OFFICE OF THE ILLINOIS ATTORNEY GENERAL

REPORT ON CATHOLIC CLERGY CHILD SEX ABUSE IN ILLINOIS

2023

This report contains descriptions of child sex abuse, assault, and trauma.
Resources for survivors of child sex abuse can be found at page 689 of this report.

Message from Illinois Attorney General Kwame Raoul

The following report represents the conclusion of my office's multi-year investigation into child sex abuse by members of the Catholic clergy in the six dioceses across Illinois – the Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, Rockford, and Springfield. This investigation began in the latter half of 2018 on the heels of a Pennsylvania grand jury report finding that more than 300 Catholic clerics had abused more than 1,000 children in the Commonwealth over the prior 70 years. Even before being sworn into office, I committed to continue the investigation my predecessor initiated.

Over the course of this investigation, two goals remained at its core: first, to obtain a full accounting of substantiated child sex abuse committed by Catholic clergy in Illinois and provide a complete public report of substantiated abusers; and second, to give voice to survivors in an attempt to contribute to their healing journey. To these ends, my attorneys and investigators examined thousands of diocesan files, reviewing more than 100,000 pages of documents held by the dioceses. They spent countless hours engaged in interviews and conversations with diocesan leadership and representatives. And over the course of this investigation, my office received more than 600 confidential contacts from survivors through emails, letters, voicemail messages, interviews, and phone calls. My investigation team treated each allegation with the respect it deserved and followed leads as they arose to ensure we conducted a thorough and comprehensive investigation. To build the most compelling portion of this report, my team worked closely with survivors to draft narrative accounts of their experiences as children sexually

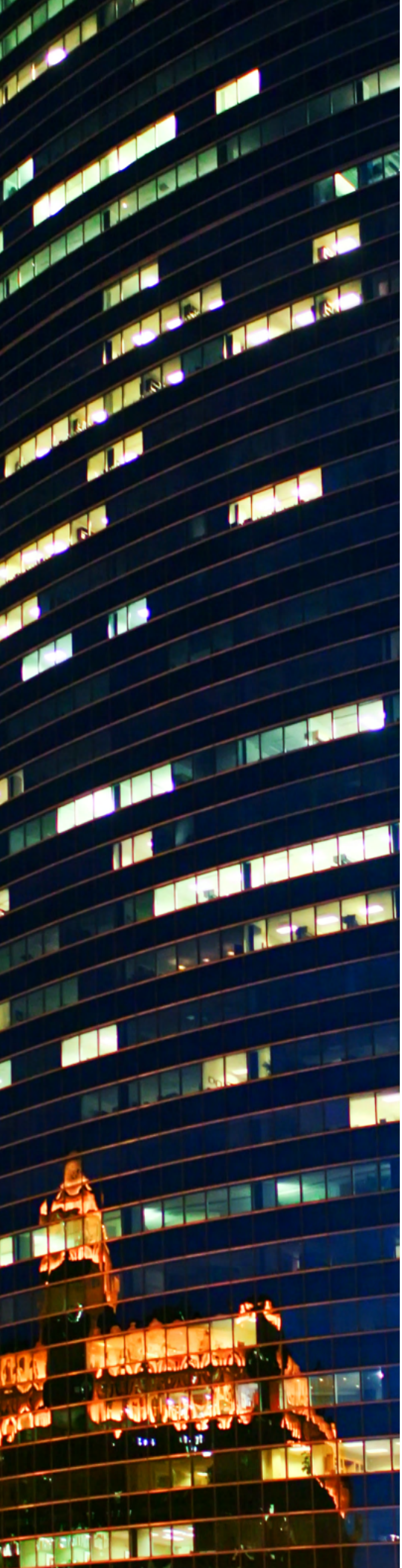
abused by clerics. Without those survivors who bravely came forward to share their experiences and perspectives, neither the investigation nor this report would feel complete. I express my sincerest gratitude to each of those survivors, and to the others who contacted my office, for their deeply personal contributions.

As a direct result of this investigation and my team's persistence, the dioceses have improved their policies relating to their investigations of child sex abuse allegations and the public disclosure of substantiated child sex abusers. Before this investigation, the Catholic dioceses of Illinois publicly listed only ***103*** substantiated child sex abusers. By comparison, this report reveals names and detailed information of ***451*** Catholic clerics and religious brothers who abused at least 1,997 children across all of the dioceses in Illinois. As explained in the recommendations section of this report, more work remains, but this investigation resulted in significant steps forward in the dioceses' policies relating to investigations, disclosure and transparency, and survivor care and communications.

Decades of Catholic leadership decisions and policies have allowed known child sex abusers to hide, often in plain sight. And because the statute of limitations has frequently expired, many survivors of child sex abuse at the hands of Catholic clerics will never see justice in a legal sense. It is my hope that this report will shine light both on those who violated their positions of power and trust to abuse innocent children, and on the men in church leadership who covered up that abuse. These perpetrators may never be held accountable in a court of law, but by naming them here, the intention is to provide a public accountability and a measure of healing to survivors who have long suffered in silence.

Kwame Raoul

Illinois Attorney General



Merchandise Mart Reflection – Chicago, Illinois

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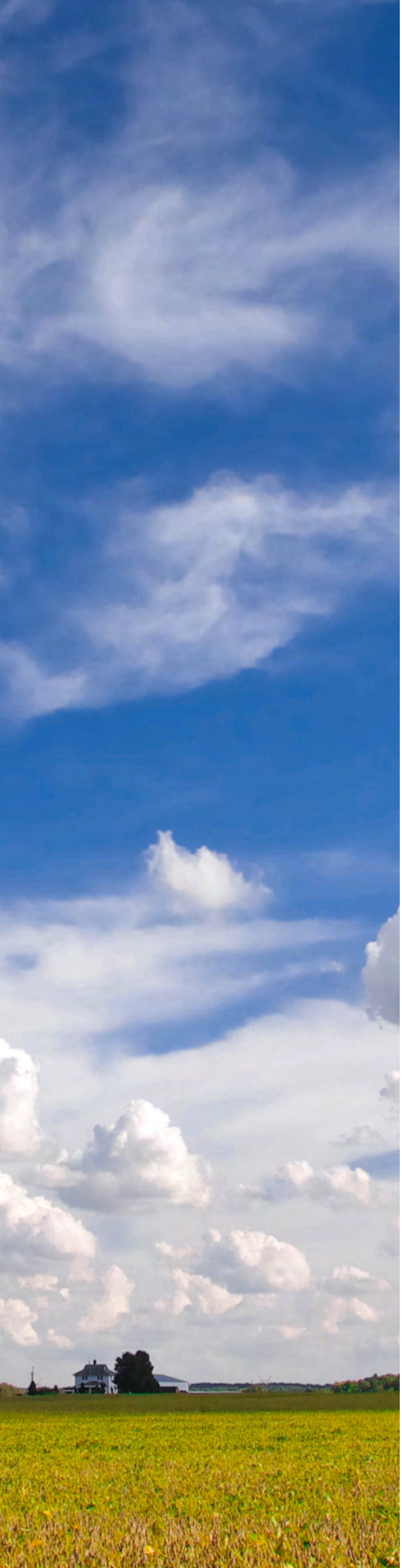
Former Office attorneys and staff who assisted in the investigation while working at the Office:

Lauren H. Barski
Aaron Chait
Matthew V. Chimienti
Ashley Evans
Erik Jones
Jeffrey J. VanDam



Field, Farm and Sky – Illinois

Experts in fields central to the investigation and/or the report:

Mariá Balata, Pathways Program for survivors of interpersonal violence, Swedish Hospital

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Dr. Greg Ridgeway, Professor of Statistics and Data Science, University of Pennsylvania

Terence McKiernan, Anne Barrett Doyle, and Suzy Nauman, of BishopAccountability.org, a data and information source regarding child sex abuse by Catholic clerics and brothers

Current members of the Office of the Illinois Attorney General who made substantial contributions to the investigation and report:

Adam Braun
Executive Deputy Attorney General

Timothy Diamond
Deputy Attorney General, Criminal Justice

Dr. Monique Anawis
Medical Director/Health Equity Counsel

Stevi Steines
Senior Assistant Attorney General

Cordelia Coppleson
Assistant Attorney General,
Criminal Enforcement Division

Chicago River – Illinois

Jessica O'Leary
Address Confidentiality Director

Annie Thompson
Senior Press Secretary

Investigation Team

Attorneys and Policy Advisors:

Thomas J. Verticchio
Assistant Chief Deputy Attorney General

Caitlyn McEllis
Senior Policy Counsel

Wendy J. Cohen
Senior Policy Advisor

Darren Kinkead
Deputy Bureau Chief, Special Litigation

Eileen Boyle Perich
Senior Assistant Attorney General

Isaac Freilich Jones
Assistant Attorney General-2

Sarah J. Gallo
Assistant Attorney General-2

Sandra Gallant-Jones
Assistant Attorney General

John Hazinski
Assistant Attorney General

Elizabeth H. Jordan
Assistant Attorney General

Wheat Field - Illinois

Investigators:

Lyle Evans
Attorney General Investigations Division Chief

Terence Shiel
Attorney General Investigations Deputy Chief

Thomas Berola
Attorney General Investigations Deputy Chief

Barbara Healy
Attorney General Special Investigator

Paralegals:

Stefanie Krajewski

Britny Lamb

Jennifer Palumbo

Inner Dome of the State of Illinois Capitol Building - Springfield, Illinois

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Horseshoe Lake Conservation Area - Alexander County, Illinois

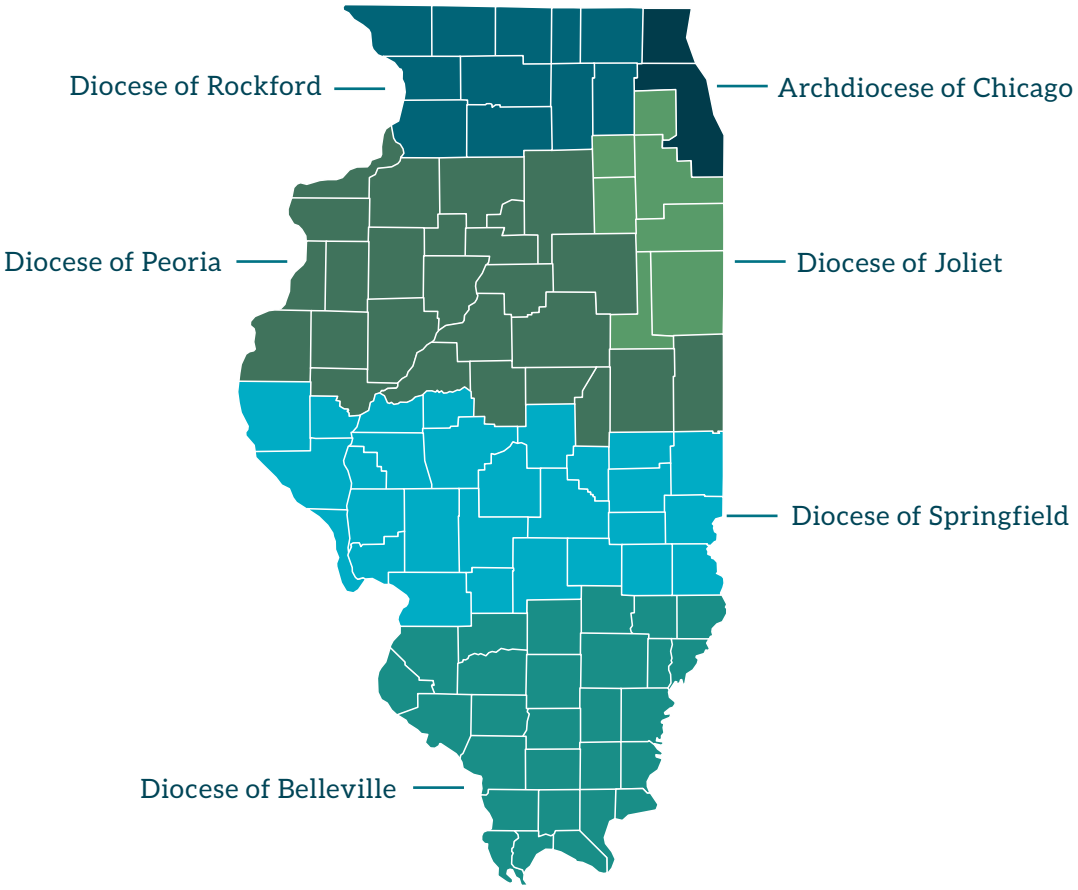
Introduction

In the late summer of 2018, a Pennsylvania grand jury found that more than 300 Catholic clerics (ordained bishops, priests, and deacons) ministering in the Commonwealth sexually abused over 1,000 children during the prior 70 years. Soon after the grand jury released its report, Cardinal Blase J. Cupich of the Archdiocese of Chicago penned a letter describing the "anger, shock, grief, and shame" he felt upon "learning about the devastating revelations of sexual abuse—and the failures of bishops to safeguard the children entrusted to their care—published in the Pennsylvania grand jury report." Bishop Daniel R. Conlon, then of the Diocese of Joliet, termed the Pennsylvania numbers "staggering." He found it "alarming to realize the extent to which some of my brother bishops and priests have failed to uphold their obligations to care for the people." Along those same lines, Bishop Edward K. Braxton, then of the Diocese of Belleville, thought the Pennsylvania grand jury's findings "deeply disturbing," causing "anger, frustration, disappointment, and bewilderment in the minds and hearts of Catholic laity and clergy." Consistent with the reactions of these Illinois Catholic leaders, shock waves were felt across the nation as a result of the Pennsylvania report. Attorneys General from multiple states, including Illinois, announced investigations into child sex abuse by Catholic clerics.

Even before taking office in January 2019, Illinois Attorney General Kwame Raoul committed to continue the investigation started in late 2018 by his predecessor, former Illinois Attorney General Lisa Madigan. Attorney General Raoul reiterated to the leaders of the Illinois Catholic Church the two primary goals of the investigation—(1) obtain a complete accounting of substantiated child sex abuse committed by Illinois Catholic clerics—meaning, the available evidence supports the conclusion that the cleric committed child sex abuse, and (2) provide voice to survivors in the hope they would find at least some measure of healing.

The Illinois Catholic Dioceses

Illinois is divided into six Catholic dioceses: the Archdiocese of Chicago and the Dioceses of Belleville, Joliet, Peoria, Rockford, and Springfield ("Illinois Dioceses"). The Attorney General's investigation covered all six Illinois Dioceses.



The Catholic Conference of Illinois reports that the state's 3.5 million Catholics make up approximately 27 percent of Illinois' total population. The Catholic Conference notes that the church maintains 949 parishes and has 2,215 priests, 1,372 deacons, and 260 religious brothers, to serve the state's Catholic community.

Overview of the Attorney General's Investigation

Because decades often pass between the time when child sex abuse is committed and the time when it is reported, the window in which to bring a criminal prosecution or civil lawsuit has frequently closed by the time a survivor comes forward. In legal terms, when the statute of limitations has run, a survivor is left with little to no legal recourse. As a result, the public reckoning from investigations like this one may be the only form of justice afforded survivors. Bishop Conlon seemed to understand this when the Attorney General's investigation was first announced: "People are looking for accountability. Sometimes it is hard to provide accountability for events that occurred years ago. The Illinois Attorney General's recently announced inquiry into diocesan records...may help."

Recognizing that "justice," at least in terms of criminal prosecutions and civil lawsuits, could be beyond reach for many survivors, the twin goals of the Attorney General's investigation—an accounting of child sex abuse by Illinois clerics and providing voice to survivors—became paramount. From the outset of the investigation, the leaders of the Illinois Dioceses pledged full support and cooperation in assisting the Attorney General in achieving those goals. Each ultimately fulfilled their pledge, not only by providing access to records and representatives, but by working with the Attorney General in an effort to improve the Illinois Dioceses' policies and procedures relating to allegations of child sex abuse by members of the Catholic clergy. Through it all, Attorney General investigators examined thousands of diocesan child sex abuse claim files and more than 100,000 pages of diocesan documents, along with conducting countless interviews and meetings with diocesan representatives and their attorneys.

> Absent a willingness of survivors to bravely come forward and discuss with Attorney General investigators what happened to them at the hands of Catholic clerics, there would be no true investigative report.

Cooperation from the Illinois Dioceses aside, it was the survivors of child sex abuse who gave purpose and drive to the investigation. Without their courage and assistance, an exhaustive investigation would not have been possible. Absent a willingness of survivors to bravely come forward and discuss with Attorney General investigators what happened to them at the hands of Catholic clerics, there would be no true investigative report. After the Pennsylvania Grand Jury Report was released, Cardinal Cupich noted that "the voice of the victim-survivor must be the Church's true north as it works to address this global scandal." As it came to be, the "voice of survivors" was likewise the investigation's "true north," enabling the Attorney General and his investigators to better understand both the "scandal" and the human suffering left in its wake.

At the outset of the investigation, the Attorney General's office opened a Clergy Abuse Hotline in an effort to both assist survivors in confidentially sharing what happened to

Illinois State Flower - Common Blue Violet

them and provide a vehicle for anyone to report allegations of child sex abuse by members of the Catholic clergy. Over the course of the investigation, Attorney General investigators had more than 600 confidential contacts with survivors of child sex abuse by Illinois Catholic clerics. These contacts included in-person interviews, video link interviews, telephone interviews, hotline messages, emails, and letters. For survivors who contacted the Attorney General, if their experience is discussed in this report, if their words are quoted, it is done with the survivor's permission. Recounting survivors' experiences only upon their specific authority was critical. After all, many survivors who contacted the Attorney General were choosing to share their experiences with child sex abuse by a Catholic cleric for the first time. Communications came from survivors who were abused decades ago, still battling the pain and suffering it caused. As one survivor put it, "for so long I did suffer in silence, and it was only when I contacted the Illinois Attorney General Clergy Abuse Hotline did I feel safe to share what happened to me. Because of you, I have been able to open up about the abuse and seek the professional help that I need. I no longer feel alone with the abuse, and with my loved ones and my friends and my therapist, I am on a good path now. I still have my struggles, but at least now I am not alone."

“For so long I did suffer in silence, and it was only when I contacted the Illinois Attorney General Clergy Abuse Hotline did I feel safe to share what happened to me. ...”

Survivors were not only generous with their time during the investigation, but many expressed gratitude for the Attorney General’s investigation: “As time passes, I feel as though things will be forgotten. It’s great to know that your efforts will ensure that will never happen. All the best to you and your amazing team. My family and I are eternally grateful for your tenacity and commitment to this effort.” And “thank you for your continuous help, getting us...to the end of this process. It wouldn’t have happened without the dedicated professionals

Frozen prairie - Lake County, Illinois

at the Illinois Attorney General's office." Statements like these kept the investigation on track, with the Attorney General ever mindful that in addition to an accounting of child sex abuse by Illinois Catholic clerics, some measure of survivor healing was an ultimate goal of the investigation.

All of these efforts led to additional Illinois Catholic clerics being publicly disclosed as substantiated child sex abusers, survivor document demands to dioceses being honored, survivor meetings with diocesan representatives and bishops, survivors sharing their experiences before diocesan review boards, and improved practices and policies by the Illinois Dioceses relating to child sex abuse allegations and investigations.

The Attorney General's Investigation by the Numbers

At the time the Attorney General announced an investigation into child sex abuse by Catholic clerics, only two of the six Illinois

"My family and I are eternally grateful for your tenacity and commitment to this effort."

Dioceses (the Archdiocese of Chicago and the Diocese of Joliet) posted a list of substantiated Catholic cleric child sex abusers on their websites. Between the two of them, they listed ***103*** substantiated child sex abusers—the Archdiocese of Chicago listed 68 abusers and the Diocese of Joliet listed 35 abusers. Within months of the investigation's opening, and at the Attorney General's urging, the four remaining dioceses all posted a list of substantiated child sex abusers who ministered within their diocese on their respective websites. The Archdiocese of Chicago and the Diocese of Joliet also added more names to their lists. As a result, by December 2018, an additional ***81*** clerics substantiated as child sex abusers were listed on the Illinois Dioceses' websites:

Archdiocese of Chicago – *10 additional abusers*

Diocese of Joliet – *1 additional abuser*

Diocese of Belleville – *17 abusers*

Diocese of Peoria – *19 abusers*

Diocese of Rockford – *15 abusers*

Diocese of Springfield – *19 abusers*

These additions increased the then total number of publicly named substantiated child sex abusers by the Illinois Dioceses to ***184.***

The Attorney General's investigation resulted in the Illinois Dioceses publicly listing an additional *231* substantiated Catholic cleric and religious brother child sex abusers across all dioceses.

From January 2019, and through the rest of the investigation, the Attorney General pressed the Illinois Dioceses to add the names of more clerics and non-ordained religious brothers to their public lists of substantiated child sex abusers. This effort included information gathering and analyzing diocesan files, with investigators then advocating to diocesan representatives and attorneys that sufficient information existed to substantiate a child sex abuse claim, file-by-file, one cleric at a time. In other instances, investigators brought information to the dioceses' attention relating to clerics who had been substantiated as child sex abusers by other Catholic entities; information the dioceses did not previously know. This too resulted in the public naming of additional substantiated child sex abusers. The Attorney General also successfully urged dioceses to change their policies relating to transparency and the disclosure of substantiated child sex abusers, leading to the disclosure of multiple clerics at a time.

Through this laborious process, over the course of many months, the Illinois Dioceses eventually disclosed ***150*** more clerics and religious brothers as substantiated child sex abusers on their respective websites:

Archdiocese of Chicago – *72 additional abusers*

Diocese of Joliet – *16 additional abusers*

Diocese of Belleville – *25 additional abusers*

Diocese of Peoria – *24 additional abusers*

Diocese of Rockford – *9 additional abusers*

Diocese of Springfield – *4 additional abusers*

The Attorney General is publicly disclosing in this report 160 more clerics and religious brothers across five of the six Illinois Dioceses who both ministered in Illinois and have been substantiated by Catholic sources as child sex abusers, but whom have *not* been disclosed as such by the Illinois Dioceses.

As a result of these disclosures, by the time the Attorney General concluded the investigation, the Illinois Dioceses had publicly disclosed ***334*** clerics and religious brothers as substantiated child sex abusers across all dioceses. Because some of these clerics and religious brothers ministered in more than one diocese, the total number of discrete child sex abusers now disclosed by the Illinois Dioceses is ***320***. In total, the respective Illinois Dioceses disclosed:

Archdiocese of Chicago – *150 abusers*

Diocese of Joliet – *52 abusers*

Diocese of Belleville – *42 abusers*

Diocese of Peoria – *43 abusers*

Diocese of Rockford – *24 abusers*

Diocese of Springfield – *23 abusers*

All told, the Attorney General's investigation resulted in the Illinois Dioceses publicly listing an additional ***231*** substantiated Catholic cleric and religious brother child sex abusers across all dioceses.

> The investigation also revealed claims by least ***1,997*** survivors who were sexually abused by the ***451*** Catholic clerics and religious brothers who are now publicly disclosed in Illinois as substantiated child sex abusers.

In addition to the ***334*** clerics and religious brothers disclosed across the Illinois Dioceses, the Attorney General is publicly disclosing in this report ***160*** more clerics and religious brothers across five of the six Illinois Dioceses who both ministered in Illinois and have been substantiated by Catholic sources as child sex abusers, but whom have ***not*** been disclosed as such by the Illinois Dioceses. Because some of these clerics and religious brothers ministered in more than one diocese, the total number of additional discrete child sex abusers is ***149***. These additional disclosures bring the total number of publicly disclosed substantiated child sex abusers across the Illinois Dioceses to ***494***:

Archdiocese of Chicago – *275*

Diocese of Joliet – *69*

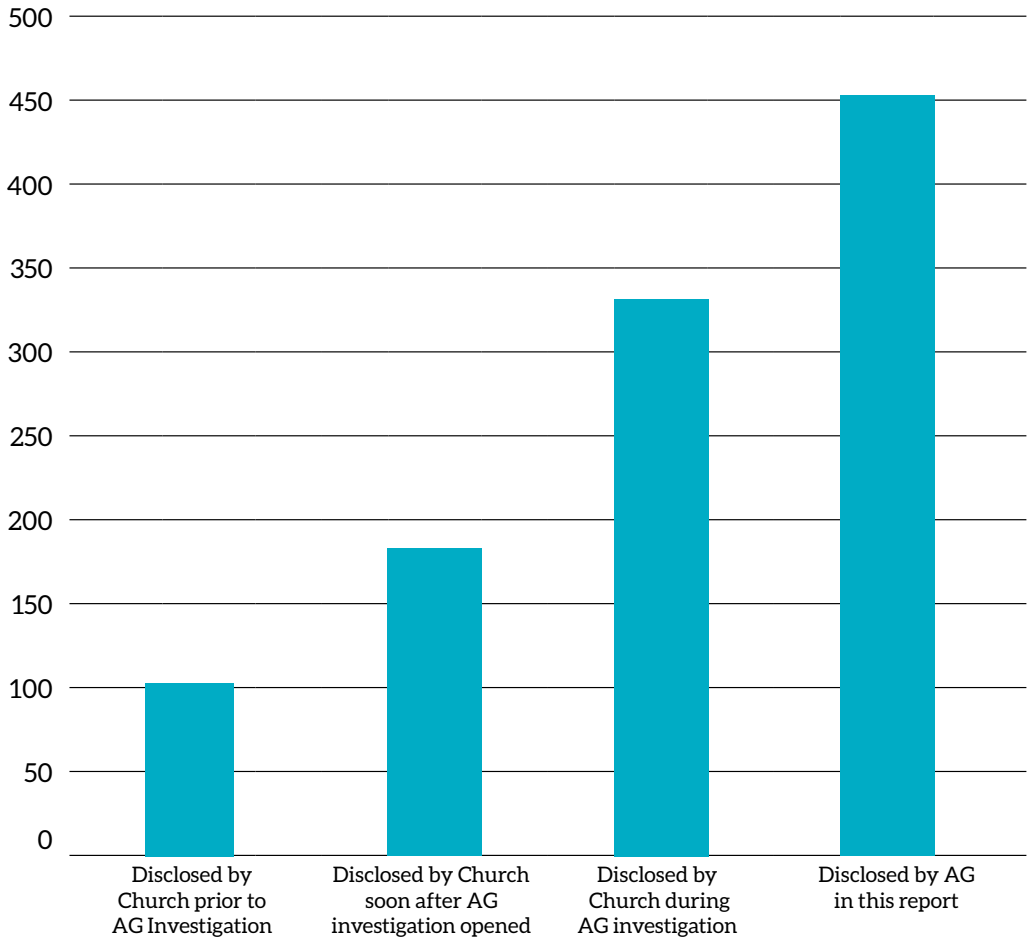
Diocese of Belleville – *43*

Diocese of Peoria – *51*

Diocese of Rockford – *24*

Diocese of Springfield – *32*

Because some of these clerics and religious brothers ministered in more than one Illinois diocese, the total number of discrete child sex abusers is ***451.***



The investigation also revealed claims by at least ***1,997*** survivors who were sexually abused by the ***451*** Catholic clerics and religious brothers who are now publicly disclosed in Illinois as substantiated child sex abusers, numbers far greater than those reported by the Pennsylvania grand jury.

Summary of Investigation Numbers

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites when AG ***initiated*** investigation:

103

Additional substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites ***within months of*** AG investigation:

81

Additional substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites ***during the course of*** AG investigation:

150

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites ***at conclusion of*** AG investigation:

334

Substantiated Catholic cleric child sex abusers disclosed on Illinois Dioceses websites ***as a result of*** AG investigation:

231

Substantiated Illinois Catholic cleric/religious brother child sex abusers disclosed ***across Illinois Dioceses*** in AG investigation report:

494

Reported survivors of substantiated Illinois Catholic cleric/religious brother child sex abusers disclosed ***across Illinois Dioceses*** in AG investigation report:

at least 1,997

AG team survivor contacts through in person interviews, video link interviews, telephone interviews, hotline messages, emails, and letters:

more than 600

Substantiated Illinois Catholic cleric/religious brother child sex abusers ***not disclosed*** on Illinois Dioceses websites at ***conclusion of*** AG investigation:

160

Overview of the Attorney General's Report

The Attorney General's "Report on Catholic Clergy Child Sex Abuse in Illinois" is comprised of five principal sections. The first section analyzes the long term harms experienced by survivors of child sex abuse, discussing what researchers have recently come to understand, but what survivors have long known: the consequences of child sex abuse do not end when the abuse ends. The long term mental health, physical health, and economic effects of child sex abuse are all explored. Some survivors spoke to Attorney General investigators of failed careers, broken marriages, and strained relationships. Many shared that they suffered from drug and alcohol addiction, had attempted suicides, and served time in prison. Others said the abuse they suffered as children prevented them from "living up to their full potential." Many detailed how they followed the movements of their abuser, as the cleric was transferred from parish to parish; some kept track of their abuser through the cleric's retirement and death. Others expressed a sense of relief in knowing that what happened to them was going to be told: "I want to thank you and the staff of the Office of the Illinois Attorney General for their

First Frost - Northern Illinois

> The United States Conference of Catholic Bishops has pledged that "the first obligation of the Church with regard to [survivors of child sex abuse by clerics] is for healing and reconciliation."

efforts in this extensive investigation and their persistence in finding the truth. The truth and the reality of the trauma that I, as well as the other victims and our families, have suffered with for so many decades is finally going to be shown for all to see."

The second principal section of the report discusses each of the six Illinois Dioceses separately, opening with general background information, followed by a discussion of how the diocese's leadership historically handled child sex abuse allegations, detailing how inaction by Catholic archbishops and bishops confronted with child sex abuse by clerics often led to scores of sexually abused children. This section reveals how known child sex abusers were transferred by archbishops and bishops between parishes, how archbishops and bishops accepted the transfer of known abusers from other dioceses, and how such information was kept from the Catholic community and the public. In an effort to ensure survivor voices are included in the report, the separate diocese sections then set forth detailed narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Illinois Dioceses. These accounts are based upon interviews with survivors, documents provided by survivors, documents found in the dioceses' files,

and documents the dioceses have released to the public. Many of those narratives are told from a survivor's point of view, written in consultation with a survivor and based upon their experience. Where that is the case, the narrative is published with the survivor's express permission; unless otherwise noted, pseudonyms are used to protect survivor identities.

The separate diocese sections conclude by disclosing specific information relating to each substantiated child sex abuser who ministered within the given diocese. The United States Conference of Catholic Bishops has pledged that "the first obligation of the Church with regard to [survivors of child sex abuse by clerics] is for healing and reconciliation." In keeping with that mandate, leaders of the Catholic Church in Illinois acknowledge that publicly disclosing abusers is an important source of healing. Cardinal Cupich said disclosure "is considered best practice by the Archdiocese [and] means a great deal to victims." Bishop Braxton noted "many individuals who have been affected by childhood sexual abuse, have indicated that [disclosure is] helpful to their healing and recovery." Similarly, Zach Hiner, the executive director of the Survivors Network of those Abused by Priests (SNAP), confirmed "we're always supportive of dioceses releasing these names. It will often let survivors who might be suffering in silence know that they are not alone."

Consistent with these understood benefits of disclosure and transparency, information in the report relating to each substantiated cleric and religious brother includes:

Name/Ordination Year
The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as "unknown" or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order
The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments
The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors
The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse
The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by a diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report
The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church Public Lists
The date the identified diocese or religious order placed a cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status
Significant actions relating to the cleric or religious brother and his current status.

"The truth and the reality of the trauma that I, as well as the other victims and our families, have suffered with for so many decades is finally going to be shown for all to see."

The third principal section of the report concerns the Illinois Dioceses' policies and practices relating to allegations of child sex abuse against Catholic clerics. In 2002, the United States Conference of Catholic Bishops ("USCCB") met in Dallas, Texas, and established the *Charter for the Protection of Children and Young People* ("Dallas Charter"). Revised in 2005, 2011, and 2018, the Dallas Charter, along with the accompanying *Essential Norms* approved by the Vatican, set forth policies for each United States diocese to adopt as part of an effort to address allegations of child sex abuse by Catholic clerics.

The USCCB intended the Dallas Charter to be a "comprehensive set of procedures," but its language only broadly outlines what each diocese shall do when responding to allegations of child sex abuse, without specific guidance as to how the dioceses should implement those procedures.

Survivor well-being is at the heart of the Dallas Charter. The Preamble recognizes "[t]he sexual abuse of children and young people by some deacons, priests, and bishops, and the ways in which these crimes and sins were addressed, have caused enormous pain, anger, and confusion for victims, their families and the entire

Church." The Dallas Charter requires dioceses to approach survivors with a "sincere commitment to their spiritual and emotional well-being," stressing, "[t]he first obligation of the Church with regard to the victims is for healing and reconciliation."

