

---

## Chapter Seven: Recommendations Regarding Other Issues

### A. New Agreements

Besides archdiocesan priests, who are ordained for and/or incardinated in the Archdiocese of Chicago, religious order and extern priests also minister here. Externs are defined in the Archdiocesan Directory as "priests living outside the jurisdiction of their diocese or religious community." Most are diocesan priests, but some externs are religious whose communities do not have an established house or community in the Archdiocese. Last November, there were about 800 religious order priests and 90 extern priests in the Archdiocese.

Many religious do not have a direct ministry with the Archdiocese, but minister within their respective community (e.g., the Jesuits at Loyola University). Some, however, minister in archdiocesan parishes. Others simply live here, with or without archdiocesan faculties (in retirement or while studying at a local university). Some externs simply come and stay here without the knowledge of archdiocesan officials, usually for a short time. Others arrive without previous announcement and the required papers.

Both religious order and extern priests must receive faculties from the Archdiocese in order to minister here. As soon as the Archdiocese gives them faculties, it has, in effect, licensed them to minister here and is liable for their actions. The Commission has learned that the Archdiocese does not have a full protocol for dealing with the assignment of religious or externs in the Archdiocese. That is why

**we recommend that the Archdiocese establish new standard agreements with all religious communities and dioceses whose members work in the Archdiocese or who present members for faculties here. These new protocols should clearly state that (a) the religious communities and dioceses will not present for faculties anyone who has a history of sexual misconduct with minors and will certify that, to their knowledge, no accusation pertaining to sexual misconduct with minors has ever been made against him, and (b) the community or diocese will be expected to abide by archdiocesan policies and procedures in cases of sexual misconduct with minors, or (c) they will immediately remove the priest from ministry in the Archdiocese.**

When an allegation arises about a religious order priest, his community has to take appropriate actions. When a religious community removes a priest from ministry in the Archdiocese because of sexual misconduct with minors, the community must notify the Archdiocese about this action. When the Archdiocese receives an allegation against a religious order priest, it must immediately notify his community about this.

### B. Screening

One of the most important ways of preventing child sexual abuse is to screen everyone who has access to or works with children. While this applies to all priests, deacons, men and women religious, archdiocesan employees and volunteers, the Commission's primary focus is upon religious and extern priests, archdiocesan seminarians, and permanent deacons.

1. **Religious**, who are not technically externs and who apply for archdiocesan faculties, currently need a letter from their major religious superior and a recent statement on their suitability to work with minor children. This procedure was developed recently by the Conference of Major Superiors of Men. This statement may appear as a separate document or as a paragraph in the letter from the man's major superior. While we fully support this new procedure, we learned that only one religious community currently provides a comprehensive report on all their priests whom they want to assign within the Archdiocese.

**We recommend that all religious communities be required to submit such comprehensive reports, especially informing the Archdiocese about a history of sexual misconduct with minors. We believe a provincial superior has a moral duty to inform the local Ordinary in these cases.**

2. **Externs** who apply for archdiocesan faculties must complete an Extern Application Form and submit a letter from his bishop or major religious superior. The letter is supposed to include a description of his current status, explicit permission to come to Chicago, the length of time for such permission, an assessment of the priest's skills and abilities, and a description of other special considerations which pertain to his stay here. We have also learned that, in March, 1990, the National Conference of Catholic

---

Bishops and its Committee on Migration developed a very complex, but very good, policy in regard to externs from abroad.

**We recommend that the Archdiocese not give faculties to an extern until all the pertinent written information is in.**

### **3. Archdiocesan Seminarians**

a. *Psychological Screening.* The Commission met with the leaders of the three archdiocesan seminaries: Archbishop Quigley Preparatory Seminary, Niles College Seminary, and Mundelein Seminary. Among other things, we reviewed their screening processes from our particular perspective and have some recommendations to make.

Archbishop Quigley Preparatory Seminary requires no psychological testing as part of its screening process. After a student is admitted, the seminary conducts no psychological testing unless one of its counsellors or the quarterly faculty evaluations recommends this. When this recommendation is made, a psychologist administers the MMPI (Minnesota Multiphasic Personality Inventory). The Commission was told that the seminary plans to use appropriate levels of the MPD (Ministry Potential Discerner) with its 1st and 3rd year students. We were also told that the MPD indicates if a student needs to take the MMPI. The faculty apparently bases its recommendations to use psychological testing upon disciplinary problems with a student over a long period of time.

Until this year, Niles College has required the MMPI of every applicant, but no longer plans to use it because the school considers the test to be "culturally biased." Beginning this year, Niles requires that every incoming student take the MPD (Ministry Potential Discerner) which primarily assesses the candidate's degree of interest in, and talent for, ministry. Because it is relatively new, the school does not yet know to what extent, if any, the MPD is "culturally biased." Most new admissions to the College are 17- to 19-year-olds. If they are older, the school requires a full battery of psychological testing.

