria IL 61603

January 27, 2009

CofM

Dear Bishop Jenky,

It is my understanding that the secular charges against Father William Dennis Virtue have been dropped. I am writing, strictly on my own initiative, to request that you restore Father Virtue to the full and free exercise of the priesthood. From my experience with Father Virtue, I think he would be of great help to college students if he could find a position in academia, so I further request that you grant him the right to be incardinated elsewhere if that opportunity should occur.

Father Virtue has played an important part in helping to keep one part of the Church's tradition alive. I speak here of its historic moral teaching about breastfeeding. His 1994 doctoral thesis on Mother and Infant was rushed to Pope John Paul II, and I sure it was influential in the Pope's convening of a conference on breastfeeding and his comments in May 1995. This is very important to those of us who are attempting to live according to the nature God has given us and are trying to foster the best and most natural form of baby care with many consequent good effects for the mother as well as her baby.

Please free Father Virtue to function fully as a priest so that he can help those of us who will benefit from his priestly service and his work on behalf of the family. Your gift of Father Virtue back to us who love him will be greatly appreciated and long remembered.

Sincerely in the Lord,

[Redacted Signature]

[Redacted Stamp]

Redacted February 2014

TMJA

Released April 2014

000520-A

From: [REDACTED]
To: [REDACTED]
Sent: Tuesday, October 13, 2009 4:14 PM
Subject: Allegations re W. D. Virtue
October 13, 2009

[REDACTED]

On this past September 18, you sent a message to [REDACTED] with several allegations about Fr. William Dennis Virtue. We have known for some years about the allegations, and we appreciate your concerns. On the other hand, we have known Fr. Virtue for quite some time and find the allegations difficult to believe.

The reality is that only God and the persons involved know the absolute truth.

Regarding your own statements I can make some comment.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

13/2009

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Released April 2014

526-13

[REDACTED]

Cordially,

[REDACTED]

[REDACTED] L [REDACTED] [REDACTED]

[REDACTED]

Sent: Friday, September 18, 2009 4:39 PM

[REDACTED]

[REDACTED]

Redacted February 2014

TMJA
Released April 2014

25 January 2009

000521

Most Rev. Pietro Sambì
Apostolic Nuncio
3339 Massachusetts Ave., NW
Washington DC 20008

Your Excellency:

Doubtless you know of Father Michael Orsi's article "Reckless bishops ruin priests' reputations" in the current *Homiletic & Pastoral Review*. Perhaps you are also familiar with criticisms of the Bishops's *Charter for the Protection of Children and Young People* by the late Avery Cardinal Dulles and by Dr. Germain Grisez, both of them foremost theologians.

All three hold that defects in the Charter itself can result in grave injustices to priests even where the Charter is implemented in a conscientious way. But that is not why I write you. Rather I write because of a failure to implement even those safeguards which the Charter provides.

Father Orsi's accusation rings true: *Some American bishops have made a travesty of canon law and have sacrificed their priests' reputations to quell a crisis basically of their own making.*

Pagan jurists held *Fiat justitia, ruant coeli*. Surely the Church of Christ can do no less. The scandal given by pederastic priests was terrible enough, but in too many cases the "remedy" of bishops only compounds the evil, while priests who may be innocent suffer and are bound to silence.

Lest this letter seem vague and abstract let me cite the case of Father William D. Virtue, a parish priest and friend of mine who made a mark by publishing scrupulously orthodox studies of chastity, marriage and procreation. Several years ago he was suspended on grounds of accusations from a convicted felon. A priest of a different diocese who was accused by a brother of Father Virtue's accuser has been cleared by his bishop. At last word, Father Virtue had not heard from his own bishop.

Father Virtue has not been told of this letter.

I beg you to right a quasi-institutionalized injustice, and relieve the undeserved suffering of devoted priests.

With a prayer for blessings on your person and your work, I am,

Yours respectfully,

FR. VIRTUE SCAN FROM THE DIOCESE OF JOLIET NO. 499
FR. VIRTUE SUPPLEMENTAL RECORDS: PERSONNEL AND SEMINARY BOARD
DIOCESE OF JOLIET *Personnel Board*

Redacted February 2014
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Released April 2014

000001

CHANCERY

June 3, 1984



Dear Member of the Personnel Board:

Bishop Imesch would like the reflections of the Personnel Board on the proposal submitted to him by Bill Virtue. Bill met with the Bishop once or twice during April and May to clarify this matter, but it seems the more they talk the more confusing matters became.

In my own discussions with Bill, the following seems to surface. He became a Diocesan priest since his uncle Father Bill Ryan convinced him that parish work is the only real area of activity in the church worthy of any consideration. Bill Virtue feels that he has always had an academic bent, and finds it frustrating to pursue this in a parish situation. While he feels the call to pursue some intellectual degree, and possibly teach, he still feels his call is to the Diocesan priesthood and not to a religious order. Bishop Imesch pointed out that, even if he were to receive a degree, the opportunity for teaching on an advanced level in the Joliet Diocese is extremely limited. Moreover, since the program he is outlining seems more for his own personal advancement rather than to obtain a specified academic degree, there is even more question about its suitability.

Since writing this letter, Bill has seemingly reconciled himself to remaining at Sacred Heart in a parish situation. However, both the Bishop and I are certain this desire will surface again and Bill at some future date will ask to pursue this program. Therefore, the Bishop would like your thoughts on the adviceability of allowing Bill to take some sort of authorized leave to pursue his own personal intellectual goals. If he were to leave, it would be on the understanding that this would be funded by himself, not by the Diocese. Bill Virtue's exact canonical status would have to be worked out at that time.

You may want to discuss this together, and then give your reflections to the Bishop. He would appreciate any thoughts you might have on this matter since possibly other men might also seek time off to pursue individual preferences of their own in future years.

With every best wish, I am

Sincerely yours in Christ,

Bill
Reverend William E. Donnelly
Chancellor

Enclosure