The USCCB intended the Dallas Charter to be a "comprehensive set of procedures," but its language only broadly outlines what each diocese shall do when responding to allegations of child sex abuse, without specific guidance as to how the dioceses should implement those procedures. Among its broad mandates, the Dallas Charter requires dioceses to:

> ***Adopt procedures to promptly respond to an allegation "where there is reason to believe that sexual abuse of a minor has occurred." Designate a person or persons to "coordinate assistance" to an individual who reports that a member of the clergy sexually abused them as a child.***
>
> ***Establish a review board as a "confidential consultative body" to advise the bishop in assessing allegations of child sex abuse and determining a cleric's suitability for ministry.***
>
> ***Report each allegation of child sex abuse to public authorities and cooperate in investigations.***
>
> ***Remove a cleric from ministry when child sex abuse, "whenever it occurred," is "admitted or established after an appropriate process in accord with canon law."***
>
> ***Communicate with the public about child sex abuse by the clergy in an "open and transparent" manner.***

Because detailed guidance on how to implement the Dallas Charter's broad principles is lacking, each individual diocese in the United States has wide latitude in setting its own procedures

to respond to child sex abuse allegations against clerics. As a result, each of the six Illinois Dioceses adopted different sets of policies and procedures, often written in such a detailed and complex manner that they are confusing to navigate. In an effort to bring some understanding, the policy section of the report includes an overview of common facets among the Illinois Dioceses' polices, but cautions that individual policies should be consulted when an allegation is raised in a specific diocese. The policy section closes with a discussion of certain concerns the Attorney General raised with the dioceses about their policies, revealing how the dioceses often modified their policies to address those concerns.

The analysis shows, for a person who had contact with a priest or religious brother, the statistical likelihood that the encounter would have been with a substantiated child sex abuser.

The fourth principal section of the report is a data analysis undertaken by the Attorney General's office with a recognized data expert. The overall data concerning the extent of child sex abuse by clerics and religious brothers in the Illinois dioceses is presented in the report's dioceses section. In the data analysis section, an examination of that data reveals the number of substantiated child sex abusers ministering in, or otherwise associated with, each of the Illinois Dioceses in any given year, from 1950 through 2019. The analysis shows, for a person who had contact with a priest or religious brother, the statistical likelihood that the encounter would have been with a substantiated child sex abuser. It also takes into account how long abusers were priests or brothers, compared to the total number of priests and brothers in the diocese in the given period, revealing

Dixon Waterfowl Refuge - Hennepin, Illinois

the level of exposure to these abusers. The data analysis section closes with a discussion of purportedly similar studies previously undertaken by the Catholic Church, revealing problems with both the studies and the data they relied upon.

The fifth, and final, principal section of the report contains the Attorney General's recommendations to the Illinois Dioceses regarding their going-forward handling of child sex abuse allegations against Catholic clerics and religious bothers. The recommendations are organized into five categories—(1) Survivor Care and Communications, (2) Investigations and Determinations, (3) Disclosure and Transparency, (4) Mediation and Compensation, and (5) Religious Orders.

Soon after the Illinois Attorney General announced an investigation into child sex abuse by Illinois Catholic clerics, Cardinal Cupich told the *Washington Post* that if state investigations reveal that "we need to do something different, we will. We shouldn't be afraid of admitting mistakes and fixing things." Bishop Thomas Paprocki, of the Diocese of Springfield, confirmed that the church is "willing to consider any additional

actions that would be helpful in making our safe environment program more effective" and that he would "welcome further discussions and suggestions from the Illinois Attorney General's office regarding any concrete steps to strengthen [safe environment] measures." It is the Attorney General's hope that Cardinal Cupich, Bishop Paprocki, and the other leaders of the Illinois Dioceses consider the offered recommendations with open minds.

A man who suffered child sex abuse at the hands of a Catholic cleric told Attorney General investigators that "many victims will become survivors when this report is published."

Finally, a note about terminology. A common question for those undertaking an investigation such as this is how to refer to those who have suffered child sex abuse—"victim" or "survivor." The term victim is typically used for someone who recently experienced a sexual assault, and is commonly used within the criminal justice system. The term survivor, on the other hand, is often used to connote a sense of empowerment for someone who has at least started down the path of healing. But neither term is appropriate for all; some victims simply do not yet see themselves as survivors, no matter how much time has passed since the abuse. A man who suffered child sex abuse at the hands of a Catholic cleric told Attorney General investigators that "many victims will become survivors when this report is published." The Attorney General's report is released with the fervent hope that the sentiment comes to pass, which is why the term "survivor" is used throughout.

Grain and Corn Silos - Central Illinois

The Long Term Harms Experienced by Survivors of Child Sex Abuse

"Daniel," a survivor of abuse by Father Jerome Ratermann, has found himself on the brink of suicide. "Luke," a survivor of abuse by Father Arthur Niemeyer, has struggled with alcohol, anxiety, and feelings of unworthiness. In conversations with survivors of child sex abuse by members of the Catholic clergy, Attorney General investigators heard experiences like these over and over again. Survivors spoke of years, and often decades, struggling with challenges including insomnia, anxiety, trust issues, nightmares, suicidal ideation, guilt, addiction, alcoholism, depression, post-traumatic stress disorder ("PTSD"), issues creating and maintaining relationships, and sexual side effects. Their experiences shed light on the road survivors are forced to walk as a result of child sex abuse.

In recent years, work by researchers, scientists, and advocates has demonstrated what survivors have long-known: the consequences of child sex abuse do not end when the abuse ends.[1] For the survivors, the end of the abuse is often only the beginning of a much longer journey—a search for healing and peace that many struggle to find. Here, we explore the lasting consequences of surviving child sex abuse, and the mental health challenges, substance use disorders, suicide and suicidal ideation, physical health problems, and professional and economic difficulties that many survivors must navigate for years. It is a story too often missed in the coverage of child sex abuse.

Mental Health

Nearly every survivor interviewed by Attorney General investigators reported struggling with some form of mental health challenge in the years after the abuse. Survivors reported a wide variety of such challenges, including insomnia, anxiety, trust issues, nightmares, depression, and PTSD. And for many survivors, the struggle for mental health continued for decades. "Jeffrey," a survivor of abuse by Father Frank D. Westhoff, fell into a deep depression because he felt he could not tell anyone about what had been done to him. Jeffrey's experiences of depression continued well into adulthood, and he has spent more than 30 years working to address his mental health.

The experience of Jeffrey, and many more survivors like him, is consistent with the research on the long-term consequences of child sex abuse on mental health. As long ago as 1986, a literature review conducted by Angela Browne and David Finkelhor of the

1 The studies referenced here each may have limitations, driven by factors such as difficulty in collecting data on commonly stigmatized experiences such as child sex abuse, and the statistical challenges in tracking and untangling consequences of any event to groups over long periods of time. Together, however, the studies confirm the experiences shared by survivors with Attorney General investigators, stressing the need to further explore the still inadequately understood long-term consequences of child sex abuse.

University of New Hampshire found that survivors of sexual abuse experienced a higher rate of anxiety attacks, nightmares, insomnia, feelings of isolation and stigmatization, negative self-concept and self-esteem, negative long-term sexual side-effects, and difficulty developing trusting relationships.[2] In 1999, a team of scholars led by Dr. Alfred Lange of the University of Amsterdam reached similar conclusions. In reviewing the existing literature, they wrote that "there is abundant evidence that female victims of [child sex] abuse are highly at risk of developing physiological and psychological problems [including] . . . sexual disorders, depression, anxiety disorders, . . . eating disorders, feelings of isolation and stigmatization, deficiencies in self-esteem, anger towards parents . . . sleeping disorders, excessive distrust, borderline personality disorder, dissociative disorders, and psychotic symptoms."[3]

Nearly every survivor interviewed by Attorney General investigators reported struggling with some form of mental health challenge in the years after the abuse.

More recently, scholars have made significant advances in refining the understanding of the long-term impacts of child sex abuse. For example, in 2019, a team of scholars led by Helen P. Hailes conducted a meta-analysis of 559 studies covering more

2 Browne, A., & Finkelhor, D. (1986). Impact of child sexual abuse: A review of the research. *Psychological Bulletin, 99*(1), 66–77.

3 Lange, A., de Beurs, E., Dolan, C., Lachnit, T., Sjollema, S., & Hanewald, G. (1999). Long-term effects of childhood sexual abuse: objective and subjective characteristics of the abuse and psychopathology in later life. *The Journal of nervous and mental disease*, 187(3), 150–158.

than 4 million participants to examine the association between child sex abuse and long-term consequences to survivors after they turned 18 years old. The meta-analysis showed that 26 different psychosocial, psychiatric, and physical health outcomes have been "significantly associated with [child sex] abuse." The strongest associations were between child sex abuse and conversion disorder (a condition that causes physical and sensory problems, such as numbness or blindness), borderline personality disorder, anxiety, and depression. The Hailes team identified a need for further research, however, in order to expand the understanding of the connections between child sex abuse and several other possible long-term outcomes, including bipolar disorder, obsessive compulsive disorder, and homelessness.[4]

Addiction and Alcoholism

Many child sex abuse survivors also report patterns of alcoholism and addiction that extend years into adulthood. "Richard," a survivor of Father Thomas Francis Kelly, says that his experience of abuse caused him to become an alcoholic right out of high school. "Adam," a survivor of abuse by Father John C. Anderson, told Attorney General investigators that he started drinking a lot in the years following the abuse. And "Matthew," a survivor of abuse by Father Ralph S. Strand, experienced drug addiction during early adulthood.

While the connection between alcohol use, substance use, and child sex abuse is not well understood, there is a growing awareness that a connection exists. In their 2019 meta-analysis, the Hailes team noted that substance misuse was one of the three outcomes for which the highest quality evidence existed

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4 Hailes, H. P., Yu, R., Danese, A., & Fazel, S. (2019). Long-term outcomes of childhood sexual abuse: an umbrella review. *The lancet. Psychiatry*, *6*(10), 830–839.

as a connection with child sex abuse.[5] Work by Dr. Cathy Spatz Widom and Dr. Susanne Hiller-Sturmhofel also supports the proposition that "childhood abuse and neglect may increase the risk of alcohol problems" later in life.[6] Given the gaps that exist in the literature, these researchers emphasize the importance of conducting additional research to clarify this relationship and further refine the understanding of factors that mediate any connection between child sex abuse and later patterns of substance and/or alcohol misuse.

Suicide and Suicidal Ideation

Multiple survivors interviewed by Attorney General investigators reported suicidal ideation and/or suicide attempts. "Rob," a survivor of Father Walter M. Weerts, has been in therapy for a decade, grappling with "suicide type feelings." Bob, a survivor of abuse by Father Thomas Considine, first attempted suicide while still in high school, and again in the 1980s. While Bob survived those two attempts, his brother, also a survivor of child sex abuse by a cleric, died by suicide in 1978.

The connections between child sex abuse and suicidality are now well established. As far back as 1986, a wide range of studies already demonstrated a connection between a history of child sex abuse and both self-harm and suicidal ideation.[7] More recently, a team led by Dr. Megan Spokas of the University of Pennsylvania Department of Psychiatry wrote in 2009 that "[c]hildhood sexual abuse (CSA) correlates with suicide ideation

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5 Hailes, H. P., Yu, R., Danese, A., & Fazel, S. (2019). Long-term outcomes of childhood sexual abuse: an umbrella review. *The lancet. Psychiatry*, *6*(10), 830–839.

6 Widom, C. S., & Hiller-Sturmhöfel, S. (2001). Alcohol abuse as a risk factor for and consequence of child abuse. *Alcohol research & health : the journal of the National Institute on Alcohol Abuse and Alcoholism*, 25(1), 52–57.

7 Browne, A., & Finkelhor, D. (1986). Impact of child sexual abuse: A review of the research. *Psychological Bulletin*, *99*(1), 66–77.

and a history of making a suicide attempt." Their research also showed that the experiences of male-identifying and female-identifying survivors of child sex abuse differed. "Although women were more likely to endorse a history of CSA, men reporting CSA experienced more hopelessness and suicide ideation, and were more likely to have attempted suicide multiple times and be diagnosed with PTSD and [Borderline Personality Disorder], in comparison to men without a CSA history." Across all categories, however, the data collected by the Spokas team suggested that "hopelessness was a significant mediator" between child sex abuse and suicide ideation.[8]

Physical Health

While much of the attention on the long term impacts of child sex abuse focuses on mental health, behavior, and substance use, a growing body of research now suggests that survivors may face long-term physical repercussions as well. In 2010, a team led by Leah Irish published a meta-analytic review of 31 studies in the Journal of Pediatric Psychology, observing that survivors of child sex abuse reported measurably more adverse issues relating to general health, gastrointestinal health, gynecologic or reproductive health, pain, cardiopulmonary symptoms, and obesity than the general population.[9] In 2016, a research team led by Dr. Tracie O. Afifi of the University of Manitoba published similar results, using data from a Canadian community health survey to estimate that the experience of child sex abuse is linked with increased rates of arthritis, back

8 Spokas, M., Wenzel, A., Stirman, S. W., Brown, G. K., & Beck, A. T. (2009). Suicide risk factors and mediators between childhood sexual abuse and suicide ideation among male and female suicide attempters. *Journal of traumatic stress*, *22*(5), 467–470.

9 Irish, L., Kobayashi, I., & Delahanty, D. L. (2010). Long-term physical health consequences of childhood sexual abuse: a meta-analytic review. *Journal of pediatric psychology*, *35*(5), 450–461.

problems, migraine headaches, cancer, bowel disease, chronic fatigue syndrome, chronic bronchitis/emphysema, chronic obstructive pulmonary disease, and diabetes.[10] Results like these should alert scholars and policymakers alike that the long-term repercussions of child sex abuse extend beyond mental issues, and affect health and well-being more broadly than has traditionally been recognized.

While much of the attention on the long term impacts of child sex abuse focuses on mental health, behavior, and substance use, a growing body of research now suggests that survivors may face long-term physical repercussions as well.

Economic and Professional Consequences

Survivors interviewed by Attorney General investigators also reported that their history of abuse had interfered with their professional and financial achievement for decades after the abuse ended. "David," a survivor of abuse by Father Peter D. Kohler, reports that he has "left, quit, or was fired from every job he's ever had." Research shows that David is not alone.

In 2010, Columbia University economist Dr. Janet Currie and Dr. Cathy Spatz Widom, now a member of the Graduate Center

10 Afifi, T. O., MacMillan, H. L., Boyle, M., Cheung, K., Taillieu, T., Turner, S., & Sareen, J. (2016). Child abuse and physical health in adulthood. *Health reports*, 27(3), 10–18.

Faculty at the City University of New York, examined the long-term economic impacts on the survivors of child abuse and neglect. "These new findings," they concluded, "demonstrate that abused and neglected children experience large and enduring economic consequences." Using a prospective cohort design study methodology, Dr. Currie and Dr. Spatz Widom were able to measure "a ripple effect from earlier consequences of child maltreatment to long-term consequences for adult functioning, including economic productivity." Their findings showed that "individuals with histories of abuse and neglect were about 14 percentage points less likely to be employed and significantly less likely to own a bank account, stock, a vehicle, or a home, compared to matched controls . . . Where participants reported earnings, individuals with documented histories of abuse and/or neglect reported almost $8,000 less per year on average than controls."[11]

Survivors interviewed by Attorney General investigators also reported that their history of abuse had interfered with their professional and financial achievement for decades after the abuse ended.

In 2018, a team led by Johns Hopkins University mental health scholar Dr. Elizabeth J. Letourneau published similar results. Examining the costs associated with sex abuse of female children from a societal perspective, Dr. Letourneau and her team estimated that the cost for female survivors included discounted

11 Currie, J., & Widom, C. S. (2010). Long-term consequences of child abuse and neglect on adult economic well-being. *Child maltreatment*, 15(2), 111–120.

present values of $14,357 in childhood health care costs, $9,882 in adulthood medical costs, $223,581 in productivity losses, $8,333 in child welfare costs, $2,434 in violence/crime costs (including costs associated with assault, robbery, burglary, and theft), $3,760 in special education costs, and $20,387 in suicide death costs.[12] These studies demonstrate that the scars left by child sex abuse are not just physical and psychological. Those scars extend further, affecting the careers, finances, and professional achievement of survivors long after the abuse has ended.

Conclusion

Survivors who shared their experiences with Attorney General investigators told of battles for healing that lasted years, and sometimes decades. And while every survivor's journey is unique, the data and science suggest that as a group, survivors of child sex abuse experience increased rates of mental health challenges, addiction, alcoholism, suicide and suicidal ideation, and physical health problems. Moreover, the long term economic, financial, and professional toll of child sex abuse is significant. Yet far too often survivors are left to cover their own treatment and recovery costs, even as the trauma of their abuse stands in the way of professional achievement.

The experience of survivors, coupled with the science and research, are a call to action. A call that triggers a moral obligation to support the survivors of child sex abuse suffered at the hands of Catholic clergy. The Catholic dioceses and archdiocese in Illinois can, and should, recommit to providing those survivors the ongoing support they need and deserve.

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12 Letourneau, E. J., Brown, D. S., Fang, X., Hassan, A., & Mercy, J. A. (2018). The economic burden of child sexual abuse in the United States. *Child abuse & neglect*, *79*, 413–422.

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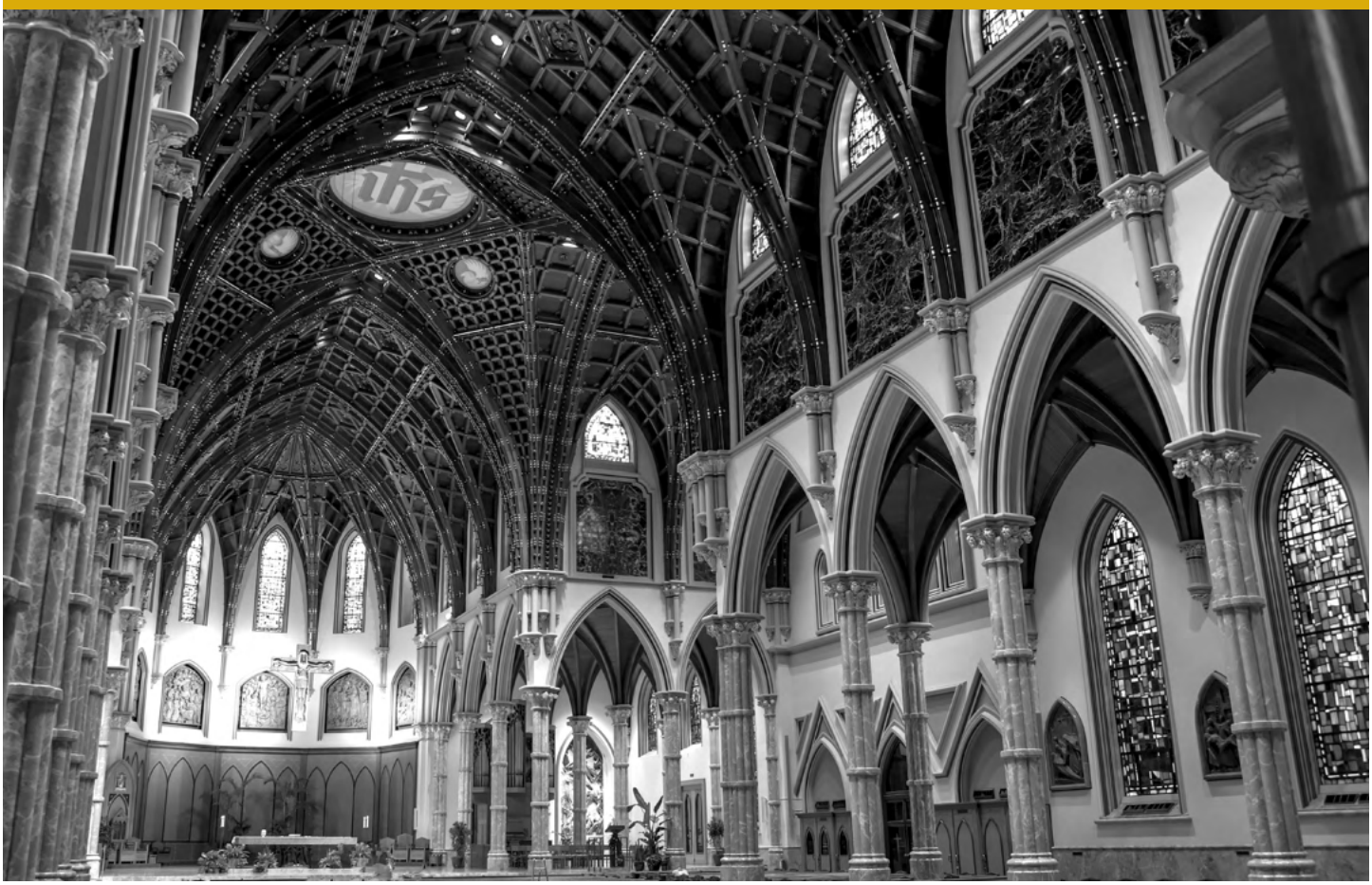
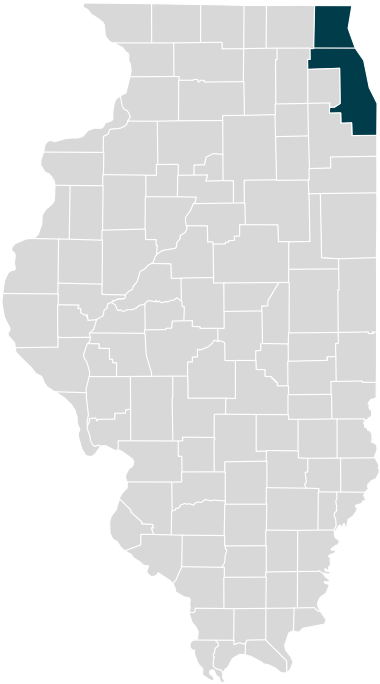
ARCHDIOCESE OF CHICAGO



Archdiocese of Chicago



archchicago.org

Established 1843

2 counties

221 parishes

2,093,000 Catholics

275 abusive clerics and religious brothers

History of the Archdiocese

What is now the Archdiocese of Chicago was created in 1843. At the time, it comprised the entire state of Illinois. Over the next century, most of the state would be removed from its jurisdiction until, in 1948, it comprised only Cook and Lake counties—a territory it has retained through the present date. While its geographic size has shrunk over the decades, its prominence and prestige have grown with the expansion of the city it calls home. In 1880, the Diocese of Chicago was designated an archdiocese, and since 1916, every archbishop of Chicago has attained the rank of cardinal. Today, the Archdiocese of Chicago, led by Cardinal Blase Cupich, is home to 700 diocesan priests, 449 religious order priests, 151 religious order brothers, 1,105 nuns, 656 deacons, and 42 certified pastoral associates. In 2021, the archdiocese reported providing religious leadership to approximately 2.2 million Catholics, nearly two-thirds of the Catholic population of Illinois.

Historic Leadership of the Church in Chicago

a. **Bishops of Chicago**
   i. William Quarter (1844-1848)
   ii. James O. Van de Velde (1848-1853)
   iii. Anthony O'Regan (1854-1858)
   iv. James Duggan (1859-1869)
   v. Thomas Foley (1869-1879)

b. **Archbishops of Chicago**
   i. Cardinal Patrick Augustine Feehan (1880-1902)
   ii. Archbishop James E. Quigley (1903-1915)
   iii. Cardinal George Mundelein (1915-1939)
   iv. Cardinal Samuel Stritch (1939-1958)
   v. Cardinal Albert Gregory Meyer (1958-1965)
   vi. Cardinal John Cody (1965-1982)
   vii. Cardinal Joseph Bernardin (1982-1996)
   viii. Cardinal Francis George (1997-2014)
   ix. Cardinal Blase Cupich (2014-Present)

The Archdiocese's History of Handling Claims of Child Sex Abuse by Clerics

On February 2, 2006, the Archdiocese of Chicago's independent professional fitness review board gathered for a regular meeting. Cardinal Joseph Bernardin's creation of the board in the early 1990s had reflected a significant step forward in addressing child sex abuse by clerics. Among the first of its kind, the board was largely comprised of laypeople. Its task was to evaluate allegations of child sex abuse by diocesan clerics, determine whether such claims were substantiated, and make recommendations to the cardinal on next steps. But on this particular day in 2006, there would be no evaluation of child sex abuse claims. Instead, the board received a history lesson.

Bishop Thomas Paprocki gave the presentation. Paprocki was then an auxiliary bishop of the archdiocese who had formerly served as both its chancellor (from 1992 to 2000) and the cardinal's delegate to the review board (from 1992 to 2003). In a few years' time, he would be promoted again—this time to become the bishop of the Diocese of Springfield. Given his extensive involvement with the review board since its inception, Paprocki was quite familiar with the archdiocese's handling of abuse claims.

According to notes from the meeting, Paprocki explained the archdiocese's historical approaches to handling child sex abuse allegations. Paprocki distinguished between four time periods, each with a distinct model for handling abuse claims:

Pre-1960	Confessional model
1960s-1992	Therapeutic model (return to ministry/reassignment)
1992-2002	Therapeutic model (restricted ministry/monitoring)
2002-present	Legal/canonical model

Wacker Drive - Chicago, Illinois

The notes of the review board's meeting that day do not contain the substance of Paprocki's presentation. However, the models he introduced offer a useful lens for exploring the archdiocese's history in handling child sex abuse claims. They also demonstrate that the archdiocese was relatively early, when compared to the rest of the nation, in recognizing and addressing the church's child sex abuse crisis. Even so, its leaders made glaring missteps along the way, and serial predators were at times given ample opportunity to abuse well beyond the time they should have been removed from ministry.

Pre-1960: The Confessional Model

Confession, also known as reconciliation, is the Catholic sacrament by which a person both acknowledges, and asks forgiveness for, their sins. It is a private sacrament. A person who wishes to confess meets alone with a priest, sometimes with a screen separating them to protect the confessor's identity. The person confesses their sins to the priest, expresses sincere sorrow for them, and asks forgiveness; the priest listens, offers a penance to perform (such as prayer or good works), and can absolve the person of his or her sins.

A critical element of the sacrament is the "seal of confession," a term used to describe secrecy. Specifically, a priest hearing confession must maintain absolute secrecy about everything he is told. Under the teachings of the Catholic faith, a priest cannot break the sacramental seal for any reason, even to save his own life, to protect his good name, to refute a false accusation, to save the life of another, to aid the course of justice (like reporting a crime), or to avert a public calamity. A priest who violates the seal of confession can be penalized by excommunication from the church. This provides critical context for Paprocki's discussion of the "confessional model," which the archdiocese used to address claims of child sex abuse by clerics that the church received prior to the 1960s. Under the inviolable seal of the sacrament, a cleric who had sexually abused a child might have confessed his crimes to another priest, who could both forgive the abuser of his sin and decline to discuss his crimes with anyone, under penalty of excommunication. But, as Paprocki outlined, the confessional model was giving way to a different way of responding to child sex abuse allegations.

1960s-1992: Therapeutic Model – Return to Ministry/Reassignment

Throughout the 1960s, 1970s, and 1980s, the archdiocese began to receive notice of more allegations of child sex abuse by its clerics. While the exact reason is unknown, the handling of these claims shifted to what Bishop Paprocki termed a "therapeutic model," with an end goal of returning the accused cleric to ministry. Essentially, when the archdiocese received an allegation against a cleric, it required him to submit to a professional psychiatric evaluation and, if warranted, treatment. Once the cleric was deemed rehabilitated (with the need for ongoing treatment a possibility), the cleric was placed back into ministry, nearly always at a parish different from the one where the alleged abuse occurred.

In 1983, in the middle of the therapeutic model period, Cardinal Bernardin established the vicar for priests' office to serve as a pastor for diocesan priests. Child sex abuse allegations against priests were also shuttled to this office, although the vicar lacked any training for handling such claims. The vicar therefore sought the input of experts in psychology and law, and eventually the archdiocese established an advisory committee to assist the vicar. The vicar would investigate allegations as they came in, and help accused clerics get professional diagnoses and treatment if an allegation was proven. A priest could be returned to ministry, usually in a new parish, based in part on therapists' reports of progress. But often, key officials in the new parish were not told about the priest's history of child sex abuse.

Although the archdiocese was relying on the advice of psychiatrists and other mental health professionals in determining whether accused clerics were fit to return to ministry, the practice of returning these individuals to a parish was still problematic. One major problem of the "therapeutic model" was recidivism, or the possibility that the cleric would abuse again.

The following chart shows that numerous clerics against whom the archdiocese first received an abuse allegation between 1960 and June 1992 were also the subjects of additional claims of abuse after the first notice. Almost two decades after this time period, Cardinal Francis George, in a 2008 deposition in a civil lawsuit relating to child sex abuse by clerics, acknowledged the risk of reoffending, calling the recidivism rate "unacceptable."

Archdiocesan Substantiated Clerics, First Notice and Possible Recidivism 1960 - June 1992

Cleric	Date of First Notice	Possible Recidivism[1]
Baranowski, Alexander Sylvester	August 1963	Yes
Braun, David Francis	November 1963	Yes
Owens, Joseph	February 1968	Unknown
Skriba, Raymond Francis	January 1970	Yes
Cloutier, William J.	June 1979	Yes
Friese, Robert	August 1980	Yes
McCaffrey, Vincent	November 1980	Yes
Mayer, Robert E.	April 1982	Yes
Bogdan, Leonard Adolph	April 1983	Yes
Job, Thomas	November 1983	Yes

1 "Yes" indicates that the Archdiocese identified claims of alleged abuse that post-date the first notice date. "No" indicates that the Archdiocese identified no claims of alleged abuse that post-date the first notice date. "Unknown" indicates that the dates of claims of alleged abuse provided by the Archdiocese are not specific enough to determine whether the alleged abuse occurred before or after the first notice date.

Cleric	Date of First Notice	Possible Recidivism
Przybylo, Czeslaw (extern)	June 1984	Yes
Buck, Daniel Peter	July 1984	No
Snieg, Marion Joseph	December 1984	Unknown
Romano, Russell Lawrence	April 1985	Yes
Becker, Robert Charles	February 1986	Yes
Hogan, Michael J.	February 1986	No
Holihan, Daniel Mark	July 1986	Yes
Fitzharris, Joseph L.	November 1986	Unknown
Ruge, Kenneth Charles	November 1986	Yes
McDonald, Robert Joseph	December 1986	No
Hagan, James Craig	May 1988	Yes
Kissane, Joseph Patrick	June 1989	No
Ray, James M.	April 1990	Yes
Curran, John William	June 1990	Yes
Maday, Norbert J.	July 1990	No
Craig, Robert	September 1990	Yes
Stewart, Victor E.	October 1990	Yes
Burke, Edmund F.	October 1991	No
Flosi, James Vincent	October 1991	No
Dilla, Francis Emil	November 1991	No
Huske, Leonard	November 1991	No
Musloff, Donald John	March 1992	No

In the case of Father Raymond Francis Skriba, after allegations that he had abused multiple teenage girls surfaced in January 1970, a church official simply recommended that Skriba be moved from his parish. This occurred despite Skriba's admitting to the abuse. Skriba went on to allegedly abuse or act inappropriately toward at least three more children. He remained in ministry until January 2003.

Father Vincent McCaffrey was also allowed to remain in ministry despite the archdiocese's knowledge of potential wrongdoing. In 1989, responding to an anonymous report that McCaffrey was abusing boys, the vicar for priests acknowledged to Cardinal Bernardin that McCaffrey was a "pedophile." However, the vicar recommended that McCaffrey be moved to another parish, lamenting, the "sad thing is that this threat will hang over Vince until the day he dies." McCaffrey would not resign until 1993.

Other examples abound. In the early 1970s, the principal of the parish school at Saint John Vianney "begged" archdiocesan officials to protect children from abuser Father Thomas Job. No one listened. The archdiocese quietly transferred Job to another parish in 1975 after he was arrested for allegedly abusing a boy. In 1986, despite evidence that Father Daniel Holihan was abusing multiple children, the vicar for priests simply advised him to stop taking children to his cottage. Holihan continued to abuse children.

But the handling of allegations against one particular abuser would ultimately bring about a significant change in the archdiocese's procedures. In 1981, a school official at Saint Edna, where Father Robert Mayer was an associate pastor, received word that Mayer removed his clothes while socializing with children and provided them with drugs and alcohol. Despite a letter from Saint Edna staff to Cardinal Cody in 1982 outlining further inappropriate behavior by Mayer, including sexual

Wabash under the L - Chicago, Illinois

advances towards a teenager, providing alcohol to children, and more indecent exposure, Mayer was not immediately transferred. A September 1982 memo to Mayer's file noted that if Mayer was in fact transferred, "it must be construed that he personally requested the transfer."