Mundelein Seminary, the final stage of preparation for the priesthood, requires psychological testing for a college seminary applicant, if it deems this necessary. This means that, currently, students for the Archdiocese can go through Quigley, Niles, and Mundelein without

additional psychological testing besides the MPD. The seminaries rely more on their experience with the person in their formation programs.

The selection process in regard to priests must be closely monitored. In our interviews with a psychologist and three psychiatrists, we were told that no test or combination of tests will accurately predict if a person will commit a sex offense. Moreover, there is no simple profile of pedophiles or ephebophiles. However, the vast majority of priests who sexually abuse minors are homosexual ephebophiles. All psychological screening should be directed to identify, as early as possible, persons with this tendency. We were told that ordinary psychological testing (MMPI and projectives) would not be very effective in identifying potential child sexual abusers. However, as noted earlier in this Report, Dr. Gene Abel has developed a new screen which has had a good success rate in identifying pedophiles and ephebophiles. The Abel Screen is not a last word, but it appears to be accurate, cost-effective, and easy to administer in a short time. If a person fails the screen, follow-up procedures would follow to ascertain whether or not the person has pedophilic or ephebophilic tendencies.

The Commission is not in a position to assess to what extent the MMPI may be considered "culturally biased," and we are not personally familiar with the MPD. However, in the light of what we have learned these past six months, we are quite convinced that Niles and Mundelein seminaries should not rely solely on such a narrowed psychological screening process at this time.

**We recommend that these two seminaries explore a process for all students that will produce a full psychological profile for archdiocesan seminarians at Niles and Mundelein.**

b. *Other Screening.* Each student who applies for admission to Mundelein Seminary meets with three boards: administrative, academic, and formation. The administrative board asks the student about his sexual development, including his primary sexual orientation, sexual history and development, sexual activity within the last two years, and any experience of sexual abuse or particular trauma. A staff psychologist is a member of the administrative board.

---

When a candidate acknowledges a history of sexual victimization, Mundelein Seminary consults with his sponsoring diocese before a decision is made about admitting him, in part because research points out that many of those who sexually abuse minors were themselves sexually abused as children or adolescents. Likewise, if it becomes known after admission to the school, the individual is required to undergo further psychological testing and counselling to ascertain if he should continue.

While the Commission was happy to learn that such matters are taken quite seriously at Mundelein Seminary, the administrative board relies upon self-reporting about very intimate subjects. Perhaps it would be advisable, as a psychiatrist suggested to us, that a trained person be available to discuss a seminarian's sexual history, present sexual practices and fantasies with him. It would be important for the seminarian to know that this information will be held in strict confidence. It would seem that someone outside the seminary could do this testing and gathering of information and follow up with the seminarian.

**4. Permanent Deacons.** The permanent diaconate training program has used the MMPI for the past four years. The Commission is satisfied that the screening process for the permanent diaconate program has been working effectively, and we have no recommendations to make at this time.

### **C. Initial Education and Formation, and Continuing Education**

**1. Seminaries.** It is very important for seminaries to create an appropriate atmosphere in which seminarians can discuss openly issues of sexuality which concern them. While what we say below about what should occur at the graduate level (at Mundelein Seminary), we urge the high school and college seminaries to adapt what is appropriate from that discussion at their levels.

In our discussions with personnel from the three archdiocesan seminaries, we reviewed their education and formation in regard to sexuality and celibacy, their criteria for evaluation of students, and faculty policies in regard to sexuality and celibacy. At present, Mundelein Seminary is more advanced and sophisticated in this regard than Archbishop Quigley or Niles College seminaries. We examined the syl-

labus and textbook used in Quigley's course for juniors in Christian morality and found it far too general. Niles' academic offerings are significantly lacking in an on-campus course on sexuality.

**We recommend that all three archdiocesan seminarians offer age-appropriate academic courses and components in their formation programs that deal in depth with psychosexual development, including both moral and deviant sexual behavior, with special emphasis on the implications for making moral choices in accord with Church teaching.**

It is very important, as noted earlier, that seminaries create an appropriate atmosphere in which seminarians can discuss openly issues of sexuality which concern them. These discussions must go beyond everyone simply agreeing on the goals (celibacy). They must include the ways of achieving them — how to be celibate, how to be chaste. For example, it is important for seminarians to develop the necessary skills to establish healthy relationships with their peers. It is also important for students to learn how they have handled their sexual urges and feelings in the past and do so now. It is also important to have professionals available to assist people who need more than discussions groups to resolve these issues in their own lives.

Seminarians should be told that they are going to be in a position of trust with children and asked if they can handle this. Priests should avoid being alone with children. We also have to do a better job in educating people about what to look for in a pedophile or ephebophile. Seminarians should learn that, when they are in positions of power, some — including teens (boys and girls) and younger children — may become overly attracted to them. This is especially true of children who have been previously victimized by sexual misconduct.