In 1983, the archdiocese transferred Mayer to another parish, Saint Stephen, and also settled a lawsuit involving allegations of sex abuse of at least one child by Mayer in 1984. Mayer remained in ministry, and was investigated by police in 1987 for alleged oral sexual contact with a child. Cardinal Bernardin simply signed an agreement with Mayer mandating Mayer avoid unsupervised contact with anyone under 21, transferred Mayer

again, this time to Saint Dionysius in 1990, and made him pastor of Saint Odilo that same year. A draft of a memo containing a message that Cardinal Bernardin was to deliver to Mayer in 1991 noted that Mayer had "repeatedly been the subject of sexual impropriety, and yet [had] refused to modify [his] behavior." Mayer was indicted by a grand jury in 1991 for aggravated criminal sexual abuse of a child and eventually served prison time.

What followed was Cardinal Bernardin's creation of the 1992 commission, which would be tasked with examining how the archdiocese handled child sex abuse claims. The commission reflected:

> ***In the past, many people considered the sexual abuse of minors primarily as a problem of immorality. If the abuser repented and made a firm commitment to amend his life, it was assumed that he would be able to control his sexual appetite in the future. After doing such, a priest who had sexually abused children was assigned to a different parish, or sent to another diocese, and the bishop or religious superior hoped that the priest had learned his lesson.***

Along these lines, Bishop Paprocki noted in a June 2019 speech at the University of Oxford that prior to 1992, clerics with substantiated allegations of abuse would "simply be reassigned with the naïve expectation that they would somehow refrain from relapsing into abusive behavior." The 1992 commission further explained that "[t]here was inadequate awareness of the severity of the impact of the abuse on victims and the inability of available therapy to cure the abusers."

Recommendations from that commission would serve as the foundation for how the archdiocese would handle abuse allegations to the present day.

1992-2002: Therapeutic Model – Restricted Ministry/Monitoring

On October 25, 1991, Cardinal Bernardin sent a letter to local Catholics acknowledging the archdiocese had made mistakes in its efforts to prevent child sex abuse, and committing not to repeat those mistakes. To that end, the cardinal wrote, he had appointed a review commission to examine, and provide recommendations as to, church policy in a number of areas: clergy assignments that might put people at risk; existing archdiocese policies and procedures relative to sexual misconduct by clergy or church personnel, with special attention on child sex abuse; the circumstances under which an accused cleric could engage in parish ministry; and recommendations on incorporating laypeople into the archdiocese's review process.

The commission delivered its report and recommendations in June 1992. Among the most important recommendations was the creation of a permanent independent review board to aid in the evaluation of alleged child sex abuse by clerics. The commission recommended that the board be comprised of nine people: three lay professionals (a psychiatrist, a psychologist or social worker with relevant experience, and an attorney); three priests (including one in parish ministry); and three representatives of the church-at-large (including a parent, a victim of child sex abuse or a parent of a victim, and a church council member). The lay review board members would not be employees of the diocese. The review board would receive and review evidence, deliberate, and make recommendations to the cardinal on how to proceed in child sex abuse cases. The cardinal would then make the final decision. The cardinal or the cardinal's delegate could attend review board meetings, but could not vote or act as the chair of the group. The commission also recommended the hiring of a lay professional case manager, to whom the vicar for priests would transfer the files relating to alleged child sex abuse.

The commission also proposed procedures for the handling, investigation, and evaluation of abuse claims. It put much of the investigatory work in the hands of the case manager, and broke the investigative process into two stages. The first stage focused on determining whether the accused cleric should be in a ministerial position with access to children. The commission did not recommend automatic removal of a cleric from ministry upon receipt of an allegation. In the first stage, the case manager would collect records, conduct interviews, and prepare a report for the review board. The review board would then meet to

Streeterville, Loop and beyond - Chicago, Illinois

determine, based on the case manager's initial investigation, whether there was probable cause for believing the allegation. If the board determined no probable cause, it could close the case or impose restrictions if appropriate. If the board determined there was probable cause, it could recommend placing the cleric on administrative leave with pay pending a second stage investigation (unless the cleric admitted guilt, which would negate the need for additional investigation).

During the second stage of the investigation, the accused cleric would be sent for a complete psychiatric and psychological assessment. The case manager could then interview other witnesses and prepare a full written report for the review board's consideration. The review board would then meet again to review the case manager's full report. The accused, survivor, survivor's parents, or other relevant witnesses could appear at the meeting or offer written statements. The board would then vote on whether a preponderance of the evidence supported the allegation (meaning, whether it was more likely than not that the abuse occurred based on the evidence). The board would make recommendations to the cardinal on how to proceed, including possibly restricting the cleric's access to children, removing the cleric from parochial ministry, laying out conditions for possible return to ministry, and potentially permanently removing the cleric from the priesthood through laicization. The case manager would then notify the survivor of the final decision.

As the cardinal requested, the commission also made several recommendations on clerics' potential return to ministry after a substantiated allegation of child sex abuse. The commission made clear that any cleric who engages in child sex abuse should not return to any kind of ministry with access to children, and that no exceptions to this rule would be allowed. Before a priest could return to any other kind of ministry, the commission recommended that the priest undergo at least two years of intensive therapy, followed by a four-year supervised aftercare program. Components of the program included a supervisor or monitor for the cleric and ongoing group and individual therapy. Only after a cleric completed such a program, years after an initial diagnosis, would a cleric be eligible for an assignment that did not include access to children. The commission was critical of the archdiocese's previous approach of sending clerics, such as Mayer, back into ministry without notifying the parishioners of the cleric's history: "[A]rchdiocesan officials have precluded the right of parents to protect their children by sending these priests back into parishes without notifying the parishioners."

Cardinal Bernardin implemented the commission's recommendations. In doing so, he took the step of creating the independent review board envisioned by the commission. Among the first of its kind, the review board in large part took evaluation of child sex abuse claims out of the archdiocese's hands, and put it in the hands of a board largely made up of laypeople. The cardinal implemented the commission's recommendation to have a case manager handle allegations as they came in. The archdiocese also created the Office of Victim Assistance Ministry to provide outreach and support to survivors. Both of those offices still exist today, with the case manager's office known as the Office of Child Abuse Investigation and Review, and the assistance office known as the Office for Assistance Ministry.

Despite the cardinal's attempt for change, problems persisted. For example, a survivor came forward in October 1992 and accused Father Walter Huppenbauer of abusing her approximately 30 years earlier. At the time, Huppenbauer was the pastor of Saint Thomas of Villanova in Palatine. Because the survivor remained anonymous, the archdiocese decided not to submit the

Among the first of its kind, the review board in large part took evaluation of child sex abuse claims out of the archdiocese's hands, and put it in the hands of a board largely made up of laypeople.

Abraham Lincoln statue, Grant Park - Chicago, Illinois

allegation to the newly established review board, and allowed the vicar for priests to handle the matter. In December 1993, over a year after the allegation was received, Cardinal Bernardin asked Huppenbauer to voluntarily resign, which Huppenbauer eventually did. The parishioners of Saint Thomas of Villanova were shocked when they eventually learned in May 2002 of the allegations against Huppenbauer, nearly ten years after they were initially made. The archdiocese had said nothing to them about an accused child sex abuser working in their parish, regardless of the commission's admonishment against such a practice. The archdiocese has since received additional abuse allegations against Huppenbauer.

In at least one instance, when presented with evidence of a cleric sexually abusing children, the review board inexplicably allowed the cleric to remain in ministry with access to children, despite the commission's message that therapy could not cure these abusers. In 1993, two survivors accused Father William Lupo of abusing them in the mid-1980s. At that time, the archdiocese was aware of additional allegations against Lupo. Despite reviewing Lupo's case and determining that there was reasonable cause to suspect that Lupo had abused, the review board did not recommend Lupo be removed from ministry. Instead, it simply recommended a live-in monitor and restrictions. Lupo still met with teenage girls alone in the rectory.

In June 1994, another survivor came forward, and the review board again found the allegations credible. Yet the review board still recommended allowing Lupo to remain in ministry, and in 1995 discontinued all restrictions at Lupo's request. The arrival of 1998 brought about the same story: a survivor came forward accusing Lupo, and the review board allowed him to remain in ministry with restrictions. In October 2001, yet another survivor came forward with allegations against Lupo, but the review board determined it did not have jurisdiction over the allegations since the survivor was not a minor at the time of the abuse. Lupo remained in ministry until 2002. The archdiocese now publicly acknowledges Lupo as having been credibly accused of sexually abusing children.

In its report, the commission noted no action was necessary when a child sex abuse allegation was made against a deceased priest because he was no longer a risk to children.

In addition, the archdiocese at times refused to submit allegations levied against deceased clerics to the review board. Such was the case in 1994, when the archdiocese was contacted with allegations of sexual misconduct against Father Dominic Diederich, who had died in 1977. This was the result of a misguided recommendation by the 1992 commission. In its report, the commission noted no action was necessary when a child sex abuse allegation was made against a deceased priest because he was no longer a risk to children. Although the commission admirably prioritized ensuring children's safety, its approach failed to recognize the need for survivor healing. This could have been accomplished by reviewing allegations made against

deceased clerics. It was not until October 2022, under pressure from the Attorney General, that the archdiocese changed its policy; it now reviews new allegations against deceased clerics as it does any other child sex abuse allegation against clerics.

Moreover, despite the commission's recommendation that priests credibly accused of sexually abusing children never be placed back into ministry with access to children, the archdiocese sometimes did exactly that. In 1994, two survivors accused Father John Calicott of sexually abusing them when they were children in the 1970s. The board found the allegations credible. Yet approximately 18 months after the allegations surfaced, the archdiocese returned Calicott to ministry as pastor of Holy Angels with certain conditions imposed. Among those conditions was that Calicott was never to be alone with a child without the presence of a "responsible adult." Calicott remained in ministry with access to children until 2002, when he was removed. After Calicott's removal, the archdiocese received additional allegations of abuse by Calicott.

Ultimately, the cardinal's commission made significant recommendations for revamping the archdiocese's handling of child sex abuse claims. To his credit, Cardinal Bernardin followed the advice of the commission in implementing those recommendations, and as a result, the archdiocese found itself a leader in a new era of handling abuse claims. Yet as the above examples show, the archdiocese did not always faithfully execute its own policies and recommendations.

2002 – Present: Legal/Canonical Model – No Ministry

In 2002, the United States Conference of Catholic Bishops issued the Dallas Charter in response to a publicly acknowledged crisis relating to child sex abuse by members of the Catholic clergy. The charter set out mandatory policies relating to child sex abuse, to be implemented nationwide. In many ways, it confirmed

the wisdom of the Archdiocese of Chicago's policies in place since 1992. Each diocese was required to have victim outreach programs, something the archdiocese already had in place. Most importantly, though, the Dallas Charter required each diocese to create a review board, mostly comprising laypeople not employed by the diocese, whose role was to assist the bishop or archbishop in assessing allegations of child sex abuse and determining fitness for ministry. The archdiocese had established such a board nearly a decade earlier. The charter did, however, include one significant departure from the archdiocese's existing practice. It implemented a "one strike and you're out" policy; clerics credibly accused of sexually abusing children were to be permanently removed from ministry upon a single substantiated act of child sex abuse.

While five survivors provided the basis for the criminal charges against McCormack and his subsequent prison time, archdiocese documents show that McCormack sexually abused vastly more children. Those documents reveal the archdiocese received 104 claims of McCormack sexually abusing children occurring after the archdiocese first received notice in 1999 of his inappropriate conduct with children.

On the heels of its validation for establishing policies central to the Dallas Charter, the archdiocese was forced to confront one of the most notorious child sex abusers in the history of the Catholic church in Illinois—Father Daniel McCormack. Although officials were aware of potential abuse by McCormack as early as his seminary days in the 1980s, he was nonetheless ordained

a diocesan priest in Chicago and placed in ministry. In 1999, in response to an allegation that McCormack had sexually abused a boy, a school official advised the nun who reported the allegation that "[i]f the parents aren't pushing it, let it go." McCormack remained in ministry.

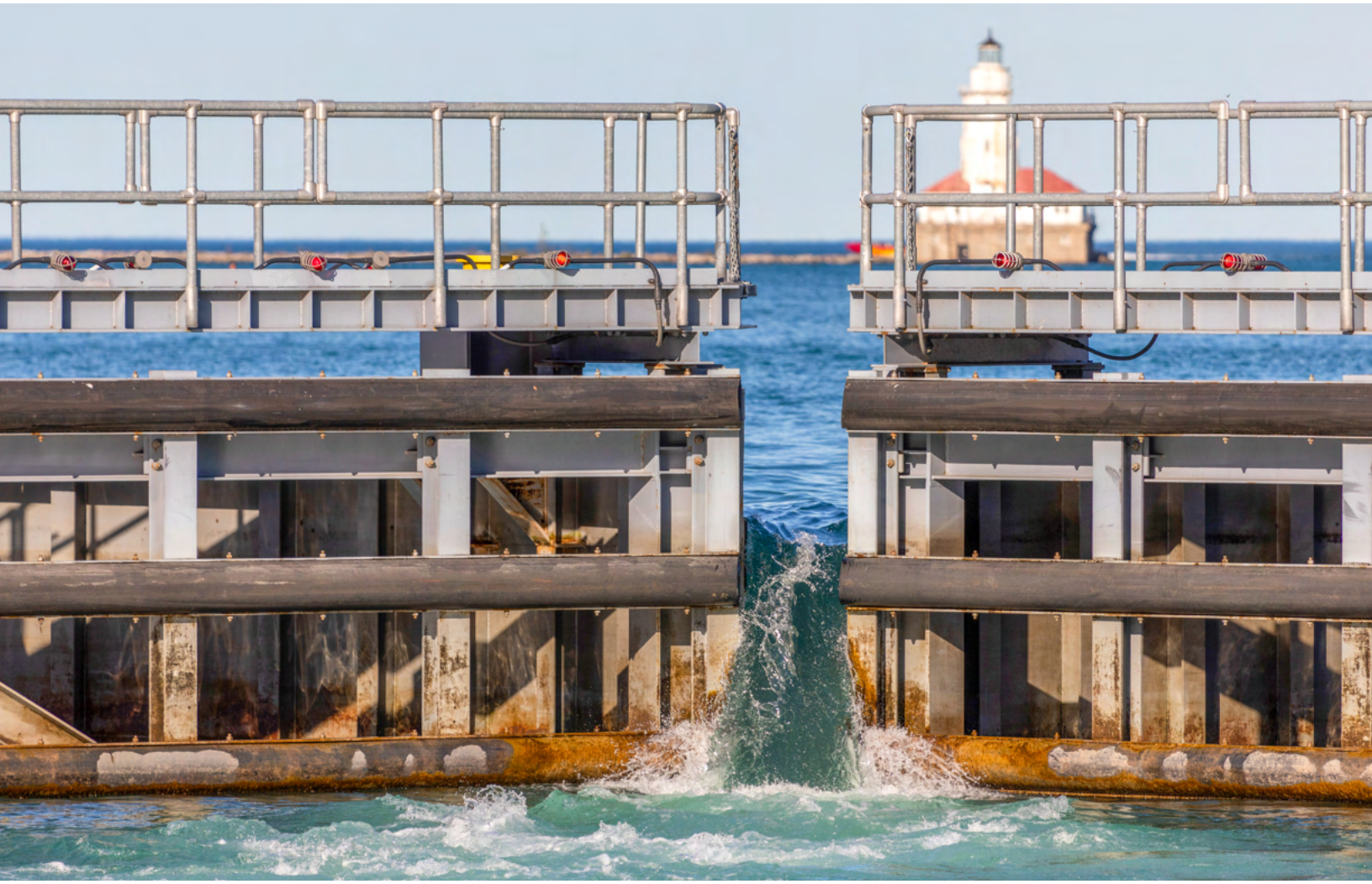
After implementation of the Dallas Charter in 2002, allegations against McCormack continued to mount. In 2003, the grandmother of an alleged abuse survivor contacted the archdiocese to complain about McCormack. The archdiocese did not investigate the complaint. In August 2005, McCormack was arrested for sexually abusing a child, released without charges, and left in ministry by the archdiocese. Rather than removing McCormack, the archdiocese attempted to implement restrictions, such as requiring another priest to monitor him and forbidding him from being alone with children. But the archdiocese did not explain to the monitor the purpose of his assignment, and McCormack ignored the restrictions. Months later, in October 2005, the review board recommended McCormack be removed from ministry. Cardinal George took no action.

Finally, McCormack was arrested in January 2006 and charged with sexually abusing five boys between 8 and 12 years old. McCormack pleaded guilty to all of the charges and was sentenced to five years in prison. While five survivors provided the basis for the criminal charges against McCormack and his subsequent prison time, archdiocese documents show that McCormack sexually abused vastly more children. Those documents reveal the archdiocese received 104 claims of McCormack sexually abusing children occurring after the archdiocese first received notice in 1999 of his inappropriate conduct with children. The review board rebuked Cardinal George for his inaction, despite its October 2005 recommendation, writing members were "extremely dismayed" that the cardinal "chose not to act" on the board's recommendation. For his part, Cardinal George later testified that

"I am very dismayed myself. This is terrible that more precipitous action was not taken so I share that concern." Cardinal George also admitted to knowing of children that McCormack abused after the cardinal chose to leave McCormack in ministry.

In response to the gross mishandling of the claims against McCormack, in 2006 the archdiocese hired an outside organization to conduct an audit of archdiocesan policies and procedures. The auditors, Defenbaugh & Associates, found a "total breakdown in communication amongst the archdiocesan staff assigned to react to allegations of sexual abuse of minors." The auditors also found that while the archdiocese had policies

Opening the Chicago River locks - Chicago, Illinois



and procedures in place to respond to child sex abuse allegations, it did not comply with those policies, and did not follow the "basic spirit of their own established guidelines." The audit further noted that archdiocesan staff "did not know or have forgotten what actions to take" when receiving a child sex abuse allegation.

With respect to McCormack, the auditors identified failures in monitoring McCormack after his August 2005 arrest, which allowed him further access to children. The audit also identified the failure to investigate the 2003 allegation, admonishing the archdiocese for the excuse that the complainant wished to remain anonymous. And the auditors criticized the archdiocese for failing to ensure Cardinal George had all the information necessary to make a decision to remove McCormack from ministry. As one example, archdiocesan officials delayed reporting McCormack's August 2005 arrest to Cardinal George for nearly three days.

In addition to the Defenbaugh & Associates audit, in 2006 the archdiocese enlisted a specialist in sex offender supervision and management, Terry Childers, to evaluate its monitoring of clerics removed from ministry because of allegations of child sexual abuse. Childers wrote:

> ***An effective monitoring system geared toward reducing the further sexual victimization perpetrated by accused priest abusers does not exist. Instead, there exists an "honor system" wherein the accused priest abusers are presumed to be truthful, live in relative anonymity in unrestricted environments, enjoy unlimited and unrestricted movement, and suffer little if any consequences for failing to comply with Archdiocesan monitoring protocols. The monitoring that is currently being done is based exclusively on the self-reported activities of the accused priest abusers. There are few attempts to corroborate or verify any information provided by the abusers.***

Childers highlighted a number of areas in which monitoring of accused clerics fell short, including the lack of information provided to monitors, inconsistent completion of daily activity logs, issues in implementing travel policies, shortcomings of the residential areas in which accused clerics lived, and inconsistent participation in therapy. Childers wrote:

> ***In this current "honor" system, the accused priest abusers are essentially self-monitored. They may choose whether or not to be in treatment, choose the type of treatment, choose the treatment provider, choose when, where, and with whom they travel, choose where they work and choose what to report on their daily logs. They may be required to reside at particular sites, but even there they have unrestricted movement with no curfew restrictions. This current "honor" system of monitoring allows the accused priest abusers to remain relatively anonymous. Sex offenders strive for and thrive on anonymity. It is anonymity that allows them to offend against many victims, and offend over very long periods of time.***

Childers warned that without effective monitoring, an accused cleric could abuse again.

In the wake of the experts' reports, the archdiocese announced that in order to ensure the protection of children it was voluntarily releasing the names of all living priests against whom substantiated claims of child sex abuse had been made since 1950. This step, while significant, offered no solace to survivors abused by clerics who were deceased. Before the Attorney General began investigating, the archdiocese did not send allegations made against deceased clerics to its review board. Those policies have been reformed as a result of the Attorney General's investigation, with the archdiocese now investigating new claims against deceased clerics in the same manner as other claims. Similarly, prior to the Attorney General's investigation, the archdiocese published the names of credibly accused religious order clerics

The Attorney General noted when the changed policy was announced in October 2022 that "I am proud that our investigation has resulted in the Archdiocese ending decades of policies that allowed substantiated child sex abusers to remain in the shadows – and is instead taking significant steps toward accountability – to survivors, families and parishioners."

who ministered within the archdiocese in only the extraordinary circumstance where the archdiocese, rather than the order, investigated and determined the claim. That policy too has changed as a result of the Attorney General's investigation, with the archdiocese now including on its list of substantiated clerics those who "served in an Archdiocesan ministry and have been identified by their respective orders as having substantiated or credible allegations of child sexual abuse made against them, as determined by the religious order." The Attorney General noted when the changed policy was announced in October 2022 that "I am proud that our investigation has resulted in the Archdiocese ending decades of policies that allowed substantiated child sex abusers to remain in the shadows – and is instead taking significant steps toward accountability – to survivors, families and parishioners."

Conclusion

The Archdiocese of Chicago has done much to improve its handling of child sex abuse claims against Catholic clerics over the past 30 years. The archdiocese revamped its policies and consistently looked forward (and inward) to improve both those policies and the implementation of them. This report, and the recommendations for further reforms contained in it, challenge the Archdiocese of Chicago to do so again—to look forward (and inward), and work to protect children from future abuse and to bring compassion and healing to those suffering from past abuse.

Beach Park, Zion - Lake County, Illinois

Narratives Regarding Chicago Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics while ministering in the Archdiocese of Chicago. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

ROBERT BOLEY

"Shanice" is good at math. She had to be. If she made a mistake, her teacher, Father Robert Boley, would tell her she couldn't go out to recess—she had to stay in the classroom with him instead. And that's when Boley would sit her on his lap and rape her. He did it dozens of times over the course of the school year.

The abuse happened in the late 1980s when Shanice was a fifth grader at Saint Cyril in Chicago's Woodlawn neighborhood. Boley was a member of the Carmelite religious order; he was also Shanice's math and homeroom teacher. Shanice remembers thinking Boley "seemed really nice" when she first met him. He had just turned up in Chicago the prior year after spending more than a decade ministering in the Archdiocese of Los Angeles. Before that, he had served an itinerant ministry—on the move every few years from Ontario to Massachusetts to Wisconsin and even, at one point in the early 1970s, finding himself in Joliet.

At first, Boley simply called on Shanice to come up and see him during the middle of class. He sat at a large desk at the front of

the room; from their seats, the other students couldn't see what was happening behind it. Boley told Shanice he wanted to help with her math problems. As she stood there next to him, behind his desk, he would rub her bottom over the skirt she wore to school every day—the uniform required for all young girls who attended Saint Cyril.

Boley touched Shanice like this more than once, at different times, always in the same way. Then, one day, Boley told Shanice she needed to stay back with him while her classmates went to recess. She had gotten a math problem wrong, he explained, and he wanted to give her some extra instruction.

Once they were alone in the classroom, Boley made Shanice sit on his lap. She remembers Boley rubbing her thighs. Looking back on it today, she recognizes he was grinding his body against her panties. But at the time, she didn't understand what was happening; she was too young to have thought much about sex, let alone understand it.

Shanice recalls clearly the socks she was wearing that day. They had ruffles. And she remembers looking down at those socks to see Boley had slid down her panties; they were now draped around her ankles, around those ruffles. Boley was raping her—first with his finger, and then with his penis. "I don't think that I even realized what was being taken from me," Shanice says.

Boley raped Shanice many more times. Around twice a week he would tell her she had made another mistake in class and would have to stay behind. "If I made it to recess, I was happy," Shanice recalls. And on those days when she found herself instead trapped in Boley's classroom, the priest told the young child that God wanted him to rape her. "He told me I was bad," Shanice says. "He told me that Jesus made me bad, that he was there to help me." Boley promised Shanice she would be a "better girl"—a "better person"—once he was done with her.

At the tender age of 10 years old, Shanice found herself believing Boley's lies. "I think that what people don't understand," she explains, "is when you are a child, you don't separate a priest from God. He was God. To me, he was God's worker." She began acting out—and discovered if she talked too much, if she was disruptive enough, then Boley would kick her out of class. That usually meant the principal would end up whacking her with a large wooden paddle known as the "board of education." But at least on those days, she didn't have to spend recess with Boley.

And Shanice is probably not the only child Boley abused at Saint Cyril. She remembers Boley "had somebody in for recess every single day."

At the time, Shanice kept quiet about what Boley was doing to her. She doesn't remember the exact words he used, "but whatever it was it made me fearful to tell anybody." There was one time, though, when another priest burst into the classroom during recess and caught Boley with Shanice. "I was on [Boley's] lap and [the other priest] didn't think anything of it," Shanice recalls. He asked Boley a question, Boley responded, and the other priest walked out and closed the door behind him. He didn't lift a finger to help Shanice. So the abuse continued.

And Shanice is probably not the only child Boley abused at Saint Cyril. She remembers Boley "had somebody in for recess every single day." If it wasn't her turn, it was someone else's. One time, Boley told another girl "she had to stay for recess and she peed on herself in her desk right then and there." "As a kid, I didn't even think anything of it," Shanice says. "But now I realize why." The poor child was so terrified of Boley she lost control of her bladder.

Boley continued abusing Shanice until he left the state at the end of the school year—bound for Kentucky, Ontario, and New Jersey, before winding up back in Illinois in 2002 at Our Lady of Mount Carmel in Darien. That's where Boley was assigned when a California woman accused him of abusing her when she was a young girl in the 1980s. The Carmelites implemented a "safety plan" and removed Boley from public ministry in 2006. The Archdiocese of Los Angeles, where the abuse occurred, ultimately found the woman's allegations to be credible.

As for Shanice, even as she grew into a woman and became a mother, she still struggled to talk about Boley's abuse. She felt too embarrassed and ashamed. She struggled to wear dresses—or even to let her daughters sit on men's laps. "I just knew sitting on somebody's lap—a man's lap, you know, was—made you vulnerable," she explains.

Shanice was finally able to tell her mother about the abuse in 2019. And with her mother's encouragement, she eventually shared her experience with the Archdiocese of Chicago, which agreed in 2022 to settle her claims for a substantial payment. The money helps, Shanice says, but it isn't the only thing she wants from the church. "I want [the church] to stop [Boley], him and everybody that looks like him that's out here doing this. When the first person says that this happened, stop them. Restrict them. Get them help." And, she adds, "Those who knew should be found and held accountable."

"This is hurtful stuff," Shanice explains. "You don't want to tell—it hurt to tell my mother. It hurt to tell my friend, you know. It hurts to even release it right now. It is just painful to even deal with it. And to even think about everything that's gone out of my life. It made me—it is all Father Bob's fault."

DANIEL PETER BUCK

Sending a love letter is an age-old method of showing affection. But when the author is a Catholic priest and the recipient is a teenage girl, the tradition takes a sickening turn. Father Daniel Buck, a priest of the Archdiocese of Chicago, was assigned to Saint Francis Borgia in Chicago's Dunning neighborhood beginning in the late 1970s. It was there that he developed an inappropriate relationship with a 15 year old girl in the early 1980s.

One day in June 1984, Buck put pen to paper and authored a graphic and disturbing "love" letter to the young girl. He opened by reflecting on the "wonderful day" they had spent together:

> ***I loved being close to you, holding your hand, feeling your gentle, loving touch, hearing your happy laughter, seeing your smile. I loved your outfit, the way it covered (and uncovered) various delightful parts of you. I tried to be careful, but I couldn't resist touching your legs and your neck; and I loved holding you close on the subway (rush hour isn't all bad). Your cute little belly button was like a magnet to me. I hope you didn't mind me taking a peek at it every chance I got, and searching for it with my naughty fingers in the subway. I'm sorry if I embarrassed you at all, but I'm only human and I can't resist you.***

Buck also described the initial "panic" he'd felt upon receiving a phone call earlier that evening from the teenager's mother. He said he "feared the worst"—that perhaps the mother had "checked [the girl] for fingerprints" or found "a particularly juicy letter" Buck had written her. But Buck came away from the call "happy" because he felt sure he was "winning back [the mother's] trust." Buck told the young girl he "desperately want[ed] to show everyone concerned that our relationship is good for both of us" and assured her "[n]othing we do together will ever intentionally hurt us or anyone else." "I promise that I will resist the urge to rip off your clothes," he said, "when other people are around, that is.

> Yet the archdiocese still gave Buck another placement, despite his admission that he engaged in sexual misconduct with a child.

I hope you'll be careful with your hands, too. Perhaps prayer will help you overcome your overwhelming biological urges. But don't pray too much!" Buck concluded with a number of requests: "Stay as sweet as you are; don't change a thing for me (except, of course your underwear every now and then; I'll gladly help.)" He added, "Needless to say, I'd appreciate it if you kept this letter in a secure place, away from curious eyes!"

The girl's mother found the letter in July 1984 and alerted archdiocesan officials. The notes of the official who responded to the complaint called the girl a "basket case" but noted her parents were threatening legal action. Rather than remove Buck from ministry, the official concluded it was a "necessity" to transfer him to a new parish. Neither Buck's letter to the archdiocese requesting transfer, nor the archdiocese's memo about the "emergency transfer," contained any mention of his inappropriate behavior with a teenage girl.

But even a transfer could not keep Buck away from the young girl he described as his "forever friend." He returned to Saint Francis Borgia in October 1984 to attend a Halloween dance for parish teens followed by a "lock-in" sleepover at the church. He

was seen there watching a movie "with his arm draped across [the teenage girl's] shoulder."

Buck remained in ministry into the 1990s. In 1995, when he was about to be transferred to Saint Priscilla, a parish near Saint Francis Borgia, the girl's family complained. Instead of removing Buck from ministry, the archdiocese's vicar for priests wrote: "If [Buck] is willing to withdraw his name from Saint Priscilla's, then we can move on rather quietly." The archdiocese also acknowledged that Buck's case should have been—but due to an oversight was not—reviewed by the Cardinal's commission, a body that investigated child sex abuse by clergy in 1991 and 1992. Yet the archdiocese still gave Buck another placement, despite his admission that he engaged in sexual misconduct with a child.

The archdiocese allowed Buck to remain in ministry for over 15 years despite written proof of his misconduct.

Only in the wake of the Dallas Charter in 2002 did the archdiocese finally remove Buck from ministry and submit his actions to a review board. In 2002 and 2003, three additional allegations were made against Buck. Of the four total allegations, three were found to be substantiated by the archdiocese. One of them stemmed from Buck's 1984 letter; the others were made by the mother of two girls who alleged he fondled their chests and genitals in the mid-1970s when they were between 8 and 13 years old.

The archdiocese allowed Buck to remain in ministry for over 15 years despite written proof of his misconduct. And even though archdiocesan officials had been presented with this written evidence, a copy of the letter was not placed in Buck's file at the

time the allegation was made in 1984. Perhaps this recordkeeping gaffe explains why Buck's case was somehow overlooked and not presented to the Cardinal's commission. The archdiocese did place some restrictions on Buck's ministry in the mid-1990s, including a prohibition on being alone with children. But it took the 2002 Dallas Charter for the archdiocese to permanently remove from ministry a predator who wrote out his illicit thoughts and actions in vivid detail.

DOMINIC ALOYSIUS DIEDERICH

"Why do the interests of dead priests take precedence over live victims?" This was the question posed in 2006 by a woman who had contacted the Archdiocese of Chicago about abuse perpetrated by deceased Father Dominic Diederich. The archdiocese had already found evidence corroborating the allegations against him. But because Diederich had died in 1977, under the archdiocese's longstanding policy, his name was not included on a list of priests credibly accused of abuse. Beginning in the 1960s, Diederich was pastor at Saint Maurice in the McKinley Park neighborhood of Chicago, where he allegedly abused at least five children. His abuse followed a consistent pattern of singling out young girls from economically disadvantaged families.

"Why do the interests of dead priests take precedence over live victims?"

In 2006, multiple survivors came forward with their experiences of Diederich's abuse. One explained her motivation: "When I read the story in the press and I saw that this had happened to someone else, I wanted to say to her—it happened to me too, you are not the only one."

In fact, the Archdiocese of Chicago had long known Diederich was an abuser. In 1994, 12 years before these survivors came forward, a different survivor contacted the archdiocese about Diederich's abuse. The allegations involved the same types of sexual misconduct toward young girls at the Saint Maurice school that the other survivors would later describe. But although the archdiocese concluded there was reasonable cause to suspect that Diederich had engaged in sexual misconduct, it refused to formally review the allegations because Diederich was deceased. In a 1994 letter, the administrator of the archdiocese's review board explained it "could not proceed formally through the procedures in a matter involving a deceased priest." Yet that same year, Cardinal Joseph Bernardin approved a financial settlement of the claims against Diederich.

The archdiocese's policy against formally reviewing allegations against deceased priests kept Diederich off the list of credibly accused priests. As recently as 2015, an archdiocesan attorney wrote to a survivor's attorney that "[s]ince Monsignor Diederich is deceased, this case will not be going to the Review Board."

Finally, in November 2018, after the Attorney General began an inquiry into the church's handling of abuse allegations, Diederich was added to the archdiocese's public list of clergy with substantiated allegations of child sex abuse. This addition came almost 25 years after the archdiocese first internally acknowledged that Diederich was an abuser—and more than 12 years after multiple women came forward to help assure other survivors that they were not alone.

JAMES CRAIG HAGAN

To most, Father James Hagan "was the cool addition to the church," the "pastor that changed the tide . . . he was beloved by everyone." But a darker truth lurked behind this sunny façade. For nearly two decades, Hagan used his position as a beloved

priest in the community to repeatedly sexually abuse more than a dozen young children and teenagers.

There is evidence that Hagan's abusive behavior may have begun as early as 1972, during his time at seminary. Later investigation found reasonable cause to suspect Hagan had fondled the buttocks and genitals of an 11 year old child on at least one occasion during that year. Hagan appears to have struck a second time about five years later. In 1977, three years after his ordination in 1974, Hagan found a new, 12 year old victim, who allegedly was subjected to "fondling and masturbation" on "numerous" occasions over the next six years.

By the mid-1980s, Hagan's actions were becoming ever more frequent, more blatant, and more brutal. The Archdiocese of Chicago's records show he likely began to sexually abuse three more children in 1981 and an additional three children in 1982. By 1985, Hagan may have been actively and simultaneously abusing and raping as many as eight different children, including through forced fondling, masturbation, and oral sex.

Hagan's actions nearly came to light in 1988, when allegations of child sex abuse were brought to the attention of the archdiocese and law enforcement by parents concerned over the way in which Hagan was teaching a sex education class. But Hagan's brush with the law did not prevent his predatory behavior; rather, it continued without pause. In 1988, he arrived at a new parish, Saint Denis in the Ashburn neighborhood of Chicago. Hagan would work there as a pastor through 1996.

Benn Jordan, who asked that his real name be used, is a survivor of Hagan's abuse in this period. He was an elementary school student and altar server at Saint Denis in the late 1980s. He was glad to have Hagan as a member of the community and looked up to him. "He was almost the type of figure where you are happy he knows you by name," Benn recalled years later.

The first time Hagan targeted Benn was in a bus, on the way back from a field trip. "Hagan sat next to me, put his hands between my legs," remembers Benn. After that, the abuse escalated. Hagan exposed himself to Benn in the bathroom and then forced Benn to masturbate him, letting him leave only when Benn said his family was waiting to pick him up. In a third attack, Hagan fondled Benn and forced him to perform oral sex. The abuse continued for several months. "I stopped caring in a weird way," Benn recalls. "I had what I now understand is depersonalization."

"He was almost the type of figure where you are happy he knows you by name," Benn recalled years later.

While Hagan stopped actively abusing Benn after several months, Benn's life would never be the same. He started acting out in school—"I brought a switch blade, stopped doing my homework." Soon Benn began to get panic attacks, which made it made it difficult to be in school. He dropped out as a teenager, before completing his high school degree.

As Benn suffered, the archdiocese continued its support for Hagan. In December 1991, the vicar for priests reached out to Hagan directly about a new archdiocesan initiative "to review all cases of alleged or real child abuse in our archdiocesan records." "I want to set your mind at ease a bit," the vicar wrote. "One of those cases was the situation in which you were involved in May of 1988. . . . As far as they were concerned, the incident is closed. . . . We can put it away for good now."

But the archdiocese was wrong; the truth could not be put away. In early 1996, several survivors stepped forward with allegations that Hagan had abused them as children. Their

testimony was so powerful the archdiocese could no longer brush aside Hagan's monstrous acts. In August 1996, he was forced to resign as pastor of Saint Denis, and in April 1997, he resigned from the priesthood entirely.

The archdiocese has never truly grappled with its role in Hagan's crimes. In May 2005, Cardinal Francis George issued a declaration that "the Archdiocese does not consider itself in any way responsible for the activities of James C. Hagan" and "is not to be held liable for any scandal or harm to souls for which he has been or is responsible." Meanwhile, Benn wonders whether the church is doing enough to ensure what happened to him never happens to another child. "This is a systematic problem," Benn insists. "The church needs to hire psychologists to examine priests. We need to intervene as much as possible . . . [to] prevent future incidents from happening."

Hagan was finally laicized in April 2010. As of that date, the archdiocese had substantiated 11 allegations of sexual abuse and concluded there was "reasonable cause to suspect" Hagan had abused several more children.

In May 2005, Cardinal Francis George issued a declaration that "the Archdiocese does not consider itself in any way responsible for the activities of James C. Hagan" and "is not to be held liable for any scandal or harm to souls for which he has been or is responsible."

JAMES ALLEN HODER

The Archdiocese of Chicago thought it had Father James Hoder under control. After it learned he had sexually abused a child, an archdiocesan official simply told Hoder to "avoid unsupervised contact" with children and left it at that. The archdiocese warned Hoder twice more that same year about his "contacts with youth"; it even ordered him to stop teaching high school classes. But it wasn't long before a fellow priest and parish housekeeper came forward to accuse Hoder of sexually abusing more children.

Still, the archdiocese did not suspend or expel Hoder. It simply allowed him to take a sabbatical at an educational center, then gave him another associate pastor position upon his return. When that position became untenable, the archdiocese moved Hoder to a hospital chaplaincy but neglected to inform hospital administrators of his past. As more allegations came in against Hoder, the archdiocese finally removed him from ministry—six years after first hearing a report that Hoder had sexually abused a child.

It was July 1985 when the archdiocese learned Hoder had sexually abused a teenage seminarian several years earlier. Hoder had just been assigned to Saint David in Chicago's Bridgeport neighborhood—and it was the survivor himself who came forward to report his worry that Hoder was seducing young people. The vicar for priests met with Hoder to discuss his "concerns"; the vicar's handwritten notes show Hoder admitted he "had many problems from 1976 to 1980"—when he was assigned to Saint Ita in Chicago's Edgewater neighborhood—but "has had no involvements since 1982."

The vicar instructed Hoder "to avoid unsupervised contact with young people since this seems to have been a problem in the past" but appears to have placed no actual restrictions

on Hoder's ministry. A few months later, in October 1985, the vicar delivered another "[s]trong message to [Hoder] to end unsupervised contacts with youth" (although the vicar also said he "admire[d] [Hoder's] generosity in wanting to help young people from [his] former parish"—Assumption of the Blessed Virgin Mary in Chicago's Little Village neighborhood). Despite this warning, the vicar discovered in December 1985 that Hoder was teaching classes at Mount Carmel High School in Chicago. He ordered Hoder "to cease teaching and devote his full attention to parish work."

The archdiocese's file on Hoder does not indicate whether he actually followed the vicar's instructions. Those records pick up in February 1990, when the vicar received disturbing reports from the pastor and housekeeper at Saint David—where Hoder was still assigned as an associate pastor. They told the vicar that Hoder had been associating with "young males" in the parish rectory, including having "one kid overnight in his room even though there were two other guest rooms available." These revelations prompted the vicar to tell an associate in March 1990 that "there was no way Jim was going to be allowed to take another assignment." At the time, Hoder was teaching a preschool class in addition to his associate duties, but archdiocesan records do not indicate Hoder was told to stop teaching.

The vicar met with Hoder the following month to discuss his "concerns." The conversation apparently turned to the survivor who had come forward five years earlier to report Hoder sexually abused him as a teenage seminarian. Hoder admitted he and the boy "had sexual activity between themselves three or four times." After the meeting, the vicar spoke to the executive director of the archdiocesan priest personnel board. They agreed a "sabbatical would be an excellent idea for" Hoder. The vicar's notes memorialize his suggestion "that they simply allow the process to continue and let's see whether or not any pastor is willing to take Jim."

Remarkably, one was; in August 1991, after his sabbatical had ended, Hoder was assigned to Saint Joseph in Chicago's Back of the Yards neighborhood. And just as remarkably, archdiocesan officials encouraged Hoder's return to parish ministry. A few months earlier, for example, the vicar had told a colleague he "saw no reason why Jim could not be re-assigned in the usual manner." The archdiocese's files do not disclose how, or whether, its assignment process considered the risk Hoder posed to children.

Hoder's time at Saint Joseph came to an abrupt end, however, and archdiocesan records are unclear about why. Cardinal Joseph Bernardin placed Hoder on immediate administrative leave in November 1991, just three months after he arrived in the parish. The vicar for priest's notes refer cryptically to a "ruling" against Hoder concerning his "relationship" with an unknown person. Hoder apparently defended himself, stating "he had done everything that he had been asked to do when he admitted to this relationship." Still, he was placed on a "protocol" requiring him to turn over phone bills, show a ticket or receipt to prove his attendance at social events, call every two hours when away from his residence, and avoid any guests under the age of 18.

Eventually, Hoder began to receive new, limited assignments. The following year, the archdiocese allowed him to assist the pastor in celebrating the liturgy at nearby Saint Michael the Archangel. He also began a chaplaincy at the University of Illinois hospital. But that appointment too came to an abrupt end. In November 1992, the university's director of pastoral ministry called the vicar for priests to tell him she was "extremely concerned about Hoder at this time." Apparently, she had gotten wind of Hoder's history of abuse and wanted to know why the archdiocese had not informed her. The vicar's notes on the conversation reflect a startling level of cluelessness. "[F]or some reason," he wrote, "I did not inform her of Hoder's background. I should have informed her at the time, but I guess I presumed

that she knew. That was my fault and so I informed her about as much as I thought she needed to know about his background and why he was in the situation where he is at right now."

Later that month, the bottom finally fell out for Holder. The archdiocese received a phone call from another survivor who reported Hoder had fondled him when he was in his mid-teens. The vicar for priests rescinded Hoder's authorization for limited ministry and placed him on immediate administrative leave. Hoder objected, but this time Cardinal Bernardin held firm. By May 1994, the archdiocese had assigned Hoder to a halfway house in Missouri. And within three years, Hoder had resigned from the priesthood altogether.

Apparently, she had gotten wind of Hoder's history of abuse and wanted to know why the archdiocese had not informed her.

After Hoder's resignation, the archdiocese received multiple allegations of his past sexual abuse of children. In 2009, Hoder was laicized, removing any remaining status he retained as a member of the clergy. Today he is featured on the archdiocese's list of clergy with substantiated allegations of sexual misconduct with children.

DANIEL MARK HOLIHAN

The Archdiocese of Chicago had more than one chance to stop Father Daniel Holihan from sexually abusing young boys. Holihan was an active pastor in several Chicago parishes until 1990 and is now known as one of the more notorious abusers in archdiocesan history. The archdiocese knew what Holihan

was doing to children years before it removed him from the pastorate—but during that time, it did nothing to stop him, taking him at his word that he could turn over a new leaf of his own accord. And even after Hoder resigned, archdiocesan officials sought to keep certain details quiet and established such lax control over his conduct that the priest was soon spotted socializing with children as if nothing had happened. More than a decade passed before the archdiocese finally decided to subject Holihan to strict monitoring. In the meantime, countless children had needlessly been put at risk.

Among the parish children, Holihan was apparently known as "Father Happy Hands."

In July 1986—almost 30 years after Holihan was ordained a priest—the archdiocese received allegations that he had fondled children's genitalia both over and under their clothing. The first report arrived from a fellow priest, who spoke to the vicar for priests about "rumors" he had heard from parishioners at Our Lady of the Snows in Chicago's Garfield Ridge neighborhood, where Holihan was serving as pastor. These rumors concerned Holihan's "relationships with young boys," which included overnights to his family cottage. The principal of the parish school had also heard "periodic rumors" about Holihan's abuse and recently had received specific information about an incident between the priest and two 12 year old altar servers.

Around the same time, Cardinal Joseph Bernardin received a letter from an Our Lady of the Snows parishioner warning of "a very unpleasant and potentially dangerous situation." The parishioner reported a friend's son had just seen Holihan unzipping an altar server's pants and fondling him—and her

own sons had heard of other incidents as well. The parishioner further reported that a former nun and the parish's emeritus pastor had known of Holihan's abuse for years. Among the parish children, Holihan was apparently known as "Father Happy Hands."

Despite all this evidence that Holihan was sexually abusing multiple children, the archdiocese's records reflect no actual investigation or referral to law enforcement. Aside from a few phone calls, the vicar for priests did nothing more than meet with Holihan a few times. During the first meeting, Holihan explained he was a "hugger" and would take children to his cottage only if they requested it—but conceded only boys had stayed overnight. He blamed the "rumors" of abuse on "parents who are having trouble relating to their kids and resent his counseling them" along with "the subtle opposition of the pastor emeritus and a small group (6 people) who resent [Holihan] having taken his place as pastor."

The vicar for priests met again with Holihan and this time asked him "to reflect on what aspects of his behavior might have been open to suspicion," including "his physical contact with the children in hugging, rough-housing, etc." The vicar "expressed the hope that [Holihan] could modify these behaviors without losing his interest in ministry to families and children in school." The meeting ended with the vicar "strongly advis[ing]" Holihan to stop taking children to his cottage. The vicar checked in with Holihan about nine months later; he reported his satisfaction that Holihan had been "show[ing] caution in his dealings with children." And that was the end of it—at least from the archdiocese's perspective.

So it remained for three years—until the archdiocese was deluged with a flood of new allegations in the spring of 1990. This development prompted the archdiocese to start asking questions, which revealed further reports of Holihan's abuse in prior years.

It all began in March 1990, when the principal of Our Lady of the Snows' school received a phone call from a parent who said her son had seen Holihan rub another child's thigh in his car as he drove them to breakfast after morning mass. Later that afternoon, the principal learned six additional boys had also accused Holihan of touching them inappropriately. As it turned out, a Chicago police officer had visited the school earlier that week to show a film urging students to "tell it to an adult—their parent, their teacher, their principal, or whoever" if they were "touched by anyone and it makes them feel uncomfortable." This message gave the boys courage to speak up; previously, some said, they had been scared to report Holihan's abuse because they worried they would get in trouble. One of the survivors referred to Holihan by the same nickname the archdiocese had first heard four years earlier—"Father Happy Hands."

The principal, to his credit, promptly reported Holihan's abuse to the Department of Children and Family Services. The state's attorney also began an investigation; so did the archdiocese. Yet the vicar for priests did his best to keep quiet the alarming details he was learning about Holihan's tenure at Our Lady of the Snows. The pastor emeritus reported a parish employee had twice found Holihan "in bed with a young boy." The pastor thought the employee was "nutty as a bed-bug" and suspected the reason Holihan hadn't fired her was "to make sure that she doesn't ever talk"; if she were to "blab," the pastor warned, "this could blow the whole thing up in our faces." After hearing this, the vicar for priests talked to the pastor emeritus "at length about the importance of him not making any comments to anyone regarding the case" and cautioned "he should not make reference to the rumors that have been circulating for the last 10 years, etc." Archdiocesan officials do not appear to have interviewed the parish employee who caught Holihan in the act—or told law enforcement what she knew. Somehow, though, the vicar for priests seemed surprised when he was told parish parents were concerned "all of this will be just swept under the rug" by the archdiocese.

Meanwhile, Holihan kept seeing children—apparently undaunted by the pending investigations. A parish administrator told the vicar for priests "one of the boys who is attached to Mark wanted to visit him" and "other children have also been seen visiting him." He was also seen "with some high school boys" at a local mall. The vicar wrote he "was astonished that Mark would take such risks at a time like this and put himself into such jeopardy" by "allowing minor children to come and go." But the vicar took no action to prevent Holihan's fraternizing with young boys. And when the Department of Children and Family Services completed its investigation in June 1990 and confirmed that credible evidence supported the sexual abuse allegations against Holihan, the vicar wrote defiantly to Cardinal Bernardin: "I am sure that DCFS would expect us to remove Mark from contact with minor children, but that, of course, is our decision, not theirs to make."

Around the same time, the state's attorney opted not to indict Holihan. An assistant state's attorney told Our Lady of the Snows parishioners "it was our decision not to put the children through any court process, because we feel that our goal can be achieved without doing that." In a letter, the archdiocese's attorney thanked the same assistant state's attorney "again for your cooperation with the archdiocese in its efforts to minimize the negative impact on the parish of the accusations against Father Holihan." A few weeks later, the archdiocese received another report of Holihan being at a local mall with a high school boy.

In July 1990, Holihan agreed to resign. In a goodbye letter to his parish, he complained he "felt like the biblical leper." The archdiocese did not remove Holihan from all ministry, however; nor did it require his movements to be strictly monitored. Even so, it continued to receive reports of Holihan's associating with children. For example, in June 1991, a parishioner was waiting for a train to pass when she spotted Holihan in the car directly

behind her with two young boys. She reported the disgraced priest was "doing a little horsing around. He would lean over towards the one, poke him, and just play around." It does not appear the archdiocese took any action in response. To the contrary, a few months later, the vicar for priests suggested "we should go a little easier on Mark since the nature of his children's abuse was not overly gross." The vicar sought to downplay the "12 occasions" when Holihan "was accused and called guilty of fondling children" by noting "[t]he fondling took place through the clothes of children and often occurred with adults around."

Around this time, Holihan began to work part-time as an associate pastor at Saint Jerome in Chicago's Rogers Park neighborhood. He was allowed to interact with the public but told not to associate with children; the archdiocese didn't monitor him, however, to ensure compliance with its instruction. A few years later, Holihan was assigned to the parish's baptism program. In 1992, the archdiocese became aware had signed up to be a prayer partner and confirmation sponsor for a parish boy. Memos by the vicar for priests show the archdiocese accepted Holihan's assurances that the boy's parents "know Mark's situation and his past history." "Just from his attitude it seems to me that there is no difficulty here," the vicar wrote, adding that Holihan "was very cooperative and I have no reason to think that there is any difficulty in this Confirmation relationship."

As the years went on, the archdiocese received more and more allegations of child sex abuse by Holihan from his time as a pastor. Only in 2005—almost 15 years after Holihan was removed from Our Lady of the Snows—did Cardinal Francis George remove Holihan's faculties and place him under "a strict monitoring protocol which will allow the archdiocese to make sure that Father Holihan is not in any way in contact with children." As the cardinal observed in his decree, "[t]he

accusations are so numerous against Father Holihan and the descriptions of the actions are so clear that there can be no doubt that Father Holihan is guilty" of abusing children. Holihan was confined to a nursing home in Palatine and forbidden to wear priestly garb or represent himself as a priest.

Still, the allegations of past child sex abuse continued to roll in. When the archdiocese hired an outside investigator for Holihan's case, the priest refused to speak with him. In September 2008, Cardinal George ordered Holihan to move to a Catholic treatment center in Missouri. This prompted Holihan to seek laicization from the clergy. No longer under church control, he moved back to his cottage—the same residence where he had been accused so many times of abusing young boys.

WALTER EDWARD HUPPENBAUER

Father Walter Huppenbauer committed multiple acts of child sex abuse against multiple survivors. However, when one came forward in the early 1990s to share what happened to her, the Archdiocese of Chicago's response was not to open an investigation of her appalling allegations but rather to shield Huppenbauer from scrutiny. As a result, the archdiocese allowed Huppenbauer to remain in parish ministry—and indeed to continue "a series of private confessions with the younger children"—even after becoming aware that he was potentially a predator.

The archdiocese first received an allegation of child sex abuse against Huppenbauer in October 1992, when he was the pastor of Saint Thomas of Villanova in Palatine. An anonymous woman placed a telephone call to the vicar for priests describing abuse that occurred approximately 30 years earlier when she was in fifth through eighth grades at Saint Hilary in Chicago's West Ridge neighborhood. At that time, Huppenbauer was a newly

As a result, the archdiocese allowed Huppenbauer to remain in parish ministry—and indeed to continue "a series of private confessions with the younger children"—even after becoming aware that he was potentially a predator.

ordained priest and served as an assistant to the pastor at the parish and an assistant girls' basketball coach at the school. The claimed abuse consisted of rubbing, kissing, and fondling under the survivor's clothing. When the anonymous woman spoke to the vicar in October 1992, she told him she had called Huppenbauer about a decade earlier—also anonymously—and asked him if he understood what he had done to her. Huppenbauer responded by trying to guess the survivor's initials—but none of the six or so initials he rattled off were hers. This led her to believe she was one of many young girls who had suffered abuse at Huppenbauer's hands. A later description of the survivor's account in the archdiocese's files suggests church officials found her to be credible at the time she came forward.

Yet the archdiocese's response to this allegation reveals its primary concern was protecting Huppenbauer and preventing negative publicity. A memo from the vicar for priests relating his initial meeting with Huppenbauer to discuss the allegation reveals the "very first thing was to tell [Huppenbauer] of his rights as a citizen," particularly his "right to counsel." The vicar provided Huppenbauer with a list of independent lawyers he

could consult (and for whose services the archdiocese would help to pay). Huppenbauer selected one of the lawyers on the list, immediately called him, and was advised not to discuss the matter with the vicar or others at the archdiocese. As a result, Huppenbauer did not provide the archdiocese with a substantive response to the allegation at this initial meeting.

The vicar for priests spoke to the survivor again about a week later. He told her "that by the constitution of the United States [Huppenbauer] has rights not to indict himself and that his lawyer was advising him not to do so." The vicar also warned the woman—who reiterated her desire to remain anonymous—that if Huppenbauer "had to be removed from the parish, then most likely the State's Attorney's Office would be notified and there would be an investigation and it would come out." The context suggests this may have been intended to discourage the woman from pursuing her allegation any further.

In the meantime, the vicar for priests placed Huppenbauer "under the mandate not to be in the presence of minors under 18" and asked him "to inform his principal and his Business Manager" so they could enforce the "mandate." Huppenbauer was noncommittal about whether he would be able to do this, so the vicar gave him an opportunity to "think it over." The vicar warned that eventually he would have to inform the principal and business manager if Huppenbauer didn't do so himself—and, moreover, "if the woman comes forward, which is a strong likelihood, then we will have to deal with the monitoring in a stronger fashion." The vicar's admission that the "strength" of the archdiocese's monitoring mandate depended not on the survivor's credibility, the priest's culpability, or the present danger to children, but rather on the public nature of the allegations, suggests its purpose was to protect the archdiocese's reputation—not the children potentially at risk.

This conclusion is strengthened by the fact that, a month after the archdiocese learned of the allegation against Huppenbauer, still no one at Saint Thomas of Villanova had been informed of it or the mandate Huppenbauer supposedly was under to stay out of the presence of children. Huppenbauer's lawyer told the vicar for priests that his client was "reluctant to tell anybody lest the allegation become widespread." The vicar responded that the archdiocese too wanted the monitoring "to be as low-key as possible" but insisted it had to occur and, moreover, the archdiocese wanted Huppenbauer "to initiate it." After speaking further with Huppenbauer, his lawyer returned to the vicar a few days later and reported that Huppenbauer had finally agreed to speak to his principal and business manager. But Huppenbauer "pleaded" for an exception to the mandate that would allow him to continue "a series of private confessions with the younger children" of the parish. He insisted "it would be very difficult to change the format at this present time." The vicar agreed to "allow this" because "the allegation against [Huppenbauer] is still in a semi-anonymous stage and [Huppenbauer] has absolutely no record in his past of any previous problems with youth." Huppenbauer continued to participate in these private confessions with younger children for at least another two weeks before alternate arrangements were made.

More than a year passed without any further action by the archdiocese. To this point, Huppenbauer still had never admitted, denied, or responded in any substantive way to the allegation against him. Although an independent review board had been established to evaluate allegations against archdiocesan priests concerning child sex abuse, the archdiocese decided not to submit the allegation against Huppenbauer to that tribunal because the survivor wanted to remain anonymous. Huppenbauer was "pleased" that instead the vicar for priests would continue to handle the matter.

In December 1993—14 months after the archdiocese first learned of the allegation against Huppenbauer—Cardinal Joseph Bernardin met with Huppenbauer to ask for his "voluntary resignation from the parish." The cardinal "told Huppenbauer he could not, nor would he, force the resignation, but felt that that would be best both for Huppenbauer and for the Archdiocese." The cardinal stressed "the risk that the Archdiocese is taking" by allowing Huppenbauer to continue his ministry at Saint Thomas of Villanova and how his resignation "would help protect Huppenbauer himself, the parish, and the Archdiocese." No mention was made of protecting children.

In February 1994, Huppenbauer agreed to resign. The archdiocese then appointed Huppenbauer to serve as chaplain to the Little Sisters of the Poor Center for the Aging in Chicago's Lincoln Park neighborhood. The parishioners of Saint Thomas of Villanova were not told that their pastor had been asked to resign because of an allegation of child sex abuse—or that after learning about that allegation, the archdiocese allowed Huppenbauer to continue serving in that role for almost two years. Nevertheless, the vicar for priests later would describe the archdiocese as "coming down on the conservative side in this matter." Huppenbauer would continue as chaplain at Little Sisters of the Poor for another seven years before retiring from active ministry in November 2001.

In May 2002, the archdiocese was again approached by the anonymous survivor who had first come forward in October 1992. This time, she agreed to reveal her identity and formalize her allegation of child sex abuse against Huppenbauer to the archdiocese. In September 2002, the survivor's allegation was presented to the review board, which found there was reasonable cause to suspect that the alleged misconduct occurred and recommended that Huppenbauer remain withdrawn from ministry and that restrictions and monitoring be imposed on him. It was only at this time that the

parishioners of Saint Thomas of Villanova and other members of the public were told about the allegations levied against their former pastor. According to a contemporaneous report in the Daily Herald, "[p]arishioners expressed shock first at the fact that Huppenbauer's past had not been made known to the congregation sooner, and that the victim's attempt [in the 1990s] to bring the abuse to light had not been successful." Subsequently, the review board conducted a second review and again found reasonable cause to suspect Huppenbauer engaged in sexual misconduct with a child. And in July 2003, Cardinal Francis George reviewed the results of the archdiocese's investigation and determined that there was a semblance of truth to the allegations that Huppenbauer engaged in acts of sexual misconduct with a child.

Since then, the archdiocese has received additional allegations of child sex abuse against Huppenbauer. In May 2009, after being told he would have to submit to more stringent monitoring protocols, Huppenbauer asked to be laicized. He ceased to be a priest in August 2010 and died in December 2014.

THOMAS JOB

There is one constant in Father Thomas Job's lengthy priesthood in the Archdiocese of Chicago—his sexual abuse of teenage boys. He started when he was a deacon still completing his seminary education and continued after ordination into the priesthood at every parish to which he was assigned. And he continued to abuse children even after their parents and school officials pleaded with archdiocesan officials to do something—anything—to stop him.

The warning signs were there from the beginning. During the late 1960s, when Job was still enrolled in seminary at Saint Mary of the Lake, a priest noted Job always had "boys

of the parish to work with him" on projects. A summer 1967 letter from Job recounts how he "took four boys from the parish along, and went down to the Smoky Mountains in North Carolina" for two weeks of "camping, a pastime which I particularly enjoy." Job explained these children "worked for me at the rectory doing maintenance work and putting what they earned toward the trip. The parish more or less sponsored the trip, but the boys earned it on their own." Some priests were even aware that Job had "propositioned [someone's] son for some type of sexual act" while volunteering at Saint Peter Damian in Bartlett, where his parents lived. According to the pastor of that parish, Job "does not work alone but has a group of boys who work with him."

The principal spoke to other archdiocesan officials to compel action from someone to protect the children in her school—indeed, she "begged them" for help—but, as she put it, she "couldn't get anyone from the Archdiocese to listen."

From about 1969 through 1970, Job was assigned to Santa Maria del Popolo in Mundelein. He was a "transitional" deacon—a sort of trial run for a seminary student on the cusp of being ordained a priest. And indeed, the iniquities Job committed during this time did foreshadow those he would later commit as an ordained priest of the archdiocese. One survivor came forward in April 2008; he told the archdiocese that when he was in the seventh grade, Job would take him upstairs to the rectory and then give him a "hug" in which Job's hands ended up inside the survivor's pants; this happened about 20 times. Another survivor

published a book in 2009 in which he disclosed that Job had taken him and other boys from Santa Maria del Popolo to swim naked in the seminary's nearby pool; another time, Job took the survivor to his home, where they swam in their underwear and afterwards Job sat the boy on his knee and told him it was "okay to be naked." One of his colleagues from Santa Maria del Popolo later recalled to archdiocesan investigators that Job was "a pompous person who thought very highly of himself" and "was very reluctant to leave" the parish once he was ordained a priest and his diaconate came to an end in the spring of 1970.

Job's first assignment was as an associate pastor at Saint John Vianney in Northlake. Despite the change in scenery, his predilection for young boys continued. A survivor approached the archdiocese in October 2003 to tell of his abuse. Job provided the survivor with alcohol and would hug, kiss, and fondle him; Job also forced the survivor to engage in mutual oral sex, as well as sleeping in the same bed and showering with him. The abuse occurred for approximately three years in the early 1970s, when the survivor was in the fourth through seventh grades.

The survivor reported the abuse to the school's principal, who confirmed the account when contacted by the archdiocese's investigators decades later. She told the investigator she became suspicious of Job immediately upon his arrival in the parish because "Job was always with boys, taking them on trips and overnights at the rectory." He would even fly them in his airplane to visit his cottage in Wisconsin—luxuries Job was apparently able to afford because of his family's money. Then, the survivor and "another boy went to see her in her office, and told her that Fr. Tom was doing something bad to them." She reported the allegations to the pastor, but he "didn't believe her" and "dismissed it" without any follow-up. The principal spoke to other archdiocesan officials to compel action from someone to protect the children in her school—indeed, she "begged them" for help—but, as she put it, she "couldn't get anyone from

the Archdiocese to listen." Ultimately, she "resigned from her position because she 'couldn't take it anymore.'" For many years she "carried her upset (that the Church did not act responsibly)" when confronted with these allegations.

These were not the only acts of child sex abuse Job committed at Saint John Vianney. Many other survivors have come forward to the archdiocese in recent years with similar accounts about Job's tactics and the harm they suffered at his hands. One of them had even reported the abuse to the Northlake police in 1975, upon which Job was arrested. The former principal recalls hearing that the boy's father "was threatening to go with a shotgun to confront the accused cleric" in his jail cell and "Job was gone from St. John Vianney the next day." It is unclear why no criminal charges resulted from this incident.

Despite this appalling denouement to Job's tenure at Saint John Vianney, he was quickly and quietly shuffled to another unsuspecting parish—Saint Cletus in LaGrange. A priest was tasked to keep an eye on Job "because of inappropriate behavior with some children in Northlake" but those "monthly meetings were terminated in early '78 as there did not seem to be any reason to continue"—a decision that priest later regretted as a "mistake." In that same year, Job began abusing several young boys—an ordeal that began when they were in seventh grade and lasted through their sophomore year of high school. Job

"taught" the "boys how to masturbate" and provided them with pornography. He also bought them expensive gifts. These incidents took place on a weekly basis at the church rectory and at Job's home.

In 1983—a year after Job had left Saint Cletus for Saint Joseph in Libertyville—the parents of one of these survivors learned of the abuse and reported it to the pastor and principal of Saint Cletus, as well as the vicar for priests. Job confessed and later wrote a letter to the survivor in which he said he was "'terribly sorry for what I did to you'" and could never "make up to you for the way in which I used you." (Disturbingly, the letter also sought to reestablish contact; in response, the survivor's mother warned the archdiocese that she did not want Job writing her son again.)

The vicar for priests began meeting with Job "on a regular basis for support and supervision" and also arranged for the pastor at Saint Joseph to serve "as an on-site supervisor." He "was also ordered to avoid further contacts with young people." Although Cardinal Joseph Bernardin was made aware, the archdiocese did not remove Job from his current position at Saint Joseph. He would continue to have access to young boys, and parishioners were not informed about his wrongdoing. As Job's former principal at Saint John Vianney told the archdiocese years later, after Job left that parish and was "assigned to subsequent parishes, she received more than one phone call out of more than one parish asking her how he could have gone from parish to parish" without anyone raising an alarm or putting a stop to it.

Indeed, at Saint Joseph, Job continued committing crimes against children—and crimes against the church too. When Job was transferred to that parish, the pastor received an anonymous letter saying, "Watch out for Job. He plays with boys and he steals from the collection.'" On advice of the vicar for priests, the pastor confronted Job about "all the teenage boys going up to [his] room"; Job denied wrongdoing but did stop hosting boys in his room. The pastor also began "keeping

track of the collections." He found that when Job was away on vacation "in June and July the collection jumps about $2,000 per Sunday and the percentage of loose money jumps to 6%-14% of the total collection instead of 2%-3%."