Seminarians should know the importance of maintaining boundaries. They should recognize when a professional relationship is becoming intimate. They should know how important it is not to act on these feelings because of the harm this would cause someone who is vulnerable, someone over whom they exert some authority or power. They should be taught to recognize how developing an emotional relationship with minors can escalate into "grooming" the youths, touching them through their cloth-

ing, giving them alcohol or drugs, showing them pornography, touching their naked bodies, and engaging in sexual intercourse with them. While such escalation may seem improbable to many, this is precisely the pattern we discovered in many of the cases of sexual misconduct with minors which we reviewed. A priest or seminarian who is forming or has formed a special relationship with a youth should ask himself why he likes to spend more time with this individual rather than others. However he answers the question, a clear risk is involved.

## **2. Continuing Education/In-Service Training.**

While archdiocesan school personnel and employees of Catholic Charities have had in-service training about child abuse and neglect, priests and parish staffs have not yet had this experience, even though it has long been recommended by people like Mr. Serritella.

The Commission is aware that the Archdiocese is seeking to remedy this. A one-day workshop for priests and parish staffs has been scheduled for this Fall. At the same time, we are very concerned that, given the enormity of the problem of child sexual abuse and its relative newness in the public consciousness, a one-day program should simply be a beginning.

**The Commission recommends that priests receive ongoing education and in-service training about the nature and effects of child sexual abuse.**

It is important that priests, who are leaders in their communities, become more aware of the Church's responsibility to reach out with compassion and competence to all the victims of child sexual abuse, not only those who have been victimized by priests. For the Church's healing ministry to be effective will require considerable planning and training. The Canadian Bishops' Conference has prepared an excellent process for discussion groups, entitled *Breach of Trust, Breach of Faith: Child Sexual Abuse in the Church and Society*.

**The Commission recommends that the Archdiocese use this process and select persons to attend an extensive training program so that the process can eventually be implemented in each parish of the Archdiocese.**

As we have intimated, the problem in our society is great and quite complex. It cries for compassion and competent assistance. But this, in turn, requires adequate preparation so that there will be healing, not further alienation, hurt, and victimization.

## **D. Priests' Personnel Files**

A seminarian's files should follow him into the priesthood and be used in decisions about his future assignments. From the moment of his ordination, every priest should be afforded the support and assistance he needs.

However, seminary officials have taken the position that, if a man was approved for Orders, his prior problems are irrelevant. A new priest should be given a "clean slate" upon ordination. But, a recent review of the facts showed that 50% of the seminarians who had problems in the seminary during the past ten years have become problems as priests. If a candidate is from outside the Archdiocese, Mundelein Seminary communicates some information to his bishop and vocation director, but no one else. More recently, the seminary has given a report on each archdiocesan candidate to the Cardinal alone. Moreover, the Seminary has given the archdiocesan Priests' Personnel Board a summary of the newly ordained's strengths and weaknesses, as well as recommendations about what kind of assignments might be best for him.

The Commission believes that it is essential that all the relevant information is passed on to the newly ordained priest's personnel file.

**We recommend that the rector of Mundelein Seminary turn over the files of those who have been ordained during the past thirty years to the Chancellor's office. We also recommend that the Archdiocese develop a clear policy which indicates who has access to those files besides the Chancellor and the Archbishop, including the case manager referred to in Chapter Five of this Report.**

## **E. Assignment of Archdiocesan Priests**

When a parish has a vacancy (because of the upcoming transfer of a pastor or associate pastor, a retirement, a resignation from active ministry, or death), the Priests' Personnel Board usually "open lists" the parish in a letter to all diocesan priests. Those who are interested in the opening position

---

submit their names to the Personnel Board which has the task of trying to match the parish's needs with the talents of the priests who apply for the opening. The members of the Board take an oath of confidentiality.

The Personnel Board has traditionally resisted submitting for the Vicar for Priests' review the names of potential priest assignments in order to protect the confidentiality of those applying for pastorates or other assignments. However, the Commission has learned that this resistance has lessened in more recent times. In order to preserve confidentiality and allow the Board to make reasonable recommendations,

**We recommend that the Executive Director (or, as an alternative, the full-time Board members only) submit the list of all the names of those who applied for openings to**

**the Chancellor before the full board sees the entire list. The Chancellor, in consultation with the case manager, will review the list and remove the names of those whose cases are being reviewed or monitored by the Permanent Review Board. The abbreviated list will then be given to the full Personnel Board for its deliberations.**

In this procedure, only the Executive Director (or full-time Personnel Board members) will know which names have been deleted. Naturally, it is assumed that priests whose cases are being reviewed or monitored by the Board of Inquiry will be told not to apply for any open listings in the first place. However, the procedure we recommend will help ensure that no inappropriate assignments are made.

[blank]