Two months after the pastor reported this to church officials, Cardinal Bernardin granted Job's request for a six-month sabbatical at his cottage in Wisconsin beginning in June 1987; Job said he was "getting very nervous about all the articles in the newspaper" (apparently regarding child sex abuse by priests) and wanted "to get away from the rectory" and "from public life" so he could "sort things out." The vicar for priests recommended this course of action in part because he believed the archdiocese "need[ed] to be both supportive to [Job] and conscientious about our legal and moral responsibilities as well." But in December of that year, the vicar for priests learned that Job was "still taking kids up" to the cottage. In addition, Job met with parish boys at a gym in Lake Forest, where he would "video tape[ ] the people going through their gymnastic routines." The pastor of Saint Joseph observed that "this was a rather strange thing for a priest to be doing," and the vicar for priests agreed Job "has to be supervised by someone, and someone will have to check out the rumors that he is still taking youngsters to his cottage." But nothing appears to have been done.

Instead, a month later, Job was assigned to the final stop of his tumultuous tenure in the archdiocese—Saint Bede in Ingleside. A few months in, church officials conceded ominously that Job had fallen through the cracks and, "in effect, he is not under supervision by anyone connected with diocesan administration." In June 1990, the pastor of Saint Bede reported that parish boys were visiting Job's house and some were staying overnight. This apparently prompted the vicar for priests to observe that Job "is considered a high risk both regarding liability and scandal." Job was reported to have been "panicked" by this episode and determined to leave Saint Bede and resign from the priesthood. Yet, by September, his plans had changed; although he was now

working as an alcohol counselor at the Lake County Health Department, he continued to live at Saint Bede and had now determined "he wishes to stay in Priesthood." In November 1990, however, the vicar for priests noted that Cardinal Bernardin "thinks [Job] should not be in a parish." In August 1991, during discussions about assigning Job to yet another unsuspecting parish, the vicar for priests remarked on the archdiocese's "ongoing concern that [Job] is not in a more closely supervised environment."

These events culminated in November 1991 with Cardinal Bernardin's acceptance of Job's resignation from the priesthood. In a cover letter to the cardinal enclosing his resignation letter, Job wrote: "You have been aware for years of my personal problem. I can only reiterate my sorrow over the embarrassment I have been to the priesthood and to the Archdiocese. . . . I have come to realize that I will never be trusted to function without supervision and that I will never be fully accepted as a 'normal' priest again—whatever that means. I'm sure that the legal department of the diocese would rejoice over your acceptance of my resignation—and I can truly understand why." The cover letter contains no mention of—and certainly no expression of concern for—the many children Job had abused over the course of two decades.

In a cover letter to the cardinal enclosing his resignation letter, Job wrote: "You have been aware for years of my personal problem. . . ."

In subsequent years, Job continued working at the Lake County Health Department. That career too came to an ignominious end in 2011, when a Lake County judge sentenced Job to a year in jail for embezzling public funds from his employer. As

late as 2004, the archdiocese received reports that Job was falsely representing himself to be a priest in good standing; he even distributed communion and performed funeral rites. The archdiocese did not publicly disclose his abuse of children until October 2005. He was finally laicized in 2010. Since Job resigned from the priesthood, numerous survivors have approached the archdiocese to share their experience of sexual abuse at Job's hands.

ROBERT LOUIS KEALY

Father Robert Kealy was an accomplished priest whose many pastoral and academic achievements allowed him to rise quickly in the ranks of the Archdiocese of Chicago—and become intimately acquainted with the most powerful men in the local church. He was instrumental in the church's initial efforts in the early 1990s to respond institutionally to the looming crisis of predator priests. And Kealy was a big hit with his parishioners too. Known as the "cool priest" who drove a sports car and enjoyed an easy rapport with teens in particular, Kealy also charmed older churchgoers with his passionate homilies and respect for tradition. But ultimately allegations of child sex abuse would surface and cast a dark shadow on this formerly prominent priest.

Kealy was ordained in 1972. His first assignment was associate pastor of Saint Germaine in Oak Lawn. During this period, Kealy was a busy man. In addition to his regular pastoral duties, he also found time to head up the parish's "teen club" and study for his law degree from DePaul University, which he obtained in 1976. He then left Oak Lawn to become a full-time advocate before—and then judge of—the Metropolitan Tribunal, the internal judicial branch of the archdiocese that primarily adjudicates applications for marriage annulments under canon law. Kealy simultaneously was appointed a professor of law at DePaul University and helped launch its Center for Church/

State Studies. He followed this successful tenure with three years of study at the prestigious Pontifical Gregorian University in Rome, where he received a doctorate in canon law. When Kealy returned to Chicago in 1985, Cardinal Joseph Bernardin rewarded him for all these accomplishments by appointing him to the influential position of chancellor of the archdiocese.

The chancellor of the archdiocese is the institution's chief administrative officer. He is responsible for promulgating policies and procedures and recordkeeping and plays a key role in the archdiocese's day-to-day operations and finances. During Kealy's time in the chancery, one of the challenges faced by the archdiocese was to formulate an institutional response to increasing allegations of clergy sex abuse of children. In 1992, the archdiocese implemented its first formal policies for dealing with such allegations. Kealy played a key role in this process. He sat on the review board that evaluated allegations against other clerics and determined whether they should be removed from active ministry. And he was involved in overseeing the archdiocese's monitoring of priests thought to have committed sex abuse of children. Kealy was one of the highest-ranking officials in the archdiocese. His potential might have seemed limitless.

But in that same year, Kealy abruptly departed the chancellor's role. The story at the time was that he sought a change of scenery upon encountering "a strong desire to return to parish ministry and become a pastor"—"nothing," he explained, "gives a priest a deeper sense of his priesthood than the person-to-person encounters whereby he enables people to experience Christ's healing, redemption, and grace in their lives." And that justification was not contradicted even by internal archdiocesan documents. The truth was known only by a select few in the upper echelons of the church. As the vicar for priests explained in an internal memo in 2000, his file on Kealy "contains no information explaining why he left the office" of chancellor. Yet in a conversation with his predecessor, the vicar for priests was

able to discover that Kealy's departure had been hastened by "a telephone call (and subsequent interview) from a young adult male who claimed that [Kealy] had made a sexual advance while he was at a party." The episode caused "great concern to Cardinal Bernardin since [Kealy] was playing a major role in dealing with priests accused of misconduct with minors" and he therefore "determined that [Kealy] needed to leave the Chancellor's Office quickly and quietly." The matter was handled by the cardinal himself "and, apparently, there is no written record in existence."

So Kealy was sent packing to Immaculate Conception in Highland Park without any of his parishioners—or even most archdiocesan officials—aware of the reason why. He remained the pastor there until 2001, when he was appointed to Saints Faith, Hope & Charity in Winnetka. But just as Kealy was preparing for the transition, another allegation came to light—this one concerning sex abuse of a child during the 1970s when Kealy was just starting out at Saint Germaine in Oak Lawn.

And he was involved in overseeing the archdiocese's monitoring of priests thought to have committed sex abuse of children. Kealy was one of the highest-ranking officials in the archdiocese. His potential might have seemed limitless.

The survivor approached the archdiocese in June 2001 and said he was a sophomore in high school when the incident occurred. One evening, Kealy invited a few teenage boys from the parish to come over to the rectory to drink alcohol and smoke marijuana

with him. (In fact, the survivor said it was Kealy who first introduced him to alcohol and marijuana.) Around midnight, when the survivor and Kealy were alone, Kealy grabbed the survivor's genitals over his clothes.

Kealy had a remarkable response when archdiocesan officials confronted him with this allegation. He admitted alcohol and marijuana were available in his rectory at Saint Germaine. He admitted to drinking alcohol and smoking marijuana there with teenage boys from the parish. He even admitted he drank so much at the time there were mornings he would wake up and not remember what he had done the night before. But he denied having touched any of the boys in a sexual manner, and on this basis the review board decided unanimously there was not reasonable cause to suspect Kealy had engaged in sexual misconduct with a child. And because the news of Kealy's appointment to Saints Faith, Hope & Charity had already been announced, the archdiocese determined to plow full speed ahead—without informing parishioners even of Kealy's admission that he drank and smoked with teenage boys on church property during his prior posting.

A few months later, however, the archdiocese was forced to come clean. The survivor called again and said he was planning to go public with his allegation. He also put the archdiocese in touch with a former classmate, who confirmed the survivor had told him

about the incident at the time it happened. The archdiocese informed Kealy it needed to meet with him "immediately" to discuss this development. An internal memo by the vicar for priests records what happened next: "Without reservation [Kealy] admitted that he had engaged in sexual misconduct with [the survivor]. He said it must have happened when he was drinking heavily and had blackouts." Kealy also admitted to two other instances of child sex abuse. Later that day, the review board conducted an emergency meeting by conference call, "decided that the case presented reasonable cause for misconduct," and "recommended to the Cardinal that [Kealy] be placed under strict protocol." Kealy quickly resigned from Saints Faith, Hope & Charity, and the public was finally notified of the survivor's allegations along with the board's decision to substantiate them.

But Kealy did not go quietly. A few months later, after the U.S. Conference of Catholic Bishops issued the Charter for the Protection of Children and Young People at its annual meeting in Dallas, Kealy attempted to backtrack on his confession. He said the vicar for priests had misunderstood him when he admitted to sexual misconduct with a teenage boy, and in any event those conversations were privileged under canon law. He insisted the allegation against him did not fall within the charter's purview because he had just been "horsing around" and there was no "intention of sexual gratification" on his part. He explained he had resigned from ministry only under the pressure of "media hysteria." At the same time, Kealy was circulating among the broader Catholic community a critique of the charter's procedures and, in particular, what he viewed as its lack of regard for a priest's canon law right to protect his good name. He wrote Cardinal Francis George to express his concern that the archdiocese's own procedures for investigating allegations of child sex abuse "are canonically flawed and contrary to or inconsistent with the universal law of the Church and its underlying theological values."

The cardinal was apparently unmoved. In July 2003, he "determined that there is a semblance of truth to the allegation that Kealy engaged in acts of sexual misconduct with a minor" and referred the matter to the Congregation for the Doctrine of the Faith in Rome to ask for "permission to conduct a trial to determine whether [Kealy] committed the delict of sexual abuse of a minor; and, if so, what penalty ought to be imposed on [him]." The process culminated in a decree issued by the cardinal in July 2005 finding "Kealy engaged in inappropriate touching of a young man who had just turned 16 years of age" when both "were under the influence of alcohol and other drugs (specifically marijuana)." Because this action had caused "damage to the young man" and "led to scandal among the Christian faithful who are rightly scandalized by actions of their priests who engage in sexual activity with members of the faithful," the cardinal removed Kealy's archdiocesan faculties for at least a year, pending further review at that time. Before the year was up, however, Kealy resigned from the priesthood in April 2006 to begin work as a private lawyer. Since then, the archdiocese has received additional allegations against Kealy.

THOMAS FRANCIS KELLY

Three survivors of sexual abuse by Father Thomas Kelly contacted the Attorney General's investigators to share their eerily similar experiences. Kelly was a serial predator who abused more than 15 boys ranging in age from 11 to 17 during the 1960s and 1970s. He would make his victims feel special by taking them to dinner, movies and concerts. He would often let these teenagers drive his car—and he also gave them alcohol, cigarettes, and marijuana. He showed them pornographic magazines and invited them to spend the night in the rectory where he would sexually abuse them, often while they were drunk. The abuse consisted of kissing, fondling, masturbation, and oral sex.

Kelly began abusing boys soon after his 1962 ordination. Joe, who asked that his real name be used, considers himself one of the lucky ones. He says he has an outward appearance of being healthy and successful but his life has been a struggle. "Through the grace of God, I have been able to overcome the fact that I was an abused child."

Joe was an altar server at Saint John Vianney in Northlake. He was raised in a Catholic family; his mother was devoutly religious, and he was taught to hold priests in high esteem. He remembers Kelly, who was the parish pastor, used the classic techniques of a child predator. "He groomed us to feel like we were special. He would take care of us and provide us greater opportunity than we would have without him."

In 1962 or 1963, Kelly took Joe aside to tell him about a weightlifting class he was starting after school. Only a few boys were invited, so Joe was honored to be included. Kelly also invited Joe out to dinner, drive-in movies, and eventually to spend the night at the rectory. Joe was only 11 years old, but his parents were thrilled. "Where could you be safer?" they said.

At the rectory, Kelly offered Joe beer. And then, in the middle of the night, Joe woke up to find himself being sexually assaulted by the man he trusted and held in high esteem. Kelly was performing oral sex on the young boy. He said, "This is a good thing, but it's just between you and I; you don't ever say anything to anybody."

Joe doesn't remember how many times the abuse happened. He blocked that out. But he knows it also happened to his classmates. He and his friends would joke among themselves, "You spent the night at the rectory? Did Father Kelly give you the pajamas without the snap in front?"

Joe didn't know what to do, so he started to stay away from Kelly. Then suddenly, one day, Kelly was gone. The parishioners were never told where he went. Joe remembers the church gave the "phony" explanation that Kelly had found a better opportunity.

Joe had enjoyed being Catholic. But when the abuse occurred, his foundation began to crumble. He holds the church responsible for what happened to him and so many others: "They made the church a safe harbor." He believes the church "is an organization that preaches protection of children, but when it comes to protection of children versus protection of their financial assets, the financial assets move to the top." He insists the church could have stopped the sexual abuse of children had it done the right thing.

He now knows the archdiocese moved Kelly around from parish to parish, even after learning he was abusing young boys.

Joe suppressed Kelly's abuse, but the memories came back when his daughter was born. He knew he had to deal with issues like his inability to have relationships and his lack of trust. He wanted to be a better person, and he felt the need to protect his daughter. Around that time, he saw a newspaper article describing what happens to survivors of sexual assault. He understood he wasn't alone.

Joe also hired an attorney, who helped him contact the Archdiocese of Chicago to report Kelly's abuse. He shared his feelings of disappointment that the archdiocese "buried its head in the sand" and allowed a known predator like Kelly to move

from parish to parish. The archdiocesan staff who met with Joe "all were nice people." But, he said, "I didn't feel like it was getting anywhere."

The archdiocese arranged a meeting between Joe and Cardinal Francis George. The cardinal asked Joe to join an ad hoc committee to review the church's policies that deal with accused priests. Joe participated in the committee's meetings and shared his viewpoint as a survivor. The cardinal also invited him to share his experience with archdiocesan priests because, according to the cardinal, many of them did not understand "the true effects on people who were abused." Joe spoke for over an hour. The cardinal later told Joe a priest had approached him to say "it was the most powerful message the priest had heard regarding child abuse in the Catholic church." The cardinal said he agreed.

"Richard" also contacted the Attorney General's investigators to share his experience of abuse by Kelly. It occurred in 1962 and 1963 when he was 12 and 13 years old. Richard remembers Kelly was the "cool priest" who was in charge of altar servers like him at Saint John Vianney—the same parish Joe attended. Richard was athletic and a devoted Catholic—and he was one of Kelly's favorites. "It felt pretty good to be chosen by him," Richard says.

Kelly created a weightlifting room in the parish school. He would pull Richard and a few other boys out of class early to join him there and "be one of the guys." "I felt special," Richard recalls. But in the weightlifting room, Kelly would grab and fondle Richard. "I didn't catch on to his shenanigans because I didn't know what they meant," Richard explains.

Kelly asked Richard's parents if he could take him out to dinner. They said yes; his mother couldn't have been prouder. Kelly took Richard to an Italian restaurant on Grand Avenue in Chicago. After dinner, Kelly took Richard to the movies. "He would sneak

us into these adult movie areas," Richard remembers. "There were never many people there, and he would touch me and try to play with my groin. I'd brush him away, and he'd get upset." Kelly warned Richard not to tell anyone about it: "No one will believe you because I am a priest."

Kelly introduced Richard to alcohol when he was 13 years old. After treating Richard to a Notre Dame football game, Kelly drove him to the rectory instead of his parents' home. Kelly offered Richard a drink and tried to grope him. "I repeatedly asked him to stop," Richard remembers. "He wouldn't." Later, Richard awoke in his underwear and Kelly was rubbing his penis against Richard's leg. "I asked him to stop and told him I wanted to go home, but I couldn't because of the time of day."

Kelly's abuse lasted until Richard graduated from the eighth grade. He never told anyone because of Kelly's warning that no one would believe him. And in any event, Richard did not want to embarrass his parents.

The abuse caused Richard to become an alcoholic right out of high school. "That's how I drowned my thoughts," he explains. He credits his wife for encouraging him to see a psychologist. It took a while, but Richard finally was able to talk about Kelly's abuse, not only with the psychologist, but also with his wife. His wife told him she sensed something wasn't quite right when they first got married, but she couldn't pinpoint it. "When he finally told me, he was bawling his eyes out," she recalls. "I knew there had to be something major that happened in his childhood."

Today, Richard says he still "kicks" himself for not telling anyone about the abuse when it was happening. "I thought I was the only one," he explains. "What got me was that I didn't have the fortitude to tell someone, even my parents." He now knows the archdiocese moved Kelly around from parish to parish, even after learning he was abusing young boys. That "really pissed me off," he says.

Indeed, the archdiocese's records establish it was well-aware of Kelly's abuse as it was happening. The church appears to have first received allegations of sexual misconduct against Kelly in October 1967. A note from Cardinal John Cody to the archdiocese's chancellor that same month asked tersely, "What are you planning to do about this Father Kelly?" The chancellor responded that he intended to transfer Kelly from Saint John Vianney—Joe and Richard's parish—to Saint Catherine of Genoa in Chicago's West Pullman neighborhood. The cardinal agreed with this approach. Kelly wrote the chancellor a few months later to assure him "it does not seem that there has been any public scandal" caused by his abrupt departure. "I have been faithful to my spiritual exercises," Kelly said, "and I am more convinced than before that there is no real problem as long as vigilance and common sense prevail."

Ben did tell his friend and his cousin what Kelly did to him, and both said Kelly had tried to do the same things to them.

Later that same year, however, it appears the archdiocese received additional allegations against Kelly. In a November 1968 letter to Cardinal Cody, Kelly wrote, "I cannot think of myself as anything but a priest." The letter continued: "If you would consider giving me one last chance to prove I can be a good priest, I know that I can do it. . . . If you will allow me to remain, I will seek psychiatric help immediately." Kelly acknowledged "what a risk" the cardinal would be taking by giving him "one more chance." Apparently the cardinal was comfortable with the potential consequences, for Kelly remained a priest.

"Ben," another survivor who came forward to speak to the Attorney General's investigators, is one of the children who suffered as a result of the cardinal's approach to Kelly's abuse.

He was a parishioner at Saint Catherine of Genoa—where Kelly was transferred after the first allegations surfaced. Ben was 17 years old at the time of the abuse. But, he explains, he was "immature" and "easy to take advantage of." His father had recently died.

One day, during a parish picnic, Kelly invited Ben and a friend to the rectory for an afterparty. Kelly enticed them with the promise of gin, women, and pornography. After they arrived at the rectory, Kelly put the boys in separate rooms. Ben doesn't remember what happened that night.

He saw Kelly several times that week. Kelly took him to drive-in movies, gave him a lot of alcohol, and brought him back to the rectory to spend the night. Kelly told him to take a shower before going to bed. Ben awoke in the middle of the night to find Kelly trying to perform oral sex on him. Ben rolled over and said, "No, no, no!" Kelly was muscular and domineering, so Ben didn't want to confront him.

The next day, they went to a drive-in and had more beer. Kelly let Ben drive his fancy car before returning to his room in the rectory. Ben recalls "it was very clear that he was trying to perform oral sex on me."

Another time, Kelly took Ben to see a movie. During the movie, Kelly put his hand down Ben's crotch; in the car, Kelly tried to have oral sex with him. Ben said, "No." He went home and never saw Kelly alone again.

Ben did tell his friend and his cousin what Kelly did to him, and both said Kelly had tried to do the same things to them. But, Ben says, he "made the biggest mistake and the thing I felt most guilty about: I kept my mouth shut. Back then, you didn't talk about priests because they were above reproach."

Ben still feels guilty today because he knows Kelly continued to get "cycled through a whole bunch of parishes"—and he assumes the abuse continued. "I feel like a bad guy," he concedes. "I continue to bear that guilt, and that's not fun." But Ben also believes "everyone" in the church knew what Kelly was doing to young boys like him. He is angry that the archdiocese and other priests did nothing to protect him.

JOSEPH PATRICK KISSANE

After Father Joseph Kissane confessed in graphic detail to sexually abusing three children, the Archdiocese of Chicago sat on its hands for six months. Even then, the archdiocese's solution was merely to ask another priest to keep an eye on Kissane with no formal restrictions. The archdiocese did not remove Kissane from public ministry until almost two years after his confession. The archdiocese then sat back for decades before informing the public about Kissane's abuse. In that time, many more survivors came forward to share their experiences with the archdiocese.

The archdiocese first received allegations of sexual misconduct by Kissane in June 1989. The survivor's lawyer sent a letter reporting that Kissane had sexually abused the survivor from 1978 to 1979, when she was a child, at Saint Catherine of Alexandria in Oak Lawn. She recalled another priest at the parish frequently saw her in the rectory and even scolded Kissane for bringing her by so often. Kissane also took the survivor to a doctor to obtain contraception, which he paid for.

Within a month of receiving this letter, the vicar for priests spoke to both the survivor and Kissane. The internal memorandum summarizing the vicar's interview with Kissane recounts the priest's confession, not only to abusing the survivor who came forward, but also to abusing two other children. Yet, the document describes Kissane's crimes as if they were passive events in which he had no agency. And even though he was well-aware of the survivors' ages, the vicar wrote that Kissane characterized his abuse of them as "relationships"—showing neither man understood the girls were unable to consent because of their young ages.

The vicar for priests questioned Kissane's former colleague at Saint Catherine, who recalled "there would always be several grade school girls hanging around" Kissane.

Despite Kissane's admission, the archdiocese did nothing to protect other children from him for almost six more months. There is no record it reported his criminal conduct to law enforcement. And when the archdiocese finally took action in December 1989, it was incongruent with the severity of Kissane's abuse. The vicar for priests merely instructed a fellow priest to watch Kissane and ensure he was not around children without another adult present. The instruction was informal, vague, and flimsy considering Kissane still had official power from the archdiocese to minister without restriction.

In January 1990, seven months after Kissane's confession, the archdiocese finally got around to investigating him. The vicar for priests questioned Kissane's former colleague at Saint

Catherine, who recalled “there would always be several grade school girls hanging around” Kissane. “They become attached,” the priest continued, “and from time to time they would be up in [Kissane]’s room or [he] would take them for a ride in his car.”

The priest admitted he was concerned about Kissane’s behavior, not because he feared these “grade school girls” were being groomed or sexually abused, but rather because he worried “who knows what these kids might say about [Kissane] later on.” He did recall the parents of one child who “used to hang around [Kissane’s] room a lot” said “in no uncertain terms that they did not want their daughter to have anything to do with him.” He also recalled the principal of the parish school “was concerned about the young girls paying so much attention to [Kissane] and being at the rectory so much.” The vicar for priests instructed Kissane’s former colleague to “keep all of this under hat” and “not let on to anyone any knowledge of the situation.”

But only a short time later, in August 1990, the archdiocese received another allegation of child sex abuse against Kissane. Cardinal Joseph Bernardin told the vicar for priests, “if the charges are true, then there is no way in which we can allow Kissane to ever function again.” The following month, Kissane was living with his parents, presumably unsupervised and in any event continuing to see his accuser. The vicar for priests apparently was incredulous: “I asked [Kissane] how he explained continuing such a contact when her claim is that he has done such devastating damage to her. He said that they were trying to explore whether or not it would be possible to maintain some sort of friendship.”

In November 1990, the vicar for priests drafted a memorandum to Cardinal Bernardin summarizing discussions with Kissane relating to a survivor’s recently filed lawsuit. Kissane had “admitted to sexual involvement with 9 teenage females,” the vicar noted, including one victim only 14 years of age. Yet, the vicar’s primary concern seemed to be the cost of looming litigation for the church. He told Kissane “the possibility of

his returning to ministry is practically nil" because of "the potential for enormous litigation"—and also emphasized "someone has to be concerned about the enormous sums of money that is being expended."

In January 1991, Cardinal Bernardin told the vicar for priests "that he definitely does not intend to allow [Kissane] ever to minister in this archdiocese" and "it would be scandalous for [the archdiocese] to allow him to minister." Three months later, in April, the cardinal withdrew Kissane's faculties, thus terminating his ability to minister in the archdiocese. Kissane submitted his resignation request shortly thereafter, and the cardinal accepted it—two years after Kissane first admitted to sexually abusing young girls.

Kissane had "admitted to sexual involvement with 9 teenage females," the vicar noted, including one victim only 14 years of age.

In August 1994, another survivor wrote a letter to Cardinal Bernardin reporting that Kissane had raped her two decades earlier in the convent at Saint Catejan in Chicago's Morgan Park neighborhood. The archdiocese's newly created review board was made aware of the allegation—and also that Kissane "was an 'old' case of an Archdiocesan priest with prior allegation(s) of sexual misconduct with minors lodged against him in the past." Yet, the vicar for priests failed to provide the board with any details about the prior allegations. At a subsequent meeting, the board determined that, because Kissane had already resigned from ministry, the archdiocese would not investigate the allegation—and indeed would shun the survivor by declining to "write/attempt to contact [her] to request a meeting for her to detail her allegation."

It was not until November 2002 that the review board finally investigated and substantiated an allegation of sexual abuse against Kissane—this one from among the influx of survivors who came forward in light of the Boston Globe's reporting on child sex abuse in the church earlier that year. Many of those other allegations were also substantiated by the board. Kissane was laicized in August 2010 and died the following year.

GEORGE W. KLEIN

The Archdiocese of Chicago posts a public list comprising dozens of clerics it has determined are credibly accused of sexually abusing a child. But Father George Klein's name does not appear among them. The exact reasons why remain a mystery.

"Monica," a survivor of Klein's abuse, decided to share her experience with the Attorney General's investigators because she didn't feel satisfied with the archdiocese's response. After reviewing Monica's complaint in late 2011, the archdiocese's review board determined there was "insufficient reason to suspect that [Klein] engaged in the sexual abuse of [Monica] when she was a minor." However, the board also determined Klein's conduct "was otherwise inappropriate" and restrictions should be placed on him. Cardinal Francis George accepted these recommendations and prohibited Klein from being alone with anyone under 18 years old or engaging in any functions with children.

> “He could have helped me,” she says. “If you can’t go to your parents or your priest, there is no one to go to.”

This outcome has bothered Monica ever since. “They’re still lying,” she says. “They’re not transparent.”

The abuse happened in the mid-1970s when Monica was a sophomore at Saint Benedict High School in Chicago’s North Center neighborhood. Monica’s home life was not easy. Her parents were separated, and her father abused her. One night, she was found drunk at one of her high school’s basketball games. As a result, she was sent to Klein for counseling sessions. At the time, he was the principal of Monica’s high school.

Monica says Klein lied to her about what these counseling sessions would entail. They took place in Klein’s office; at first, Monica and Klein would sit at opposite sides of his desk. He asked about her difficult home life, and she told Klein about the abuse she suffered at the hands of her father. Klein talked her out of reporting the abuse to the authorities. He insisted she would be removed from her home if she did. She now realizes Klein was lying. As the counseling continued, Klein moved to her side of the desk and started pulling her into his lap. He then molested her.

Sometimes Klein would pick Monica up after school and drive to the lake with a six pack of beer. She does not recall what happened in the car; it's possible, she says, that he abused her there too. The abuse went on for about a year and ended at some point during her junior year of high school.

It took Monica a long time to realize what had happened. But when she did come to understand, the fact that she had trusted Klein was a source of great damage. "He could have helped me," she says. "If you can't go to your parents or your priest, there is no one to go to."

In 2011, Monica's therapist encouraged her to confront the abuse. She decided to meet with archdiocesan representatives to share her experience. The archdiocese offered her counseling for the abuse. She thought, "Are you kidding me?" It was counseling from a priest that led to her abuse. Why, she wondered, would she ever accept more counseling from the church?

The archdiocese restricted Klein's ministry pending an investigation of Monica's claims. They hired an investigative firm to run a background check on her, as well as to speak to various potential witnesses. She says that the archdiocese wanted to talk to her mother, brothers, and sister. But those interviews never took place; she did not consent after the support group SNAP—Survivors Network of those Abused by Priests—advised her the archdiocese would "twist those interviews against" her. The archdiocese also interviewed Klein, who denied her account.

It was counseling from a priest that led to her abuse. Why, she wondered, would she ever accept more counseling from the church?

Then came the review board's December 2011 decision that baffles Monica even today. The board determined there was "insufficient reason to suspect that [Klein] engaged in the sexual abuse" of Monica. It also determined, however, that "Klein's conduct does not constitute sexual abuse of a minor but [was] otherwise inappropriate." Monica wonders, "What does that mean? To this day, I don't know what that means." When she asked the archdiocese for an explanation, she says the archdiocese refused to explain.

Adding to the confusion are the additional concerns raised to the cardinal by the review board. The board chided Klein for his "Lack of impulse control," "Lack of understanding of boundaries," "Poor judgment in [his] role as a counselor," "Repeated inappropriate relationships with women," and "Dishonesty." Based on this and other information acquired during the investigation, the board said Klein should be "permanently restricted from public sacramental ministry." The cardinal accepted the board's recommendation within a day.

Monica feels the archdiocese's failure to acknowledge her allegations as credible is an effort to protect the image of the institution: "Their image is their priority, not the victims."

Yet, Klein quickly returned to the altar. He began saying mass at Saint Philip the Apostle in Northfield, where he resided, shortly after the review board's determination. Cardinal George wrote Klein in February 2012 to remind him of his restrictions. Not only was he forbidden to celebrate public mass or perform other sacraments, he was also forbidden to be alone with

anyone under 18, to teach or engage in any other functions with children, and to engage in pastoral counseling of any form.

Eventually, however, some of these restrictions were peeled away. In September 2012, less than a year after the review board's decision, Klein was given permission to concelebrate at funeral masses of priests, wedding masses of friends, or other special occasions. In November 2012, the vicar for priests wrote to Klein noting that it was no longer necessary for someone to stay with him in the parish rectory while the other resident priest was away. And in December 2014, Klein was given permission to occasionally offer a public weekday mass at Saint Philip.

In April 2015, Klein wrote to the new Chicago archbishop, Blase Cupich, questioning his decision to reinstate restrictions imposed by Cardinal George. He asked for an audience to plead his case, but the archbishop declined:

> ***While you chronicle a number of developments in your background that led to the present moment, there is one aspect that seems to be missing in this present correspondence and in earlier letters, namely, your own need to take full responsibility for the damage that you have done to various people. You seem to lack even in this present correspondence self-awareness and internal freedom to your own behavior, which puts into doubt your ability to exercise prudent and sound judgment in the future. That is a concern to me, as you seem to minimize the harm that you have done to others.***

The archbishop was firm that Klein's restrictions would remain in place: "There really is nothing that is going to change my mind on this, and I believe that you need to examine very carefully your need to take responsibility for your actions."

Yet even the archbishop's admonition would not keep Klein from pushing the boundaries of his restrictions. He offered

a reading at a wake in November 2016 while wearing clerical garb. Archdiocesan officials debated whether this constituted a violation of Klein's protocols, specifically the prohibition on celebrating sacraments or devotional practices without permission. It is unclear what resulted.

Klein died in 2018. To this day, his name does not appear on the archdiocese's public list of clerics with credible accusations of child sex abuse, despite his noted dishonesty, his repeated inappropriate relationships with women, and his acknowledged inappropriate behavior. Monica feels the archdiocese's failure to acknowledge her allegations as credible is an effort to protect the image of the institution: "Their image is their priority, not the victims." The archdiocese is "still not accountable," she says. But she is clear on one thing: the archdiocese's inclusion of Klein on its public list would aid in her healing. Whether the archdiocese will take that step remains to be seen.

WILLIAM R. LEYHANE

Now a psychologist and an ordained Catholic deacon in the Diocese of Joliet, Terry Neary (who permitted his real name to be used), is a survivor of child sex abuse committed by a Catholic priest, Father William Leyhane. Terry believes the church's public naming of abusers on diocesan websites is a "game changer" for survivor healing. He identified to the Attorney

General's investigators seven "vital benefits and purposes for listing substantiated perpetrators on diocese websites":

Public Proclamation
"No one sees a simple private letter, or a rarely read lawsuit. A public list is different—everyone sees it."

Validation
"Public listing is an announcement by the church to survivors that 'we believe you.'"

Invitation for Healing
"After a name goes up, other victims of that abuser are more likely to come forward for the healing the church says it wants to provide."

Transfer of Guilt and Shame
"Someone carries the guilt and shame. When the name goes up, the survivor can finally put down the guilt and shame, transferring it to the abuser."

Accountability
"The church is taking action for its past failures in protecting children."

Transparency
"The church is no longer hiding and covering up."

Prioritizing
"The needs of survivors finally outweigh those of guilty priests."

Because Terry understands so well the importance of disclosure, he fought for years to have Leyhane named as a child sex abuser and placed on the Archdiocese of Chicago's public list. He painstakingly described to Attorney General's investigators how he was met with resistance at every turn—told time and time again that the "archdiocese's policies" did not allow the church to investigate Leyhane's abuse—and therefore precluded

him from being named on the archdiocese's public list of substantiated abusers.

Terry believes the church's public naming of abusers on diocesan websites is a "game changer" for survivor healing.

Finally, on October 14, 2022, after additional pressure from the Attorney General's investigators, the archdiocese relented. It agreed to, and did, add Leyhane to its public list of child sex abusers. It also changed its policy regarding other abuse claims brought against deceased priests, each of which will now be investigated. With that, Terry had some sense of peace. But the struggle and conflict leading to the policy change, and the naming of Leyhane, is only a part of the decade's long retraumatization which Terry experienced from the archdiocese's response and lack of response.

In 1971, while 13 year old Terry was answering phones in the rectory of Saint Ethelreda in Chicago's Auburn Gresham neighborhood, Leyhane passed by and asked if he would like some cookies. As any child would, Terry followed Leyhane into the kitchen for a snack. It was there that the first abuse happened. Leyhane, who was 75 years old at the time, started fondling Terry's "genitals and French kissing" him. "I remember the layout of the room and his disgusting cigar breath." That happened again two or three times over the next month. "It stopped when I said no to his invitations and gave him the cold shoulder."

Terry told no one of the abuse because he "knew it was wrong." He kept it inside for nearly 10 years. Finally, in 1980, when

studying for a doctorate degree in clinical psychology at Loyola University Chicago, Terry shared with therapists and family members what happened to him at Saint Ethelreda.

By 1995, Terry was a clinical psychologist and active in his parish. It was then that he summoned the courage to report Leyhane's abuse to the archdiocese. He had a brief telephone conversation with Cardinal Joseph Bernardin, who apologized to Terry. "Cardinal Bernardin was very pastoral during our conversation," Terry recalls. "He helped me."

In October 2001, Terry met with archdiocesan officials to make a formal report of Leyhane's abuse. He tearfully described what Leyhane had done to him and offered suggestions about how the church might better handle abuse claims and screening candidates for the priesthood. When asked what the archdiocese could do for him, Terry requested it award four $500 scholarships to graduates of Saint Ethelreda who wished to attend a Catholic high school. The archdiocese agreed. But later, when Terry attended the Saint Ethelreda school graduation, he noticed no scholarships had been awarded. Terry then requested a meeting with Cardinal Francis George, who had succeeded Cardinal Bernardin as the leader of the archdiocese.

During their 45 minute meeting, Cardinal George told Terry that he would "take care of the scholarships," and the scholarships were subsequently given.

Months later, Terry received a letter from the archdiocese advising him that its review board had evaluated his claim and concluded "it is possible that sexual abuse of a minor had occurred." Terry thought this meant the archdiocese had substantiated and validated Leyhane's abuse of him. Years passed before Terry discovered how mistaken he was.

In fact, after Terry met with archdiocesan officials in October 2001, the review board reported to Cardinal George that, while it thought it was "possible that sexual misconduct with a minor occurred," it "was reluctant to find 'reasonable cause' that Father Leyhane engaged in sexual misconduct with a minor" because "Father Leyhane is not alive to respond to the allegations." The cardinal agreed "with the Review Board's concern to protect [Leyhane's] good name and reputation."

For almost two decades, the archdiocese failed to treat Terry with the dignity and respect he deserves.

Almost two decades passed before Terry learned that the archdiocese had not substantiated Leyhane's abuse of him. Terry knew that was the case because he discovered that the priest's name did not appear on the archdiocese's public list of substantiated child sex abusers. Terry contacted the archdiocese upon that realization and asked for a meeting with Cardinal Blase Cupich. He received no response, so he suggested a short phone conversation with the cardinal instead. He was promised the message would be passed along, but again there was no response. Thus began a long back-and-forth between Terry and archdiocesan officials during which the church's response to Terry's prior report of abuse took center stage.

Archdiocesan officials told Terry the church had not investigated his claim back in 2001 because of its general policy not to investigate claims against deceased priests. That is false. In fact, at the time, the archdiocese's policies provided an allegation against a deceased priest "shall be processed in the same manner as any other allegation." But the review board

did not follow its policies. Instead, it ignored the damning supporting evidence in the archdiocese's own records, which showed another survivor had reported Leyhane's abuse in October 1994; he too detailed Leyhane's "hard kissing on the mouth" and the smell of tobacco. And in the time since, more survivors had come forward—one in April 2004, another in March 2006, and four more in November 2007, December 2007, July 2008, and September 2008. Many of these survivors asked the same question Terry had: "Did he do it to others?"

Through it all, the archdiocese's documents bear out its revictimization of survivors. In one poignant communication to the archdiocese, a survivor wrote "my family has suffered, and [the abuse] has damaged my relationship with my wife. Is there any advice you can give . . . ?" The archdiocese responded callously: "It sounds as though you are doing what you need to continue on your own road to healing with your family."

Worse, the archdiocese misled Leyhane's survivors. In April 2004, a survivor asked if other child sex abuse claims had been made against the priest. At the time, the archdiocese knew of two other reports, including Terry's. Nevertheless, the archdiocese responded that its records "provide ***no reasonable cause to suspect*** Fr. Leyhane ever engaged in sexual misconduct with a minor" (emphasis added). When the Attorney General's investigators questioned this seemingly false statement, archdiocesan officials insisted it was accurate because the review board had not, by that time, determined there was "reasonable cause to believe" Leyhane was an abuser. Maybe so, but a survivor reading that response could only have concluded one thing—no other reports of abuse had been made—leaving the survivor to believe he was the only one Leyhane abused, wondering what he did to cause Leyhane to choose him, and him alone.

For almost two decades, the archdiocese failed to treat Terry with the dignity and respect he deserves. His requests for direct communications with Cardinal Cupich have been ignored. His

request that his claim be reopened for further review (something specifically provided for in archdiocesan policies) was denied. And while archdiocesan officials tell Terry "we have no reason not to believe" Leyhane abused you, he understands that such careful phrasing is a far cry from the review board finding the accusation credible and putting Leyhane's name on the archdiocese's public list of abusers.

And to address the archdiocese's objection that a deceased priest cannot defend himself against charges, Terry repeatedly offered the solution of the review board erring on the side of assuming the deceased priest will categorically deny the accusation, and even deny knowing the survivor. The review board can then listen to the survivor's version of events and decide, based upon all it knows of the deceased priest, which is the more credible version. The archdiocese saw no merit in Terry's proposed solution.

All of which brings us back to where we began, with Terry gaining some peace in knowing Leyhane has finally been publicly disclosed as a child sex abuser—now named on the archdiocese's public list. Based on experience, he believes this can help other possible victims of Leyhane come forward for healing. Terry's reflections on the entire ordeal are that "as bad as the abuse was, it has also been very traumatic to deal with the Chicago archdiocese. Why don't they err on the side of the victim? They instead err on the side of protecting the reputation of a deceased priest." Regardless,

Terry's "relationship is with God, Jesus, and the Holy Spirit." He says his "faith is in them and their unwavering love." And for Terry, that is sufficient.

WILLIAM L. LUPO

Father William Lupo manipulated and sexually abused girls and young women during the 1970s and 1980s across parishes in the Archdiocese of Chicago. He exploited his status as a spiritual guide, and abused his position of trust, to expose his naked body and engage in inappropriate physical contact with young girls, including kissing, prolonged hugging, rubbing of genitals, and in one case, sexual intercourse.

Survivors recall receiving inappropriate letters from Lupo when they were teen girls in his parish. Lupo would sign off with "I love you" and sometimes talk about sex. He also would hug them for 15 to 20 seconds at a time, during which he often groaned, said "I love you," and rubbed his erect genitalia on their abdomens. Lupo appeared keenly aware of his special status as a spiritual guide—and the access it granted him to young girls' and women's bodies as they came to him for counseling.

Despite many opportunities, including more than a decade of allegations, repeated consideration by its review board, repeated substantiations of sexual misconduct, and ongoing monitoring arrangements, the archdiocese did not treat Lupo as the predator he was. In fact, the archdiocese repeatedly declined to remove Lupo from service. Instead, he was assigned to parish after parish. Following his resignation in 2002, more than 20 years after he began manipulating and abusing young girls in the church, the archdiocese permitted him to retain his residence in the rectory for several months.

The archdiocese received some of the earliest allegations of sexual misconduct by Lupo in April 1993, when he was the pastor

at Saint Peter Damian in Bartlett. Two sisters and their mother contacted the archdiocese to report that Lupo had abused the girls in the mid-1980s when he was assigned to Saint Mary in Des Plaines. The abuse took place when the girls were approximately 12 to 17 years old and, among other things, consisted of Lupo exposing himself. At the time, the archdiocese was aware of additional allegations of "passionate kissing and hugging over approximately six years with at least 3 teenage girls."

Lupo appeared keenly aware of his special status as a spiritual guide—and the access it granted him to young girls' and women's bodies as they came to him for counseling.

The review board considered Lupo's case later that same month and determined "there is reasonable cause to suspect that [Lupo] engaged in sexual misconduct with a minor." It noted the consistency in the allegations and Lupo's "acknowledgement of naked exposure of body to one of the teenage girls at the time." But rather than removal from ministry, the review board merely recommended a live-in monitor and restrictions to ensure Lupo was not alone with children outside of the presence of a responsible adult. Even so, Lupo continued to require teenage girls to meet with him alone in the rectory, ostensibly in preparation for confirmation. Despite becoming aware of this, the board reiterated its recommendations in a subsequent review.

Less than a year later, in May 1994, Lupo wrote the review board requesting it take yet another look at his case. He hoped it would result in the lifting of his restrictions and the closing of his file. Within a month, however, another woman

contacted the archdiocese in June 1994 with a report of abuse at Lupo's hands. This woman reported that the abuse occurred over a period of two years when she was a sophomore and junior in high school and Lupo was assigned to Saint Mary. The abuse consisted of hugging and kissing, as well as Lupo asking the girl to touch his genitals.

The review board found these allegations "seemingly credible." But the board concluded it still was reasonable to allow Lupo to remain in ministry with monitoring. And this despite the fact that Lupo adopted a victim posture during these proceedings, stating that the allegations "really aggravate[d]" him and that it was "unfair people can do that to" him. He denigrated the survivor and said he was particularly upset that someone like her "can make these" types of allegations.

Lupo remained incredulous regarding the allegations against him and the monitoring required of him. In 1995, he wrote the review board yet again to request he be released from further monitoring, stating that he had come "to understand how my casual attitude toward touch and embracing could be misconstrued." The board agreed to discontinue all restrictions and monitoring imposed on Lupo and voiced no objection to his appointment to a second six-year term as pastor of Saint Peter Damian.

In late 1998, however, the review board received another letter from someone alleging Lupo had abused them. It determined to reimpose the "minimum level of the protocol established by the Monitoring Subcommittee" and instructed Lupo to not be alone with children without another responsible adult present. Nevertheless, the review board again concluded it was reasonable to allow Lupo to remain in ministry, despite the accumulation of sexual abuse allegations mounting against him. In fact, Lupo received accolades from Cardinal Francis George, who wrote in one letter: "Bill, I know you have done a wonderful job as pastor of Saint Peter Damian. You can take pride in all that has been accomplished under your leadership." Cardinal George reappointed Lupo in June 2001 for a third term as pastor of Saint Peter Damian.

Less than five months later, however, an adult woman formalized her allegations of inappropriate sexual behavior against Lupo in October 2001. Lupo denied the sexual intercourse but admitted he was affectionate with her and others. He also admitted kissing her, adding it was "more than a peck on the cheek." The review board was informed of the allegation, but since the person making the allegation was not a child at the time of the incident, the board determined it did not have jurisdiction to conduct a review.

Lupo remained in ministry until the Dallas Charter was issued in June 2002. In his farewell letter to his parish, he continued to deny the allegations against him and stated that "the stress in going through the juridical process [established by the Dallas Charter] would be more than I would care to chance. . . . I have no other real option than to resign my pastorate and to leave the priesthood." Lupo was laicized in 2014, the same year he was placed on the archdiocese's public list of child sex abusers. He passed away in April 2021.

ROBERT E. MAYER

To say that the Archdiocese of Chicago received a significant number of allegations over the years concerning Father Robert Mayer sexually abusing children would be an understatement. Perhaps the most alarming part about Mayer, however, is that the archdiocese knew of his sexual abuse of children in the early 1980s but refused to remove him from ministry. The hope that Mayer would somehow change his ways was wishful thinking.

Archdiocesan documents are riddled with similar allegations against Mayer: he offered alcohol to children, typically boys; he showed them pornography; he exposed his genitals to them; and he engaged in mutual masturbation or fondling. It is an experience that one survivor who spoke to the Attorney General's investigators knew all too well.

"Vincent" and his family were members of Saint Mary in Lake Forest when Mayer arrived there as an associate pastor in the mid-1970s. Vincent says Mayer was "known to be the cool, young priest." Mayer was generally approachable and would open the parish gym for kids to play basketball on the weekends. Vincent had friends who attended the parish school and had gotten to know Mayer well.

In the spring of 1977, Vincent was a freshman in high school and had just turned 15 years old. One night, Saint Mary hosted a dance for high school students. Vincent attended with a male friend who knew Mayer and suggested they visit the rectory to see if the priest was there. According to Vincent, "the idea was that he probably had alcohol and would probably let us have it."

Vincent had never had a drink in his life, but true to his friend's prediction, Mayer did indeed provide them with alcohol. With nearly no tolerance, Vincent recalls that he quickly became

intoxicated. He returned to the dance for a while but eventually decided to head back to the rectory to see if Mayer had any more alcohol.

When Vincent arrived, Mayer was with another boy looking at pornographic magazines. Shortly after, Vincent and Mayer engaged in mutual masturbation. Mayer "implied that this is sort of what guys do: drink, look at girly magazines, and help each other have a good time." Vincent explains, "I am not a homosexual and I was not attracted to him, but I was 15 years old with raging hormones and trying to figure out how the world worked, and there was a priest telling me how to" masturbate.

Vincent says this rationalization was all part of Mayer's process to convince young boys to willingly participate in the abuse. Mayer "was an outgoing guy, very personable, related really well to young people, and showed a lot of interest in me. At first, none of it felt creepy. I was an athlete and mildly popular. He treated me like a cool guy." Vincent also says Mayer "had this shtick that he was helping us to grow sexually and teaching us how to please women." Mayer made the boys feel like they were "learning how to be sexual creatures," and the priest's claimed goal was to "help you enjoy your sexuality and teach you the ways of the world." Vincent says that Mayer's targets for abuse were also purposeful and aimed at normalizing what was happening: "It wasn't like he was preying on the kids who couldn't protect themselves. It was prominent or successful teenagers instead." Vincent says this technique "somehow normalized it for me again." Vincent "wanted to be part of that little gang of kids."

Two or three weeks after the dance, Vincent and his same friend were out on a weekend night looking for something to do. His friend again suggested that they visit the rectory to see if Mayer had any beer. According to Vincent, what they witnessed upon arriving was "practically an orgy." Two or three kids were already there, everyone was drinking, and apparently

some sexual activity had already happened. “It was almost like we came in halfway through the party and we joined on in,” Vincent says.

Vincent recalls that Mayer participated in the masturbation during these encounters. “That’s what made it seem okay. He’s the priest. If a priest is telling you it’s okay, it must be okay.” While Vincent declined Mayer’s attempts at oral or anal sex, he knows that Mayer wanted it—and also knows Mayer engaged in those activities with other kids.

The archdiocese did nothing to stop Mayer’s behavior, other than moving him from one parish to the next. Archdiocesan documents evidence that the clergy personnel board was aware of “allegations” directed at Mayer in 1982. An April 1982 letter to Cardinal John Cody from staff members at Saint Edna in Arlington Heights where Mayer was assigned complained that the priest was providing alcohol to kids. The letter further noted that Mayer would come out of the shower nude, even when others were present, and had made sexual advances towards a teen. Additional allegations came forward in 1982 that Mayer took teenage boys to his cottage, exposed himself to them, and attempted to remove their pants while swimming.

In response, the archdiocese somehow determined that there was insufficient evidence to warrant Meyer’s removal from Saint Edna. However, archdiocesan officials made it clear that if Mayer was transferred, the public should never know that it was because of sexual abuse, and certainly not because of any complaints by parishioners. Officials wrote, “if Mayer is transferred in the near future, it must be construed that he personally requested the transfer.” In October 1982, Archbishop Joseph Bernardin penned a letter saying that Mayer would in fact be transferred, but on grounds other than those complained of by the parishioners. But the archbishop was seemingly aware of the significant risk of placing Mayer in another assignment.

He wrote, "If there really is a problem with [Mayer], it will not be long for a crisis to develop elsewhere."

Bernardin transferred Mayer to Saint Stephen in Des Plaines in 1983. But the problems persisted. In 1984, a parishioner came forward stating that Mayer had a library of pornographic movies, had taken photographs of children passed out, and maintained an album of those photographs. A memo to now Cardinal Joseph Bernardin that same year acknowledged concerns that Mayer was serving liquor to children, as well as the concerns that Mayer was showing pornography to young people, and had a photo album filled with pictures of sleeping or unconscious teens. A 1987 memo again acknowledged Mayer was serving liquor to children, and someone had called the Des Plaines police to report Mayer may have engaged in oral sex with a 15 year old boy.

Again, the archdiocese's response was to transfer Mayer to new parishes—first to Saint Dionysius in Cicero in 1988, and then to Saint Odilo in Berwyn in 1990. At least one church official acknowledged this was a risky approach: "There has always been a lot of smoke surrounding Bob, and there is no guarantee that the allegations of sexual misconduct won't surface again."

Once again, Mayer did little to change his behavior. A fellow priest at Saint Odilo told an archdiocesan official that "kids [were] all over the place" at the parish rectory, including in Mayer's room. Finally, in July 1991, the archdiocese removed Mayer from ministry, telling Saint Odilo parishioners that the move was for "personal reasons." In reality, Mayer had been accused of making sexual advances towards a young adult man. In a July 1991 draft statement to be given to Mayer ostensibly in response to this incident, Cardinal Bernardin acknowledged Mayer's history. However, the cardinal's concern was not for the safety of any children or other parishioners. Instead, Bernardin worried about Mayer's reputation, and that of the church. "Over the years," the cardinal wrote, "you have repeatedly been the subject of

allegations of sexual impropriety, and yet you have refused to modify your behavior in such a way that the risk to yourself and to the Church would be eliminated." The cardinal also referenced a 1987 agreement signed by Mayer that required Mayer to avoid unsupervised contact with anyone under 21 years of age.

When Saint Odilo parishioners found out the real reason behind Mayer's removal, they were understandably angry. They met with church officials in October 1991 and questioned how the archdiocese could have sent Mayer to them in the first place. During the same meeting, a young girl stood up and stated that she too had been abused by Mayer.

Authorities charged Mayer with aggravated criminal sexual abuse of a girl between ages 13 and 17 in December 1991. He was convicted and sentenced to three years in prison. He never again ministered as a priest and was laicized in 2010.

In the early 2000s, more survivors came forward accusing Mayer of abuse. Many of their accounts were similar to Vincent's: alcohol, pornography, masturbation, fondling. The archdiocese reported to the Attorney General's investigators that it had received 51 allegations of sexual abuse by Mayer.

That the archdiocese gave Mayer so many opportunities to commit abuse sickens Vincent. "The fact that this guy was a creep is bad enough," he says. "If they caught him at Saint Mary's and threw him in jail, that would have been one thing. But the fact that the church knew about it and moved him and hid him was despicable to me." Vincent adds, "I felt anger that the church would let this happen to other kids."

Even as recently as 2005, the Archdiocese of Chicago attempted to wash its hands of Mayer. In a declaration, Cardinal Francis George wrote, "the Archdiocese does not consider itself in any way responsible for the activities of Robert E. Mayer," and "is

not to be held liable for any scandal or harm to the souls for which he has been or is responsible." It's this type of attitude that frustrates Vincent. "I have pretty strong feelings about the damage the Catholic Church has done," he explains. "I think there are hundreds of thousands of me across the world. But rather than there being any accountability, they protected the priests. I can't think of anything more horribly bad for a religion."

"If they caught him at Saint Mary's and threw him in jail, that would have been one thing. But the fact that the church knew about it and moved him and hid him was despicable to me."

Mayer's arrest led to the 1992 cardinal's commission and the overhaul of the archdiocese's handling of abuse claims. But Cardinal George's declaration 13 years later, after the publication of the Dallas Charter, is further evidence that the archdiocese was willing to detach itself from the most vulnerable of its faithful in an attempt to shield itself from liability. Children, like Vincent and many others, who were subjected to the most vile of treatment by a man the archdiocese knew was a child sex abuser but did almost nothing to stop.

VINCENT MCCAFFREY

Father Vincent McCaffrey warned at least one of the children he was sexually abusing to keep it a secret. Those threats worked; the survivor remained silent for years. But when he summoned the courage to come forward in 2004, his experience could not have come as any surprise to the Archdiocese of Chicago.

Church officials had known for decades about McCaffrey's sexual interest in children.

There are many survivors of McCaffrey's abuse. One died by suicide. All have lived with mental, physical, and emotional struggles. As one survivor testified, "I just have very little faith and trust in people. I mean, I had an experience with this man who, the way I was raised, [priests] were next to God. For a person of that caliber and stature to do what he had done to me was beyond my belief. To this day, I tend to see the darker side of people than the better side." The survivor added: "The archdiocese is just as much to blame as Vincent McCaffrey is."

McCaffrey's abuse took many forms, including fondling, oral sex, and anal penetration. He used psychological manipulation and strategy to isolate and overpower his victims, often taking the children to secluded cabins, forcing them to drink alcohol, and drugging them. One survivor remembered a trip with McCaffrey when he was 13 or 14: "I remember being in the hot tub after playing racquetball and him holding me down and me coming up gasping for air, spitting water, and that was his way of intimidating us and letting us know that he would physically take us if need be." Another survivor reported that McCaffrey molested him more than 200 times from the time he was a prepubescent boy until his high school graduation.

McCaffrey is one of the most well-known and notorious sex abusers in the country. Unlike most priests profiled in this report, McCaffrey was prosecuted and sentenced for his crimes—his aggravated abuse of children increased his federal child pornography sentence to the 20 year statutory maximum, the longest sentence anyone had received for possession of child pornography at the time. By his own admissions under oath at his criminal sentencing, McCaffrey abused more than a dozen prepubescent children, all of whom he accessed through his role as priest. The total number of times McCaffrey has abused children is estimated to be in the hundreds.

Archdiocesan officials knew about McCaffrey's patterns of abuse as early as 1979; so did several of his fellow clerics. Yet the archdiocese declined to remove McCaffrey from ministry. He was able to continue molesting and abusing children until his 1993 resignation—"hundreds of times" according to his own testimony. McCaffrey admitted it is hard for him to keep track of the children he abused because he is a "serial molester" and "predator" "who cannot be cured."

Despite the severity of McCaffrey's abuse, the archdiocese's internal discussions minimized it and used euphemisms rather than accurately naming him as a predator. In a 1989 memo, for example, the vicar for priests recounted his phone conversation with a concerned priest who "recently heard from another priest some gossip about why [McCaffrey] left St. Josaphat's." The vicar explained he kept the priest in the dark about McCaffrey's "problem."

These efforts to conceal McCaffrey's abuse reflect a larger ethos that prioritized the church's reputation over children's safety. In a 1989 memo to Cardinal Joseph Bernardin, the vicar for priests recommended McCaffrey's transfer from Saint Josaphat in Chicago's Lincoln Park neighborhood due to an anonymous report that McCaffrey was abusing parish boys. The vicar acknowledged McCaffrey was a "pedophile" yet concluded "the best thing would

be for Vince to move" to another parish to avoid "the risk of [Saint Josaphat] being hurt in any way." "The sad thing," the vicar admitted, "is that this threat will hang over Vince until the day he dies."

The vicar acknowledged McCaffrey was a "pedophile" yet concluded "the best thing would be for Vince to move" to another parish to avoid "the risk of [Saint Josaphat] being hurt in any way."

The archdiocese's preoccupation with concealing McCaffrey's abuse extended across the institution. In 1980, the pastor of Our Lady of Loretto in Hometown wrote a letter to the archdiocese's personnel board after a teenage boy and his parents reported McCaffrey's abuse to local police. The pastor shared his "gut feeling" that McCaffrey's "friendship with some of the young kids" in the area reflected "ground work . . . being laid" for abuse. Still, the pastor's primary concern was not for the children but rather for the containment of scandal. He expressed gratitude that the police "have been very good in keeping the situation quiet" and admitted lying to parishioners about the reason for McCaffrey's recent absence: "This is a small town and I had to tell the people he was sick and that it was alcoholism to stop the speculation." Yet the pastor too had been a victim of the archdiocese's silence; he was kept in the dark about McCaffrey's "psychological problem" when the church abruptly transferred him to Our Lady of Loretto only one year earlier: "When I find his former Pastor, the Vicar of the area and the Personnel Board all know of the problems and no one tells the 'receiving Pastor,' I think something is wrong. Please review your policy in this matter."

Archdiocesan documents related to McCaffrey highlight the same pattern over and over again—the use of euphemisms,

lack of concern for the children being abused, and efforts to conceal and cover up McCaffrey's abuse. This permitted, and even encouraged, McCaffrey's continued abuse of children over several decades.

DANIEL J. MCCORMACK

Father Daniel McCormack is one of the most infamous child abusers anywhere in Illinois. For years, he preyed on young, vulnerable boys in Black parishes on the West Side of Chicago. What separates McCormack from other prolific child-abusing clerics is that his abuse both occurred and was uncovered relatively recently. And despite reforms aimed at protecting children and removing abusive clerics, the Archdiocese of Chicago accomplished neither goal in the wake of McCormack's abuse. In fact, even after McCormack was arrested for sexually abusing young boys, Cardinal Francis George himself allowed the serial predator ample opportunity to abuse again. All told, the archdiocese has received more than 100 claims of child sex abuse against McCormack—and has paid millions to survivors to settle those claims.

McCormack was born in 1968 and raised in Chicago's West Lawn neighborhood near Midway Airport. He was drawn to the priesthood when he was just a child. "I believe I was called at the earliest of ages," McCormack later explained, "and then I struggled with how to answer." He studied American and African American history at an undergraduate seminary in Niles before enrolling at the University of Saint Mary of the Lake in Mundelein to continue his priestly formation.

There were plenty of warning signs while McCormack was a seminarian at Saint Mary. Three separate incidents of sexual abuse were brought to the attention of school officials in the spring of 1992. The incidents took place during 1988 and 1991;

two involved McCormack allegedly abusing adult males, while the other involved him allegedly abusing a child. Saint Mary apparently dealt with these reports according to the standards of the time—meaning it didn't deal with them at all. McCormack was allowed to continue his studies; apparently he was not disciplined, and there is no evidence the allegations were reported to law enforcement or even documented in his file. As Cardinal George conceded years later, McCormack should have been removed from seminary and never allowed to become a priest in the first place.

But the church wasted this early opportunity to prevent the tragedies that would follow McCormack's wake throughout his tenure in the archdiocese. McCormack was ordained a priest just two years later, in 1994. His list of assignments over the next decade included parishes in areas of Chicago where the population was mostly Black: Saint Ailbe in Calumet Heights, Holy Family on the Near West Side, and Saint Agatha in North Lawndale. And it was only a matter of time before more allegations surfaced.

In 1999, while McCormack was assigned to Holy Family, a nun who was principal of the parish school reported an allegation of child sex abuse. A fourth grade boy had told her he approached McCormack to become an altar server; McCormack told the boy to pull down his pants so the priest could measure him. The nun confronted McCormack, who

admitted he had "used poor judgment." The boy's mother also met with McCormack and then asked the nun not to pursue the matter further. The nun nevertheless raised McCormack's behavior to an archdiocesan school official, who told her, "If the parents aren't pushing it, let it go." No one reported the incident to law enforcement or the Department of Children and Family Services. According to a later audit, this was one of several similar allegations or suspicions about McCormack brought to the archdiocese's attention—and simply ignored—between 1999 and 2005.

McCormack, meanwhile, continued to put himself in close reach of children. He began teaching algebra and coaching basketball at Our Lady of the Westside School in Chicago's North Lawndale neighborhood. In September 2003, the grandmother of an alleged abuse victim who played on McCormack's basketball team called the archdiocese to complain about McCormack. Her allegation was not investigated, apparently because the vicar for priests mistakenly thought she wished to remain anonymous (although of course the archdiocese was more than capable of investigating either way). McCormack remained in ministry.

Then, in August 2005, McCormack was arrested for sexually abusing a child. He was eventually released without charges, although multiple detectives found the survivor to be credible. The archdiocese did not remove him from ministry, however; it later claimed this was because the authorities did not charge McCormack with a crime and because the archdiocese could not collect enough information to conduct its own review. Instead, the archdiocese allowed McCormack to continue living at Saint Agatha under "restrictions" forbidding him to be alone with children, to host them in the rectory, and to teach them in school. The archdiocese assigned another priest to "monitor" McCormack but neglected to explain the purpose of his assignment. No wonder McCormack was quick to flout these "restrictions." He continued to teach classes at Our Lady of the

Westside and even took three boys on an out-of-town trip when his monitor went away for a holiday weekend.

In October 2005, the archdiocese's review board recommended McCormack's removal from ministry. But Cardinal George demurred because the police had declined to charge him. Later, the review board would offer a pointed rebuke of the cardinal's decision: "You chose not to act on [our recommendation], and we now have a situation that reflects very poorly, and unfairly, on the Board." Board members also wrote they were "extremely dismayed that yet another claim of clerical sexual abuse of a minor has been brought to our attention, and that action was not taken in a timely manner." Years later, Cardinal George would admit mistakes had been made. "I am very dismayed myself," he said. "This is terrible that more precipitous action was not taken so I share that concern. I understand it and I share it as my own as well."

As the mother of one survivor put it, "If Cardinal George [had] done the right thing, these other boys would not have been molested. [Instead], he just opened the door for [McCormack] to take advantage of other Black children."

The additional claim to which the review board referred arose out of McCormack's second arrest in January 2006. This time, he was charged with abusing five boys between the ages of 8 and 12 in the Saint Agatha rectory. The survivors were members of the basketball team McCormack coached and friends of his students at Our Lady of the Westside. McCormack pleaded guilty to all charges in July 2007 and was sentenced to five

years in prison. But the impact of his abuse stretched far beyond the children who came forward in 2006.

And all the while, the warning signs were there for anyone to see. Seminary officials knew of multiple instances of abuse but did nothing to stop McCormack's ordination. And when faced with McCormack's arrest and a recommendation from his own review board to remove the disgraced priest from ministry, Cardinal George instead allowed McCormack to continue preying on vulnerable children in underserved neighborhoods on Chicago's West Side. As the mother of one survivor put it, "If Cardinal George [had] done the right thing, these other boys would not have been molested. [Instead], he just opened the door for [McCormack] to take advantage of other Black children."

THOMAS JOSEPH MOHAN

"They had a chance to make things right, but they did everything wrong." That's how Tom Emens, who asked that his real name be used, summarizes the Archdiocese of Chicago's response to his allegations of child sex abuse against Monsignor Thomas Mohan.

Mohan spent most of his time as a priest in Chicago. In 1973, he retired and relocated to California, where he assisted as a priest at Saint Anthony Claret in Anaheim. Mohan lived with his sister in a house two blocks from Tom's. It was not unusual to see him walking through the neighborhood while wearing his garb.

It was a big deal when Mohan "dropped into our lives" when Tom was 8 or 9 years old. His father remembers the moment vividly: "He showed up unannounced one day while out on a walk in the neighborhood. It was an honor to have a member of the clergy take interest in the family, and a monsignor at that. There was a little buzz at Saint Anthony's about how we were so favored."

Tom immediately noticed the priest's charm. "Mohan inserted himself into our family, like an uncle," Tom recalls. "It was comfortable; he was a good family friend." Mohan's charisma and standing within the church convinced Tom's parents it was safe for their son to visit the priest on his own. "My parents took me to his residence the first time for religious study," Tom explains. "My mother had often expressed her desire to have one of her children in the priesthood, and Mohan seemingly took me under his wing." Tom felt favored by Mohan, and this had a profound effect on him.

Tom got his first bike when he turned 10. He was excited because it meant more freedom. He frequently rode his bike to Mohan's house. That's when Mohan's grooming of Tom began to intensify. "I was the golden boy," Tom recalls. "Mohan gave me his undivided attention, and he was very well read and truly showed a genuine interest in me. I was completely flattered and excited to be held in such high regard by him." During this time, Mohan discussed all kinds of interesting topics with Tom—like religion, music, and their shared passion for western novels. "Mohan had an entire bookshelf filled with Louis L'Amour paperbacks that he frequently loaned me," Tom remembers. "Mohan always made sure I had a new book to take home and read—with the promise to take home another upon a return visit to him."

During that summer, Mohan invited Tom over for a swim. A family across the street from Mohan allowed him to use their pool when they were away on vacation. That's where the abuse began. It started with touching and groping—and progressed to fondling under Tom's bathing suit. "As a 10 year old boy, with absolutely no control over my own sexual response, I was shocked into submission," he recalls. "I didn't know what was happening or why, but Mohan convinced me somehow that it was perfectly acceptable." Tom adds: "To this day, I struggle

with the guilt and shame of what he did to me—even though I know that he had complete control over me after grooming me for so long."

After several more incidents of sexual assault in the pool, Mohan introduced Tom to oral sex. "I recall changing out of my swimsuit," Tom remembers. "Mohan undressed with me in his room, and this is the first time he touched me while completely naked." Mohan moved him to the edge of the bed and asked him first to sit and then eventually to lay down—legs spread and hanging over the edge of the bed. "Mohan would always perform oral sex on me first and made certain that I always satisfied his needs in return," Tom explains. It went on for the next 18 months. "It was up to him when it would happen," Tom says.

Eventually, Mohan wanted anal sex. He began by digitally penetrating Tom. "He was definitely preparing me for it, and I didn't like it at all," Tom remembers. During his final visit to Mohan's house, Tom experienced the most painful encounter. After performing oral sex on him, Mohan tried several times to penetrate him anally—against Tom's objection. "This was the first time I showed any signs of defiance," he says. "Mohan was extremely angry with me and acted as if I did something horribly wrong." The incident escalated to the point where Tom feared for his safety. He bolted out of Mohan's house for what would be the last time.

Tom would still see Mohan every few weeks at church and on his walks around the neighborhood. But Mohan no longer dropped by Tom's house for long visits. Tom's father recalls: "Your mother began to complain to me that she felt she had to stop whatever she was doing and entertain Mohan, something she didn't have time to do. He just hung around. Then, he stopped visiting altogether. I asked mother if she had said

something to make him feel unwelcome, and she said no." To Tom, though, it was clear why Mohan stopped visiting: he no longer had Tom under his control.

After the abuse, Tom became a rebellious kid. He got into trouble at school and acted out. "I had a clear disdain for authority afterwards—particularly towards priests and nuns," Tom explains. "To this day, I cannot stand to be around a church, much less any priest or nun." Although his brothers were altar servers, Tom wanted nothing to do with it. He refused to go to church once he turned 18. To this day, he has never returned. This caused a tremendous amount of tension and animosity with his parents.

Now Tom realizes all he lost because of Mohan's abuse. He told his family and decided to report it to the church. His sister was particularly supportive and helped him throughout this process.

"To this day, I struggle with the guilt and shame of what he did to me—even though I know that he had complete control over me after grooming me for so long."

It was unclear who in the church was responsible for Mohan. He had been a priest of the Chicago archdiocese but had retired to California, where the abuse occurred. And during his time in California, his parish had been transferred from the Archdiocese of Los Angeles to the newly created Diocese of Orange. Ultimately, Tom was put in touch with representatives from the Chicago archdiocese, who arranged to fly to California to meet with him and his sister about Mohan's abuse.

Tom was greatly disappointed by the experience. The archdiocese sent him a transcript of the discussion, which had been recorded with Tom's permission. But portions were missing. Key words like "abuse" and "kiss" and "Mohan" had been omitted from the transcript—as had a two-minute section during which archdiocesan officials offered their own views "as to why there are so many pedophile priests." Tom believes the archdiocese "took out what they said because it was very revealing." He asked the archdiocese what happened to the missing text and was told it was caused by a vendor error; when he reached out to the vendor, however, the archdiocese became angry and changed its tone. "Finally, after months of frustrating interactions, I received a letter from legal counsel for the Archdiocese of Chicago telling me to back off," Tom recalls. "I hit a wall, and I felt completely alone."

"I felt cheated," Tom says. He has no confidence in the church. "They are doing more damage than good," he says. "It's an injustice to victims who tell their stories. The revictimization adds insult to injury."

CARLOS PERALTA

Father Carlos Peralta, an order priest of the Salesians of Don Bosco, arrived in the Archdiocese of Chicago from Peru in 1998 to minister to the expanding Spanish-speaking community of Saint John Bosco in Chicago's Belmont Cragin neighborhood. What his new parishioners didn't know was that for years Peralta had been shuffled across South America by his superiors in the Salesian order, leaving behind him a trail of allegations of sexual abuse of children. Supplied by the Salesians with a letter falsely attesting to his good character, Peralta was welcomed to Chicago by the archdiocese, where he settled into his new role. Because of years of cover ups by church authorities spanning

the Western Hemisphere, Peralta would once again be in a position to sexually abuse children entrusted to his care.

It took less than 18 months for Peralta to strike again. In May 1999, the archdiocese and Salesians received credible allegations that Peralta had sexually abused at least three children. Neither the archdiocese nor the Salesians informed law enforcement. Instead, they kept the allegations secret from authorities for more than two months, quietly removing Peralta from public ministry and placing him on administrative leave. It was only in July 1999 that the archdiocese informed the Department of Children and Family Services. Three days later, the archdiocese's review board concluded there was reasonable cause to suspect at least one of the allegations against Peralta was true.

It was too late. Peralta, with the help of the Salesians, left Chicago, escaping just ahead of a criminal investigation into his conduct. After briefly residing at church facilities in Virginia and New Jersey, Peralta left the United States for Mexico.

Because of years of cover ups by church authorities spanning the Western Hemisphere, Peralta would once again be in a position to sexually abuse children entrusted to his care.

After Peralta's escape, the archdiocese and Salesians washed their hands of responsibility for investigating his crimes. Despite finding reasonable cause to suspect he had committed sexual abuse, just after Peralta left Chicago the archdiocese closed its investigation and declined to name him on its list of confirmed abusers because he was a Salesian and not an archdiocesan

priest. As for the Salesians, they refused to reach any conclusions regarding Peralta because, they said, they were not permitted to interview the families of Peralta's survivors.

Once again, Peralta had evaded justice with the assistance of the church. In April 2002 a Salesian representative told the Chicago Tribune that Peralta was "working in Mexico City and has had no unsupervised contact with children." But two years later, a Dallas Morning News investigation revealed Peralta was working as a priest out of a Salesian office across the street from a school.

After Peralta's escape to Mexico, the archdiocese and Salesians came under pressure for the role they played in enabling his actions. In 1999, a lawsuit was filed alleging Peralta had molested four boys in Chicago. An investigation by the Department of Children and Family Services found evidence substantiating charges of sexual misconduct against Peralta. More recently, the Attorney General's investigation uncovered a 2001 memorandum sent to Cardinal Francis George revealing the true state of the archdiocese's knowledge: "Evidence points to the fact that Father Peralta may have molested many other minors during the few months he ministered at St. John Bosco."

In November 2018, nearly two decades after his abuse was reported to the archdiocese, Peralta was finally added to the archdiocese's list of clergy with substantiated allegations of sexual abuse. But the damage wrought by the church's

prior actions could not be entirely undone. Peralta is believed to be outside the United States and has not been brought to justice. Numerous survivors are left to carry the weight of his crimes—and the failures of the institutions that enabled him.

RAYMOND FRANCIS SKRIBA

"As I indicated in our pleasant conversation, I feel that this whole matter should be forgotten by you as it has been forgotten by me. No good can come of trying to prove or disprove the allegations." Cardinal John Cody wrote these chilling words in a brief letter to Father Raymond Skriba in July 1970.

One explained she was distraught and confused by his actions: "I didn't know if it was wrong or not because he's a priest and I thought I might be helping him."

Six months earlier, Skriba had been accused of sexually abusing three teenage girls at Saint Walter in the Morgan Park neighborhood of Chicago. Two of those girls wrote letters to the Archdiocese of Chicago detailing Skriba's sexual touching, kissing, and other acts. One explained she was distraught and confused by his actions: "I didn't know if it was wrong or not because he's a priest and I thought I might be helping him." The same survivor then warned the archdiocese about the danger Skriba posed to other children, noting that he had become involved in the parish's teen club "primarily to become more familiar with new girls." The letter concluded with a simple postscript: "Hurry!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!"

Monsignor Frank Byrne investigated the allegations and interviewed Skriba. He summarized his findings in a letter to the cardinal in March 1970: "In the course of his testimony I gathered that there was guilt here." Indeed, Skriba appeared to admit wrongdoing while trying to shift blame to the teenage girls; he insisted he "was the one who was 'abused'" and accused the girls of "baseless and insane jealousy." Byrne also uncovered evidence suggesting Skriba might have been abusing other children. When confronted with the allegations, Skriba identified the girls he believed to be his accusers. But, Byrne noted, "the girls [Skriba] named and suspected as testifying against him are not the girls that I had seen."

Despite concluding that Skriba was guilty, Byrne simply recommended he be moved from Saint Walter. Cardinal Cody kept the reasons for the reassignment deliberately vague, as reflected in the minutes of the archdiocesan personnel board from May 1970: "The Cardinal sent word that Father Raymond Skriba would be changed from St. Walters and that Ray would know why." The archdiocese relocated Skriba to Saint Joseph in Round Lake.

Despite concluding that Skriba was guilty, Byrne simply recommended he be moved from Saint Walter.

And just as Cardinal Cody had hoped, the evidence of Skriba's abuse was forgotten. The documentation of Skriba's misconduct was placed in a folder marked "Privileged and Confidential," where it remained buried for decades.

It was not until January 2003 that Skriba was finally removed from ministry—almost 33 years after Cardinal Cody first determined that he had sexually abused young girls at Saint Walter.

It took other survivors coming forward with their experiences to bring these records to light. In 2002, multiple women contacted the archdiocese about Skriba's sexual abuse. After these survivors shared their experiences, the records from 1970—which showed that the church knew Skriba had engaged in sexual abuse—finally resurfaced. In the years after Cardinal Cody expressed his desire for "this whole matter [to] be forgotten," Skriba is alleged to have abused or acted in an inappropriate sexual manner toward at least three more children.

Even in the face of numerous survivors' statements and the evidence amassed more than three decades earlier, the archdiocese was slow to complete its investigation of Father Skriba. In December 2002, one survivor wrote to express frustration with the process: "I cannot believe this is still unresolved and that he has not been officially removed."

It was not until January 2003 that Skriba was finally removed from ministry—almost 33 years after Cardinal Cody first

determined that he had sexually abused young girls at Saint Walter. Skriba remained under monitoring until his death in 2014.

VICTOR E. STEWART

Father Victor Stewart had a turbulent priesthood. Shortly after he was ordained, a young boy moved into his rectory on the South Side of Chicago and lived there for several years with the knowledge and tacit approval of Cardinal Joseph Bernardin and other high-ranking officials in the Archdiocese of Chicago. Stewart sexually abused the young boy repeatedly. He was not the only victim; Stewart allegedly abused dozens of children during his 14 years as a parish priest. And child sex abuse was not Stewart's only offense. He was also accused of financial improprieties—including embezzling thousands of dollars from his low-income parish. Worse, survivors of Stewart's abuse are mostly Black but, for various reasons, did not always have their allegations taken seriously by the archdiocese—leading to a particular sense of distrust and betrayal in the communities where Stewart was assigned to minister.

Stewart was ordained in 1978 and assigned to Saint Catherine of Genoa in Chicago's West Pullman neighborhood. A survivor later came forward to the archdiocese to describe how Stewart sexually abused him during this time. The survivor was in high school when he wound up spending a lot of time with Stewart, who taught him how to drive, took him bowling, and treated him to other activities. The survivor recalled Stewart "had a lot of young friends." The survivor explained how "the relationship turned bad" when Stewart began to perform oral sex on him. This happened about once a month over the course of the survivor's time in high school. A neighbor became aware of the survivor's close relationship with Stewart and warned the survivor "to stay away from" Stewart, although she didn't say

why. Later, the survivor would wonder if perhaps the neighbor "knew something about" Stewart—if perhaps there were others Stewart had abused even earlier.

The survivor explained Stewart "took advantage" of him and other young boys in the predominantly Black parish community. Other witnesses later told the archdiocese they saw boys coming in and out of the rectory "all the time"; some even stayed overnight.

In 1982, Stewart was assigned to Saint Charles Lwanga near Washington Park in Chicago. A survivor later told the archdiocese he had moved into the rectory at Saint Charles Lwanga that same year and had lived there through 1987. The survivor met Stewart when he was in seventh grade. Stewart bought gifts for the survivor and paid for his driving lessons; he also made the survivor kiss him, rub lotion on him, and massage him. The survivor further reported that Cardinal Bernardin and other high-ranking archdiocese officials visited the rectory during this time and knew he was living there. The survivor explained Stewart "took advantage" of him and other young boys in the predominantly Black parish community. Other witnesses later told the archdiocese they saw boys coming in and out of the rectory "all the time"; some even stayed overnight. A fellow priest said he often saw Stewart "roughhousing" with parish boys. Stewart was especially close to members of the parish school's boys' basketball team. One parishioner said "Stewart would buy boys expensive Michael Jordan gym shoes and jogging suits." He even bought some boys cars when they got older.

In January 1985, Stewart wrote a check drawn on a parish account to pay for a boy's lessons at a local driving school. The checked bounced, and, after attempting unsuccessfully to resolve the issue with Stewart, the driving school reached out to the archdiocese in March 1985 for help. A few weeks later, Stewart abruptly resigned as pastor of Saint Charles Lwanga. He told colleagues he was suffering from "ministry burnout" and expected it would "take a great deal of time and rest for proper healing and regeneration to take place." But soon after resigning, Stewart wrote Cardinal Bernardin to ask for his position back. He told the cardinal he only recently "began to realize what tragic consequences [his] resignation would have on many persons"—particularly the boys of the parish community. Stewart explained he "found [him]self moving more and more in the direction of 'father image' to many of our young people," including when he "was asked, because of desperate circumstances, to take one of the kids to live in the rectory." Stewart also explained he was "sponsoring" five children from the parish to attend Catholic high schools because "their parents are too poor to pay the tuition." Stewart proposed a "team ministry" approach going forward

The archdiocese now understands—and has expressed to the Attorney General's investigators—that it has work to do to ensure Black survivors feel as comfortable sharing their experiences and seeking justice for their abuse as survivors of other races.

where another pastor "would be concerned with financial and fiscal concerns" and "Stewart would concern himself with pastoral and spiritual, Youth concerns." Cardinal Bernardin subsequently allowed Stewart to resume his position at Saint Charles Lwanga, where he remained for another five years.

In 1990, Stewart was appointed to Saint Ailbe in Chicago's Calumet Heights neighborhood. The reason for the change was the archdiocese's decision to shutter Saint Charles Lwanga. The archdiocese worried Stewart would not "be able to cope with" the closure and doubted whether Stewart would "be up to communicating the message properly to the parish and whether or not he personally will be able to deal with the issue." In July 1990, Stewart moved into the second floor of the rectory at Saint Ailbe. He brought with him two boys described in church records as Stewart's "sons," as well as "three other boys from St. Charles Lwanga." Archdiocesan officials would later report the second floor of the Saint Ailbe rectory was "sealed" from the rest of the parish community, with only Stewart and those five young boys enjoying "access to that portion of the house." Parishioners also told the archdiocese Stewart's "sons and the other three boys [ ] receive money on a regular basis and perform no services for the parish."

Soon after transition to Saint Ailbe, Stewart's career as a parish priest began its spiraling descent when two separate yet related bouts

of wrongdoing suddenly came to light. Archdiocesan records show the vicar for priests reached out to Stewart in late 1990 to request "exact addresses and phone numbers" for a number of young men Stewart apparently knew as boys. The vicar for priests wanted to interview the young men but, troublingly, provided "reassurance" to Stewart in advance and noted approvingly in an internal memo that Stewart was "willing to cooperate in order to do whatever is necessary to put this whole thing behind him." In February 1991, the vicar for priests conducted an interview with one of these young men—the survivor noted above who was abused by Stewart at Saint Catherine of Genoa. This survivor—whom the vicar for priests described as "polite and friendly" and "a fine young man" whose veracity could not be questioned—gave the vicar for priests a detailed narrative of the sexual abuse Stewart had inflicted on him as a child. Yet the vicar for priests apparently determined to do nothing in response. He told the survivor's mother he believed her son and "was very much impressed with" him but did not know how to proceed because Stewart, by contrast, apparently had denied that any abuse had occurred. The archdiocese then closed its "investigation" into the matter.

Meanwhile, more trouble was brewing for Stewart. In June 1991, the vicar for priests learned an accountant had documented "malfeasance" in Saint Ailbe's "financial situation"—at the very least "financial mismanagement or worse—stealing." The archdiocese had "been hearing these complaints over a long period of time" but decided to respond "slowly" given Stewart's "other difficulties" and a concern about "put[ting] [too] much pressure on" Stewart at one time. Parishioners had reported about $20,000 missing from the church's bank accounts and "want[ed] to go to the police" about it. They also told archdiocesan officials Stewart had "young men going in and out of the rectory day and night." One parishioner observed "young boys seem to have the run of the second floor" of the rectory, where Stewart lived. The archdiocese acknowledged Saint Ailbe parishioners "really want

[Stewart] thrown out" and determined a financial audit would be necessary. Church records do not reveal how the archdiocese responded, if at all, to parishioners' separate concern about young boys in the rectory. One church leader did note, however, that "his lack of trust" in Stewart stemming from his mismanagement of parish funds was now causing "doubts in [the church leader's] mind about the other matters."

A few weeks later, the archdiocese recognized it was inevitable Stewart would have to resign his post at Saint Ailbe in light of the financial transgressions quickly coming to light. Stewart agreed to do so. In response to reports that "young men are still coming and going and things are being taken from the rectory," the archdiocese determined to "change the locks and get an alarm security system and possibly 'babysitters' for the house just to make sure it is not vandalized." Finally, after a month of rumors and uncertainty, a senior archdiocesan official was dispatched to Saint Ailbe in August 1991 to inform parishioners of Stewart's resignation.

For months, Stewart languished between assignments as the archdiocese searched for someplace to park him and dealt with the fall-out from his transgressions. An internal memo from October 1991 mentions Stewart's "fears of the accusations against him being renewed" and the archdiocese's attempts to learn if those fears "are well-founded." Finally, in June 1992, the church appointed Stewart to serve as a live-in chaplain at Mercy Health Care and Rehabilitation Center in Homewood—even though several teenagers worked at the facility every afternoon. Stewart lived and ministered there until he died two years later in June 1994.

In the years after Stewart died, dozens of survivors stepped forward to report his abuse to the archdiocese. Like Stewart himself, the survivors of his abuse were mostly African American. But these survivors—along with the mostly

Black survivors of another disgraced priest, Father Terence Fitzmaurice—soon came to believe the archdiocese was treating their claims differently on the basis of their race. The survivors voiced three principal concerns—the archdiocese subjected their claims to higher scrutiny than those of white survivors, offered lower monetary settlements, and failed to fully inform them of available counseling services. The archdiocese commissioned an investigation by an independent law firm, which, in a November 2009 report, found the church "employed a higher scrutiny to claims brought against Stewart" but for reasons other than the survivors' race.

The Attorney General's investigators pressed the archdiocese to explain these findings. Its general counsel provided information suggesting plausible and nonracial reasons to evaluate some (but not all) claims against Stewart with heightened scrutiny. The general counsel also insisted the archdiocese did not act with the intent to discriminate against Stewart's survivors on the basis of race (and the Attorney General's investigators found no evidence it had). Nevertheless, the general counsel recognized Black survivors were disproportionately affected by the archdiocese's decision to apply heightened scrutiny to claims against Stewart—even if that was not the archdiocese's intent. The disparate impact of the archdiocese's approach is likely to have sowed distrust in Black communities and caused harm to Black survivors who justifiably perceive they have been, or will be, treated differently because of their race. Some may even have decided not to report their abuse because of the indignities they expected to face if the archdiocese "employed a higher scrutiny to [their] claims."

The archdiocese now understands—and has expressed to the Attorney General's investigators—that it has work to do to ensure Black survivors feel as comfortable sharing their experiences and seeking justice for their abuse as survivors of other races. It must continue to be conscious of—and take action

to address—the particular ways in which Black communities, and others, have been affected by the scourge of priests who prey on children. The Attorney General anticipates the archdiocese's renewed commitment to providing compassion and healing to all survivors of child sex abuse.

RALPH S. STRAND

"Matthew," a survivor of Father Ralph Strand, reached out to the Attorney General's investigators to help shine a light on the issue of clergy child sex abuse. After years of abuse and decades of recovery, Matthew was able to share what Strand did to him. Matthew believes the Archdiocese of Chicago should take responsibility for assisting survivors in moving forward. "Victims and survivors have carried an undue and unfair burden; the church has completely failed in taking responsibility for the long-term traumatic impact of child sexual abuse."

"Victims and survivors have carried an undue and unfair burden; the church has completely failed in taking responsibility for the long-term traumatic impact of child sexual abuse."

Matthew met Strand in the mid-1980s between fifth and sixth grade. He was an altar server at Saint Mary in Des Plaines; Strand showed an interest in becoming friends, and Matthew often served mass for him. Matthew now recognizes Strand "groomed the entire family" during those years. Having gained the trust of Matthew's parents, Strand often took the boy to lunch, dinner, the movies, concerts, and trips—just the two of them. There were also shared meals with Matthew's family and socializing outside of church. Matthew believes these acts of grooming—used to build trust as a prelude to abuse—were "as damaging as the actual abuse."

Matthew often spent the night at Strand's room in the rectory at Saint Mary. As he looks back, he is certain the others who lived at the rectory—two priests and a housekeeper—must have known what was going on. "I would be very surprised if those three did not know I spent the night," he says. "They would see me there at night—and then see me there for breakfast."

In seventh grade, Matthew was having difficulties at home. On a particularly rough day, Strand put his arm around Matthew's waist in an overly intimate way. Matthew thought to himself, "This is not what I signed up for." He stopped communicating with Strand. But the next year, when Matthew was having some behavioral issues, he and a few friends vandalized the parish school. They were about to be expelled until Strand mediated the situation. As a result, the boys remained in school and graduated with their class. Matthew felt indebted to Strand and was willing to give him a second chance.

Matthew kept in touch with Strand even after beginning high school at Loyola Academy. He began questioning his sexuality and shared those feelings with the priest. Strand apparently saw an opportunity; he invited Matthew to his room in the rectory to view the contents of his extensive pornography collection. Finally, after dinner in the rectory one evening, Strand performed oral sex on Matthew. When it was over, the priest

told the boy, "No one can know about what happened tonight." The abuse continued throughout Matthew's time in high school and after Stand became the pastor of Saint Francis Borgia in Chicago—hundreds of times over a three-year period.

During his senior year in high school, Matthew started to become deeply troubled by his "relationship" with Strand. But he could see no way out. Finally, in the spring of 1993, he summoned the courage to tell someone—his freshman year religion teacher. Matthew described what Strand had done to him over eight long years. Not only did the teacher believe Matthew, he said he wasn't surprised. He had become suspicious when Matthew was a student in his class three years earlier—especially when Strand drove the boy to meet the teacher one night to drop off a research paper. The teacher admitted he "had a feeling something was not quite right."

The teacher reported Strand's abuse of Matthew to the Cook County state's attorney and the archdiocese; he also helped Matthew share his experience with his parents. A few months later, in May 1993, the state's attorney indicted Strand on criminal charges relating to child sex abuse. The archdiocese's reaction was to protect itself and its disgraced priest.

In March 1993, the archdiocese's review board determined there was "reasonable cause to suspect" Strand had sexually abused Matthew. Two days later, Strand was placed on administrative leave from his parish assignment. But Raymond Goedert—who was serving as auxiliary bishop, one of the archdiocese's top officials—lamented this state of affairs in his handwritten notes: "Is there not some other way to protect children + at the same time not destroy the accused, e.g., leave the accused in place but assign a monitor, spell out his restrictions, inform leadership, etc. ('house arrest' is better than public disgrace)." Goedert questioned the benefits of reporting child sex abuse allegations to the state's attorney and insisted

removing "a pastor with the devastating effect of the media on his good name is too high a price to pay." "Bottom line," Goedert concluded, "under the present system, the church simply can't win. We are damned, no matter how we handle the issue. The irresponsibility of the media render us helpless to protect the good name of the accused."

The urge for self-protection did not stop with Goedert's meanderings. Two months later, in May 1993, Strand sent a letter to Cardinal Joseph Bernardin resigning as pastor of Saint Francis Borgia. "I feel deep regret," the disgraced priest wrote, "over the pain that my human frailty may have caused the good people of that parish and the Archdiocese." Strand's words sent shock waves through the archdiocese's highest echelons and earned him a worried missive from the vicar for priests suggesting Strand write the cardinal again so as not to leave "a wrong impression":

> ***Ralph, my own feeling about this is that your resignation may have left a wrong impression. I suggest you put it on record that you did not in any way admit guilt for the allegations of sexual abuse. I'm sure that, had you consulted your attorney on the wording of your resignation he would have made sure that you reiterated that you were in no way incriminating yourself. You are of course free to talk to your attorney on this matter. My reason for suggesting a follow-up letter in your file is that we must keep the copy of the resignation that you sent since it was accepted, but you have the right to submit clarifications. I recommend that you do so.***

The archdiocese continued to be concerned with optics as Strand's criminal trial loomed. In fact, church officials seemed intent on pressuring Strand to avoid a public proceeding. A March 1995 memo from the vicar for priests summarized a "presentation" given to Strand designed to highlight "some of the possible ramifications of going to trial that others may not

appreciate." "The trial will be public," the vicar warned. "The church will be affected. The priesthood will once again come under heavy scrutiny and possible criticism." And the vicar expressed particular concern that this scrutiny and criticism might lead to serious consequences for the archdiocese's bottom line: "If the family is put through a trial, whether they win or lose, their disposition to demand damages from the Archdiocese might heighten, feeling that they have been put through an additional wringer and have been re-victimized."

In the end, Strand took the vicar's advice to avoid a trial; he pleaded guilty to criminal sexual assault of a minor, for which he served 21 months in prison. And in the eyes of the church at least, that marked the end of the book on Strand's crimes against children. Or so it thought.

After Matthew stepped forward, seven additional survivors of Strand's abuse made reports to the archdiocese. Some of these came in while Strand was alive; others after he died in 2013. The allegations against Strand—the man whose "good name" Goedert had wanted to protect—included lewd talk of sex, groping, rubbing genitalia, and anal sex.

The archdiocese's review board "substantiated" several of the claims made before Strand's death but, in accordance with its policy at the time, declined to investigate those made after he died. Rather than look for the truth, the archdiocese chose to

risk revictimizing those survivors, who may have wondered: Does the church believe me? Does the church care about my experience? Does the church acknowledge the abuse? The archdiocese recently agreed to change its policy—to investigate all claims against all priests—in large part because of the Attorney General's work to highlight the pain its prior refusal to investigate abuse claims against dead priests was causing for survivors.

As for Matthew, early adulthood was tough. He tried college twice but returned home each time. He self-medicated and had a "very serious drug addiction." Matthew was on the brink of losing friends and family before going through detox and rehab, after which he successfully returned to college and obtained his degree. Later, he would earn master's and doctorate degrees.

Sober for 22 years now, Matthew believes "it's important for the church to understand the long-term impact—abuse like this can uproot an individual, a family, and a community." To ease this damage, Matthew thinks the church should make sincere efforts at "restorative justice," facilitating conversations between church leaders, abusers, and survivors to "at least create a chance for healing."

ANTHONY JOSEPH VADER

The Archdiocese of Chicago's records show it first received an allegation of child sex abuse against Father Anthony Vader in late 2002. As it turned out, Vader was a serial predator. Multiple allegations of child sex abuse were subsequently brought to the archdiocese's attention. Ultimately, its review board found evidence to substantiate at least five claims of abuse.

The archdiocese first concluded there was reasonable cause to suspect that Vader engaged in sexual misconduct with a child in January 2003. He was temporarily withdrawn from

all ministry pending a canonical trial and assigned to reside in a monitored setting where he was forbidden to be alone with children. Yet, Vader did not comply with all his restrictions. On several occasions, he was spotted wearing clerical garb against the cardinal's instruction; he also presided over a public mass and proposed an out-of-state vacation with another priest who was also subject to monitoring (Vader suggested they could monitor each other). As the vicar for priests later reflected, "I sense that if [Vader] is given the least bit of leeway, he has a tendency to extend it far beyond the limits."

Vader had a particular interest in the Filipino American community. In 2002, the Illinois House of Representatives issued a resolution commemorating the fiftieth anniversary of his priesthood and noting he had "been a minister, a friend, an adviser, a confidante and staunch supporter of the Filipino American community for almost" half a century. In early 2004, about a year after being removed from ministry, Vader proposed to take a month-long trip to the Philippines. He was vague about where he was traveling in the country and insisted he would be performing "private" ministry there notwithstanding the cardinal's instruction. Nevertheless, he was permitted to go.

Around the same time, the archdiocese also confronted Vader about his "frequent presence" at his former parish and mission. Not only did Vader admit to "greeting

people outside of the church and signing parish checks," he also spoke, in the archdiocese's words, "as if he were still in active ministry at both." The archdiocese reminded Vader "that his presence and involvement at the aforementioned parishes most likely identifies himself as a priest to the parishioners" in violation of the cardinal's instruction that he should be removed from active ministry. But Vader insisted "it would be 'inhumane' to forbid him from continuing such practices." Displaying contempt for his parishioners, including the children, Vader also uttered a vile racial slur "on more than one occasion" to reference that his former parish was predominantly Black; he refused to stop using the N-word even when asked to do so by archdiocesan officials. After Vader continued to show up at his former parish despite this reprimand, the archdiocese warned him that "Cardinal George might choose to exercise his right to pursue civil legal action and have Fr. Vader arrested for trespassing."

In July 2005, the cardinal issued a decree finding with "moral certitude" that Vader was "guilty" of sexually abusing three children. Vader's faculties were suspended for a period of five years. Over the next few years, the archdiocese continued to receive additional allegations of child sex abuse against Vader; his faculties were never restored. Eventually Vader's health began to decline, and he passed away in July 2011.

Information Relating to Child Sex Abusers in the Archdiocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Archdiocese of Chicago. This information includes:

Name/Ordination Year
The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as "unknown" or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order
The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments
The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors
The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse
The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report
The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church Public Lists
The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status
Significant actions relating to the cleric or religious brother and his current status.

DEOGRATIAS AGUILAR

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1962-1966: Techny n/k/a, Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1970s: Bordentown, NJ

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 05/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1969: Professed vows to Divine Word Missionaries Order
- 2008: Died

LOUIS ALTENDORF

Ordained: 1935

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1956-1960, 1963: Chicago, IL
- 1985-1989: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1940s-1950s: St. Louis, MO
- 1962-1964: Wisconsin
- mid-1960s: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 05/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1989: Died

JOSEPH SEBASTIAN ANGERS

Ordained: 1944

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Dominicans, Province of Saint Albert the Great

Actions/Status
- 1978: Died

JAMES (HUGH) AUSTIN

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments
- 1928-1929: Saint Cyril Priory, Chicago, IL

- 1928-1929: DePaul University, Chicago, IL
- 1932-1934: Mount Carmel High School, Chicago, IL
- 1937-1939: Joliet Catholic High School, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 1966: Died

FELIX BAK

Ordained: 1949

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Died

DAVID B. BALL

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments
- Angel Guardian Orphanage, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Saint Lambert, Skokie, IL
- United States Navy (Chaplain)

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1999: Died

OSCAR (ANSCAR) BANDINI-BEGUERISSE

Ordained: 1941

Order: Jesuit, S.J.

Illinois Assignments
- 1963: Saint Pascal Church, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1963: Saint Pascal, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/21/20: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1941: Entrance into Jesuits
- 2009: Died

ALEXANDER SYLVESTER BARANOWSKI

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Saint Wenceslaus, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Bruno, Chicago, IL

Reported Survivors: At least 7

Date/Location of Reported Abuse
- 1955-1966: Chicago, IL
- 1961-1962: Springfield, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1963

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1975: Resigned
- 1976: Laicized
- 2011: Died

CHARLES PATRICK BARNES

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Mount Carmel, Chicago, IL
- Saint Andrew, Chicago, IL
- Saint Lucy, Chicago, IL
- Queen of Martyrs, Chicago, IL
- Saint Therese of the Infant Jesus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1989: Died

WAYNE BARRON

Ordained: Unknown

Order: Claretian, C.M.F.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1972: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1990s: Removed from ministry
- 2011: Died

HARRY J. BARTON

Ordained: 1928

Order: Jesuit, S.J.

Illinois Assignments
- 1956-1959: Saint Ignatius High School, Chicago, IL
- 1959-1960: Loyola Academy, Chicago, IL
- 1969-1988: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1956-1957: Saint Ignatius High School, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status
- 1988: Died

RICHARD BARRY BARTZ

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments
- Ascension Church, Oak Park, IL
- Transfiguration Church, Wauconda, IL
- Saint Mary of the Lake Seminary, Mundelein, IL
- Saint Eulalia, Maywood, IL
- Columbus-Cabrini Medical Center, Chicago, IL
- Saint Frances Cabrini Shrine, Chicago, IL
- Advocate Ravenswood Medical Center, Chicago, IL
- Chicago Institute of Neurosurgery & Neuroresearch, Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1985: Chicago, IL
- 1987: Lake Geneva, WI
- Unknown: Boston, MA

Diocese claim of first report: 1987

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2002: Resigned
- 2015: Laicized

PATRICIO WILLIAM BATUYONG

Ordained: 1983

Diocesan: Chicago, IL

Illinois Assignments
- Saint Hubert, Hoffman Estates, IL
- Saint Ansgar, Hanover Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1991: Hoffman Estates, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1993: Removed from public ministry
- 1996: Laicized
- 2009: Died

ROBERT CHARLES BECKER

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments
- Queen of Martyrs, Chicago, IL
- Our Lady of the Snows, Chicago, IL
- Saint Clement, Chicago, IL
- Saint Gertrude, Chicago, IL

Reported Survivors: At least 35

Date/Location of Reported Abuse
- 1962-1963: Galena, IL
- 1969-1986: Chicago, IL
- 1970-1971: Evergreen Park, IL
- Late 1970s: Colorado
- 1976-1987: Woodhaven, IL
- 1979-1980: Parish in Diocese of Rockford, IL
- 1984: Berwyn, IL
- Unknown

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1986: Restricted from ministy
- 1989: Died

ROBERT E. BECKSTROM

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 2021: Died

JOSEPH R. BENNETT

Ordained: 1966

Diocesan: Chicago, IL

Illinois Assignments
- Saint John the Baptist de la Salle, Chicago, IL
- Our Lady of the Ridge, Chicago Ridge, IL
- Saint Joseph and Saint Anne, Chicago, IL
- Cook County Jail, Chicago, IL
- Saint Christina, Chicago, IL
- Saint John de la Salle, Chicago, IL
- Saint Agnes, Chicago, IL
- Our Lady of Fatima, Chicago, IL
- Holy Ghost, South Holland, IL

Reported Survivors: At least 11

Date/Location of Reported Abuse
- 1963-1964: Chicago, IL
- 1967-1981: Chicago, IL
- 1967-1981: Barrington, IL
- 1967-1979: Chicago Ridge, IL
- 1974-1981: Orland Park, IL
- Unknown: South Holland, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 2003: Placed on monitoring
- 2006: Removed from public ministry
- 2012: Resigned from Ministry
- 2014: Laicized

LEONARD ADOLPH BOGDAN

Ordained: 1960 and 1994

Diocesan: Chicago, IL ; Kalamazoo, MI

Illinois Assignments
- Saint Camillus, Chicago, IL
- Saint Isidore, Blue Island, IL
- Saint Symphorosa, Chicago, IL
- Sacred Heart of Jesus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1982-1984: Chicago, IL

Diocese claim of first report: 1983

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL
- 10/20/20: Diocese of Phoenix, AZ

Actions/Status
- 1987: Placed on monitoring
- 1994: Ordained in the Diocese of Kalamazoo
- 2000: Retired
- 2009: Faculties removed by Diocese of Phoenix

ROBERT L. BOLEY

Ordained: 1975

Order: Carmelite, O.Carm.

Illinois Assignments
- 1970-1971: Joliet Catholic High School, Joliet, IL
- 1971-1972: Carmel High School n/k/a Carmel Catholic High School, Mundelein, IL

- 1987-1989: Saint Clara-Saint Cyril, Chicago, IL
- 2002-2006: Our Lady of Mount Carmel, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Early 1980s: Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/30/18: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites
- Unknown: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago

Actions/Status
- 2006: Removed from public ministry and on a safety plan

ROBERT PETER BOWMAN

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Saint Denis, Chicago, IL
- Saint Lawrence O'Toole, Matteson, IL
- Our Lady of Victory, Chicago, IL
- Saint Timothy, Chicago, IL
- Saint James, Arlington Heights, IL
- Saint Teresa of Avila, Chicago, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse
- 1953: Chicago, IL
- 1959-1966: Chicago, IL
- 1964-1965: Matteson, IL
- 1966-1967: Chicago, IL
- 1966-1967: Kentucky
- 1978-2008: Arlington Heights, IL
- 1978-2008: Chicago, IL
- 1980-1984: Arlington Heights, IL
- 1999: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Limited ministry with restrictions and monitoring.
- 2002: Removed from public ministry
- 2011: Died

DANIEL PATRICK BRADY

Ordained: 1948

Order: Dominicans, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 4

Date/Location of Reported Abuse
- 1959: Unknown
- 1961-1963: Holy Ghost, Hammond, LA
- 1973-1975: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/02/18: Archdiosese of New Orleans, LA
- 03/27/19: Diocese of Baton Rouge, LA
- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status
- 2001: Died

DAVID FRANCIS BRAUN

Ordained: 1954

Diocesan: Chicago, IL

Illinois Assignments
- Sacred Heart, Chicago, IL
- Saint Sebastian, Chicago, IL
- Saint Linus, Oak Lawn, IL
- Saint Teresa of Avila, Chicago, IL
- Our Lady of Grace, Chicago, IL
- Saint Lambert, Skokie, IL
- Saint Francis Xavier, Wilmette, IL
- Saint Joseph, Round Lake, IL
- Saint Thomas of Villanova, Palatine, IL
- Mater Christi, North Riverside, IL

Reported Survivors: At least 6

Date/Location of Reported Abuse
- 1954: Chicago, IL
- 1958/1960: Chicago, IL
- 1960s: Chicago, IL
- 1960-1966: Melrose Park, IL
- 1964: Unknown
- 1965 or 1966: Chicago, IL

Diocese claim of first report: 1963

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1994: Removed from public ministry
- 1997: Died

ROBERT C. BROOME

Ordained: 1943

Order: Jesuit, S.J.

Illinois Assignments
- 1949-1956: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1956: Saint Ignatius High School, Cleveland, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/21/18: Jesuits, Midwest Province
- 01/26/20: Cincinnati, OH

Actions/Status
- 2000: Died

ROBERT NOEL BROUILLETTE

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/15/06: Archdiocese of Seattle
- 10/21/20: Diocese of Phoenix, AZ

Actions/Status
- 2000: Convicted of 10 counts of disseminating child pornography in IL and sentenced to 4 years of probation

VINCENT BRYCE

Ordained: 1957

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Early 1970s: Saint Vincent Ferrer, River Forest, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Dominicans, Province of St. Albert the Great
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from public ministry

DANIEL PETER BUCK

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments
- Saint Luke, River Forest, IL
- Our Lady of Grace, Chicago, IL
- Saint Wenceslaus, Chicago, IL
- Saint Francis Borgia, Chicago, IL
- Saint Thomas of Villanova, Palatine, IL
- Saint Pius X, Stickney, IL
- Saint Priscilla, Chicago, IL
- Saint Frances of Rome, Cicero, IL
- Saint Mary, Buffalo Grove, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse
- 1972-1977: Clarendon Hills, IL
- 1972-1977: Ingleside, IL
- 1980-1981: Chicago, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1995: Limited ministry with restrictions and monitoring
- 1997: Returned to ministry
- 2002: Removed from public ministry

THOMAS R. BURG

Ordained: 1964

Diocesan: Cleveland, OH

Illinois Assignments
- 1989-1990: University of Illinois at Chicago, John Paul II Center, Chicago, IL
- 1988-1992: Loyola University, Water Tower Campus, Chicago, IL
- 1992-1995: Loyola University, Mallinckrodt College, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/21/19: Diocese of Cleveland, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Died

EDMUND F. BURKE

Ordained: 1944

Diocesan: Chicago, IL

Illinois Assignments
- Blessed Sacrament, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Saint Leo, Chicago, IL
- Saint Helena, Chicago, IL
- Saint Columbanus, Chicago, IL
- Saint Francis Xavier, Wilmette, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1951-1954: Chicago, IL
- 1960: Chicago, IL
- 1961: Tennessee
- 1962-1966: Unknown

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1989: Died

JOHN J. BURKE

Ordained: 1943

Order: Viatorian, C.S.V.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse
- 1973: Saint George, Bourbonnais, IL
- 1980s: Saint George, Bourbonnais, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 1983: Retired
- 1986: Died

EUGENE PATRICK BURNS

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Saint Anne, Hazel Crest, IL
- Saint Catherine Laboure, Glenview, IL
- Saint Nicholas of Tolentine, Chicago, IL
- Saint Denis, Chicago, IL
- Saint Joseph, Homewood, IL
- Saint Terrence, Alsip, IL
- Our Lady of Knock, Calumet City, IL
- Queen of Apostles, Riverdale, IL
- Saint Ann, Lansing, IL
- Saint Margaret Hospital, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1962-1966: Glenview, IL
- 1962-1966: Michigan
- 1962-1966: Wisconsin
- 1985: Chicago, IL

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists
- 03/20/06: Archidiocese of Chicago, IL

Actions/Status
- 2005: Died

IGNATIUS M. BURRILL

Ordained: 1937

Order: Jesuit, S.J.

Illinois Assignments
- 1951-1952: Bellarmine Jesuit Retreat House, Barrington, IL
- 1956-1958: Saint Ignatius College Prep, Chicago, IL
- 1958-1962: Saint Mary of the Lake Seminary, Mundelein, IL
- 1962-1987: Loyola Academy, Wilmette, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1952-1956: Saint Ignatius High School, Cleveland, OH
- 1977: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1987: Died

DONALD J. BUTLER

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1946-1971: Holy Family Parish, Chicago, IL
- 1971-1982: Saint Ignatius College Prep, Chicago, IL
- 1982-1988: Little Brothers of the Poor, Chicago, IL
- 1988-1995: Provincial Office, Chicago, IL
- 1996-1997: Clark Street Jesuit Residence, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1964-1968: Holy Family Parish, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1999: Died

RICHARD EDMUND BUTLER

Ordained: 1949

Order: Dominican, O.P.

Illinois Assignments
- 1962-1964: National Chaplain of Newman Apostolate, Chicago, IL
- 1964-1968: Provincial Dir. of Newman Apostolate, Chicago, IL
- 1964-1968: Saint Pius V Priory, Chicago, IL
- 1975-1988: Saint Dominic-Saint Thomas Priory, River Forest, IL
- 1975-1988: Fenwick High School, Oak Park, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/27/03: Diocese of Tuscon, AZ

Actions/Status
- 1988: Died

JOHN WALTER CALICOTT

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments
- Saint Ailbe, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Holy Angels, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1976-2002: Chicago, IL
- 1979: Kentucky

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 01/14/03: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from public ministry
- 2009: Laicized

STUART B. CAMPBELL

Ordained: 1930

Order: Dominican, O.P.

Illinois Assignments
- 1931-1934: Fenwick High School, Oak Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1956-1959: Fresno County, CA
- 1978-1980: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/06/18: Archdiocese of Los Angeles, CA
- 12/21/18: Dominicans, Saint Joseph Province
- 04/05/19: Diocese of Reno, NV
- 04/12/19: Diocese of Las Vegas, NV
- 12/03/19: Diocese of Columbus, OH
- 07/31/20: Diocese of Covington, KY
- 08/06/21: Diocese of Fresno, CA
- 10/26/21: Dominicans, Holy Name Province

Actions/Status
- 1986: Died

DAMIEN (PATRICK) CHONG

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments
- 1988-1990: Saint Clara, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/13: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites

Actions/Status
- 2012: Removed from public ministry
- 2014: Died

JOSEPH (MARK) CIGANOVICH

Ordained: Mark

Order: Carmelite, O.Carm.

Illinois Assignments
- 1968-1970: Carmel High School for Boys, Mundelein, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 1996: Separated from Order
- 1996: Pleaded guilty to receiving child pornography in mail, federal
- 2011: Died

WILLIAM J. CLOUTIER

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments
- Saint Frances Cabrini, Chicago, IL
- Saint Damian, Oak Forest, IL
- Our Lady of the Snows, Chicago, IL
- Pope John Paul II Catholic Center, University of Illinois at Chicago, Chicago, IL
- Saint Peter, Skokie, IL

Reported Survivors: 23

Date/Location of Reported Abuse
- 1966-1982: Chicago, IL
- 1975-1981: Chicago, IL
- 1962-1966: Oak Forest, IL
- 1962-1966: Putnam County, IL
- 1985-1987: Skokie, IL
- Unknown

Diocese claim of first report: 1979

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1991: Removed from public ministry
- 1993: Resigned
- 2003: Died

JOSEPH A. COLLETTI

Ordained: 1971

Diocesan: Lafayette, IN

Illinois Assignments
- 1976-1978: Saint Monica Church, Carpentersville, IL
- 1978-1982: Saint Ferdinand, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/28/18: Diocese of Lafayette, IN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1990: Removed from public ministry
- 2018: Laicized

JAMES A. CONDON

Ordained: 1939

Order: Jesuit, S.J.

Illinois Assignments
- 1956-1960: Loyola Academy, Chicago, IL
- 1967-1993: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1960s: The Queen's Work, Saint Louis, MO
- 1965: Saint Xavier High School, Cincinnati, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/18: Jesuits, Central and Southern Provinces
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status
- 1993: Died

CHARLES CONEFREY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

AUGUSTINE "GUS" COPS

Ordained: 1986

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1986-1988: Saint Justin Parish, Chicago, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/01/20: Capuchin Franciscans, Saint Joseph Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2004: Retired

EDMUND CORRIGAN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

EDWARD COURTNEY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- 1961-1968: Brother Rice High School, Chicago, IL
- 1969-1972: Leo High School, Chicago, IL
- 1972-1974: Saint Laurence High School, Burbank, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1970-1971: Leo High School, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/15/16: Diocese of Seattle, WA

Actions/Status
- 1983: Removed from the Christian Brothers Order
- 1988: Pleaded guilty to indecent liberties, Adams County, WA

PHILIP J. COURY

Ordained: 1971

Order: Vincentian, C.M.

Illinois Assignments
- 1980-1990: Saint Vincent De Paul Seminary, Lemont, IL
- 1991-1995: Catholic Charities, Joliet, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1975-1978: Saint John Seminary, Kansas City, MO
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/05/19: Archdiocese of Kansas City, MO
- 12/07/20: Vincentians, Western Province

Actions/Status
- 2010: Removed from ministry

ROBERT CRAIG

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments
- Saint Aloysius, Chicago, IL
- All Saints-Saint Anthony, Chicago, IL
- Saint Ann, Chicago, IL
- Saint Mark, Chicago, IL

Reported Survivors: 9

Date/Location of Reported Abuse
- 1975-1976: Chicago, IL
- 1978-1979: Chicago, IL
- 1982-1991: Chicago, IL
- 1986-1991: Chicago, IL
- 1986-1991: Mundelien, IL
- Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1990: Removed from public ministry
- 1993: Resigned from priesthood
- 2009: Laicized

THOMAS CARROLL CROSBY

Ordained: 1948

Diocesan: Chicago, IL

Illinois Assignments
- Saint Bartholomew, Chicago, IL
- Quigley Preparatory Seminary, Chicago, IL
- Holy Name Cathedral, Chicago, IL
- Mater Christi, North Riverside, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1967-1968: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1987: Died

JOHN WILLIAM CURRAN

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments
- Saint Bede the Venerable, Chicago, IL
- Quigley Prepatory Seminary South, Chicago, IL
- Blessed Sacrament, Chicago, IL
- Saint Catherine of Siena, Oak Park, IL
- Saint Albert the Great, Oak Lawn, IL
- Saint Christina, Chicago, IL
- Alvernia Manor, Chicago, IL
- Saint Joseph, Homewood, IL

Reported Survivors: 40

Date/Location of Reported Abuse
- 1949-1954: Chicago, IL
- 1965-1970: Chicago, IL
- 1980-1990: Chicago, IL
- 1964: Burbank, IL
- 1966: Burbank, IL
- 1968-1970: Burbank, IL
- 1972-1980: Burbank, IL
- 1973-1974: Unknown
- early 1980s: Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1994: Removed from public ministry
- 2000: Died

NORMAN J. CZAJKA

Ordained: 1961

Diocesan: Chicago, IL

Illinois Assignments
- Saint John of God, Chicago, IL
- Saint Casimir, Chicago, IL
- Saint Mary of Czestochowa, Cicero, IL
- Saint Camilulus, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1992-1995: Chicago, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 2006: Removed from public ministry
- 2012: Died

VINCENT DAN MINH CAO

Ordained: 1968

Order: Redemptorists, C.SS.R.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

RICHARD DE RANITZ

Ordained: 1970

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/21/11: Dominicans, Province of Saint Albert the Great

Actions/Status
- Unknown: Removed from ministry
- 2018: Died

CRESCENTE (SONNY) DERIVERA

Ordained: Sonny

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1995: Chile

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 2008: No longer under jurisdiction of the Chicago Province

OWEN DA SILVA (DE SILVA)

Ordained: Unknown

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1936-1937: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 05/31/19: Franscians, Province of Saint Barbara
- 06/24/19: Diocese of Las Cruces, NM

Actions/Status
- 1967: Died

WALTER GEORGE DEROECK

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments
- Saint Paul of the Cross, Park Ridge, IL
- Mary Queen of Heaven, Cicero, IL
- Quigley Preparatory Seminary (North), Chicago, IL
- Saint John Berchmans, Chicago, IL
- Saint Catherine Laboure, Glenview, IL
- Saint Celestine, Elmwood Park, IL

Reported Survivors: 9

Date/Location of Reported Abuse
- 1970s: Cicero, IL
- 1976-1978: Cicero, IL
- 1976-1978: Chicago, IL
- 1982-1986: Chicago, IL
- 1982-1986: Michigan City, IN
- 1982-1986: Colorado
- 1982-1986: Hawaii
- 1983-1985: Michigan City, IN
- 1986: Tennessee

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2001: Removed from public ministry
- 2001: Resigned
- 2002: Laicized

DOMINIC ALOYSIUS DIEDERICH

Ordained: 1917

Diocesan: Chicago, IL

Illinois Assignments
- Saint Nicholas, Evanston, IL
- Sacred Heart, Chicago, IL
- Saint Mary, Chicago, IL
- Saint George, Chicago, IL
- Saint Maurice, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- Late 1950s: Chicago, IL
- Early 1960s: Chicago, IL
- 1962: Chicago, IL
- 1966-1967: Chicago, IL
- 1972-1973: Chicago, IL

Diocese claim of first report: 1994

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1977: Died

JAMES DIETE

Ordained: 1980

Order: Vincentian, C.M.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians, Western Province

Actions/Status
- 1987: Removed from ministry
- 1995: Left Vincentian order and priesthood

FRANCIS EMIL DILLA

Ordained: 1953

Diocesan: Chicago, IL

Illinois Assignments
- Saints Cyril and Methodius, Chicago, IL
- Saint Joseph, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Holy Rosary, Chicago, IL
- Assumption BVM, Chicago, IL
- Sacred Heart, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- Late 1960s: Unknown
- 1969: Unknown

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Removed from public ministry
- 2005: Died

WARREN J DISCON

Ordained: 1955

Order: Vincentian, C.M.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1970s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians, Western Province

Actions/Status
- 1993: Died

MICHAEL E. DORRLER

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1979-1980: Saint Ignatius College Prep, Chicago, IL
- 1984-1988: Loyola University Chicago, Chicago, IL
- 1994-1997: Bellarmine Jesuit Retreat House, Inc., Barrington, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1990-1993: Brebeuf Jesuit Preparatory School, Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 12/18/18: Archdiocese of Indianapolis, IN

Actions/Status
- 1975: Entered Jesuit order
- Unknown: Permanently removed from public ministry

RICHARD JAMES DOUAIRE

Ordained: 1947

Diocesan: Chicago, IL

Illinois Assignments
- Saint Columbanus, Chicago, IL
- Saint Mary, Riverdale, IL
- Saint Christina, Chicago, IL
- Holy Rosary, Chicago, IL
- Our Lady of Angels, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1975: Died

THOMAS JOSEPH DOVE

Ordained: 1961

Order: Paulist Father, C.S.P.

Illinois Assignments
- 1985-1992: Old Saint Mary, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1975: Saint Paul the Apostle, Archdiocese of Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/01/18: Paulist Fathers
- 12/06/18: Archdiocese of Los Angeles, CA
- 02/28/20: Diocese of Memphis, TN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2014: Suspended from Ministry
- 2020: Died

DANIEL MICHAEL DRINAN

Ordained: 1977

Order: Claretian Missionary, C.M.F.

Illinois Assignments
- 1990:1992: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL
- 1994-1997: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL
- 1998-1999: Our Lady of Guadalupe, Chicago, IL

- 1999-2000: Claretian Fathers Headquarters of U.S.A. Eastern Province, Oak Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Late 1970s: Christ the King, Baton Rouge, LA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Diocese of Austin, TX
- 03/27/19: Diocese of Baton Rouge, LA
- 10/14/22: Archdocese of Chicago, IL

Actions/Status
- 2006: Removed from ministry

DENNIS DRUGAN

Ordained: Unknown

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1981-1982: DePorres Capuchin Community, Chicago, IL
- 1983-1984: Saint Justin Capuchin Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 08/21/18: Diocese of Great Falls-Billings, MT
- Unknown: Capuchin Franciscans

Actions/Status
- Unknown: Left Capuchin Franciscan order

THOMAS GREGORY DUFFIN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- 1972-1978: Brother Rice High School, Chicago, IL
- 1982-1999: Saint Laurence High School, Burbank, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 1961: Entered Christian Brothers order
- 1999: Died

JOHN H. DUGGAN

Ordained: 1957

Order: Jesuit, S.J.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1950s-1980s: Scranton, PA
- 1950s-1980s: Wernersville, PA
- 1950s-1980s: Towson, MD

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/02: Archdiocese of Baltimore, MD
- 08/19/18: Diocese of Scranton, PA
- 12/17/18: Jesuits, Maryland Province

Actions/Status
- 2004: Died

ANTHONY DUKICH

Ordained: 1957

Order: Franciscans, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1986: Died

BERNARDINE GEORGE DYER

Ordained: 1961

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/13/19: Diocese of Richmond, VA
- 04/17/19: Dominican Friars Province of Saint Joseph
- 05/23/19: Diocese of Brownsville, TX
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2010: Dismissed from the Order by Province of Saint Martin de Porres
- 2013: Died

LAURENCE EAGLE

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

ROBERT J. ERPENBECK

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1938-1941: Saint Ignatius College Prep Chicago, IL
- 1945-1949: Saint Ignatius College Prep Chicago, IL
- 1949-1958: Jesuit Community Oak Park, IL
- 1964-1966: Regis Hall Wadsworth, IL
- 1966-1967: Jesuit Community Oak Park, IL
- 1968-1970: Bellarmine School of Theology North Aurora, IL
- 1973-1975: Ignatius House, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1961: Jesuit Novitiate, Milford, OH
- 1964: Milford Retreat Center, Milford, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1931: Entered Jesuit order
- 1986: Died

RICHARD WAYNE FASSBINDER

Ordained: 1953

Diocesan: Chicago, IL

Illinois Assignments
- Saint Hugh, Lyons, IL
- Queen of All Saints Basilica, Chicago, IL
- Saint Emily, Mount Prospect, IL
- Prince of Peace, Lake Villa, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1972-1992: Lake Villa, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from public ministry
- 2004: Died

THEODORE FEELY

Ordained: 1958

Order: Conventual Franciscan, O.F.M. Conv.

Illinois Assignments
- Saint Anthony of Padua, Rockford, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1968: Unknown
- 1969: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/14/18: Diocese of Rockford, IL
- 04/12/19: Diocese of Las Vegas, NV
- 11/12/20: Diocese of Stockton, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1991: Died

FEDERICO FERNANDEZ BAEZA

Ordained: 1977

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse
- 1983-1987: Texas

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Archdiocese of San Antonio, TX

Actions/Status
- 1987: Removed from ministry
- Unknown: Returned to ministry
- 2015: Removed from ministry

JOSEPH FERTAL

Ordained: 1959

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1967-1972: Techny n/k/a Northbrook, IL
- 2016-2021: Techny n/k/a Northbrook, IL

Reported Survivors: 4

Date/Location of Reported Abuse
- 1968: Techny n/k/a Northbrook, IL
- 1971: Niles, IL
- 1972: Scranton, PA
- 1995: Corona, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/21/18: Diocese of Scranton, PA
- 04/18/21: Divine Word Missionaries, Chicago Province
- Unknown: Diocese of San Bernadino, CA

Actions/Status
- 1995: Suspended
- Unknown: Permanently banned from Diocese of San Bernadino
- 2021: Died

MARK A. FINAN

Ordained: 1948

Order: Jesuit, S.J.

Illinois Assignments
- 1942-1943: Loyola Academy, Chicago, IL
- 1943-1945: Saint Ignatius College Prep, Chicago, IL
- 1958-1960: Province Office, Oak Park, IL
- 1965-1967: Bellarmine Jesuit Retreat House, Barrington, IL
- 1967-1973: Loyola University, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1944: Saint Ignatius College Prep, Chicago, IL
- 1963-1965: Saint Xavier High School, Cincinnati, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH

Actions/Status
- 1934: Entered Jesuit order
- 1973: Dismissed from Jesuit order
- 1993: Died

JOHN J. FITZGERALD

Ordained: 1969

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1970s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/12/19: Congregation of the Holy Cross
- 10/29/19: Diocese of Phoenix, AZ

Actions/Status
- 1992: Removed from ministry
- 1997: Left Congregation of the Holy Cross order

JOSEPH L. FITZHARRIS

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments
- Saint Louise de Marillac, La Grange Park, IL
- Saint Aloysius, Chicago, IL
- Saint Fidelis, Chicago, IL
- Saint Francis Xavier, Chicago, IL
- Saint Bartholomew and Saint Joseph, Waukegan, IL
- Saint Genevieve, Chicago, IL
- Saint Pascal, Chicago, IL
- Good Shephard, Chicago, IL

Reported Survivors: At least 20

Date/Location of Reported Abuse
- 1968-1970: Puerto Rico
- 1969-1986: Chicago, IL
- 1972-1975: Kansas City, MO
- 1981: Indiana
- 1981-1986: California; Colorado
- 1986: Unknown
- Unknown: Chicago, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Convicted of sexual abuse of a minor in IL and sentenced to one year of supervision
- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1995: Resigned
- 2009: Laicized

JAMES VINCENT FLOSI

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments
- Saint Hubert, Hoffman Estates, IL
- Holy Name Cathedral, Chicago, IL
- Saint Luke, River Forest, IL
- Saint Gertrude, Franklin Park, IL
- Saint Giles, Oak Park, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1960-1976: Hoffman Estates, IL
- 1972: Park Ridge, IL
- Early to mid-1970s: Park Ridge, IL
- 1976: Chicago, IL
- 1981: Chicago, IL

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Resigned
- 2010: Laicized

SALVATORE V. FORMUSA

Ordained: 1935

Diocesan: Joliet, IL

Illinois Assignments
- Saint Anthony, Joliet, IL
- Immaculate Conception, Elmhurst, IL
- Saint Lawrence, South Wilmington, IL
- Holy Trinity, Westmont, IL
- Immaculate Conception, Braidwood, IL
- Saint John the Baptist, Winfield, IL
- Central DuPage Hospital, Winfield, IL
- Saint Luke, Carol Stream, IL
- Saint Anthony, Frankfort, IL
- Saint Mark, Wheaton, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1968: Unknown

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists
- 04/09/06: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from ministry
- 2006: Died

ROBERT FRIESE

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments
- Saint Cyprian, River Grove, IL
- Saint Juliana, Chicago, IL
- Mary Seat of Wisdom, Park Ridge, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1982: Des Plaines, IL

Diocese claim of first report: 1980

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1985: Found guilty of aggravated criminal sexual abuse and taking indecent liberties with a child in IL
- 1985: Resigned
- 1986: Sentenced to four years of probation
- 1987: Laicized

THOMAS M. GANNON

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1961-1962: Loyola Academy, Wilmette, IL
- 1968-1972: University of Chicago, Chicago, IL
- 1972-1983: Loyola University, Chicago, IL
- 1987-1990: Holy Family, Chicago, IL
- 1990-2008: Heartland Center, East Chicago, IN

Reported Survivors: 6

Date/Location of Reported Abuse
- 1961-1966: Saint Ignatius High School, Cleveland, OH
- 1970-1971: Saint Jerome, Chicago, IL
- 1977-1978: Loyola University, Chicago, IL
- 1983: Saint James Church, Gary, IN
- 1993: Our Lady of Mount Carmel, Chicago, IL
- 1998: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1954: Entered Jesuit order
- 2011: Died

KENNETH JOHN GANSMANN

Ordained: 1935

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown: Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/17/14: Archdiocese of St. Paul-Minneapolis, MN
- Unknown: Diocese of Nashville, TN

Actions/Status
- 1974: Died

GERALD B. GARVEY

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1927-1930: Loyola Academy Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1950s: Saint Ignatius High School, Cleveland, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 1920: Entered Jesuit order
- 1960: Died

JESUS P. GARZA

Ordained: 1979

Diocesan: Chicago, IL

Illinois Assignments
- Saint Casimir, Chicago, IL
- Saint Sebastian, Chicago, IL
- Quigley Preparatory Seminary (North), Chicago, IL
- Saint John Berchmans, Chicago, IL
- Saint Ita, Chicago, IL
- Saint Aloysius, Chicago, IL
- Saint Margaret Mary, Chicago, IL
- Resurrection, Chicago, IL
- Saint Mary, Buffalo Grove, IL
- Our Lady of Grace, Chicago, IL
- Saint Ann, Lansing, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1983-1984: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2000: Resigned

RENE (BERNARD) GAWLIK

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1959-1963: Techny n/k/a Northbrook, IL
- 1975-2019: Techny n/k/a/ Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1960s-1970s: East Troy, WI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1959: Professed vows as Divine Word Missionary
- 2019: Died

WILLIAM (PATRICK) GLEESON

Ordained: 1952

Order: Carmelite, O.Carm.

Illinois Assignments
- 1953-1954: Mount Carmel High School, Chicago, IL
- 1963-1967: Joliet Catholic High School, Joliet, IL
- 1970-1979: Our Lady of Mount Carmel, Darien, IL
- 1988-1989: Provincial House, Barrington, IL
- 1989-2000: Our Lady of Angels Retirement Home, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 2000: Died

WILLIAM C. GRAHAM

Ordained: 1976

Diocesan: Duluth, MN

Illinois Assignments
- 2000-2005: Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1977-1978: Cathedral High School, Duluth, MN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/26/19: Diocese of Duluth, MN
- 12/13/19: Diocese of Joliet, IL
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2016: Removed from ministry

CARLOS GRIEGO

Ordained: N/A

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 3

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status
- 1992: Removed from ministry
- 2010: Died

JOSEPH ISRAEL GUIDRY

Ordained: 1957

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 2005-2019: Techny n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1980s: Greenville, MS

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 07/07/19: Diocese of Baton Rouge, LA
- 04/18/21: Divine Word Missionaries, Chicago Province
- Unknown: Diocese of Jackson, MS

Actions/Status
- 2004: Removed from ministry
- 2019: Died

JAMES CRAIG HAGAN

Ordained: 1974

Diocesan: Chicago, IL

Illinois Assignments
- Saint Catherine of Sienna, Oak Park, IL
- Saint Richard, Chicago, IL
- Saint Gertrude, Chicago, IL
- Saint Denis, Chicago, IL

Reported Survivors: 19

Date/Location of Reported Abuse
- 1972: Oak Park, IL
- 1974-1979: Chicago, IL
- 1977-1983: Unknown
- 1981-1990: Chicago, IL
- 1988: Franklin Park, IL
- 1994-1996: Chicago, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1988

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1996: Removed from public ministry
- 1997: Resigned
- 2010: Laicized

ROGERS (CHARLES) HANNAN

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1983-1986: Chicago, IL
- 2000-2001: Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 2012: West Virginia

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/29/18: Diocese of Wheeling-Charleston, WV
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1982: Professed vows for Divine Word Missionaries

- 2012: Dismissed from Divine Word Missionaries
- 2014: Convicted of soliciting a minor by computer in WV and sentenced to 2-10 years in prison

JOHN EDWARD HEFFERAN

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments
- Saint Louise de Marillac, La Grange Park, IL
- Saint Anastasia, Waukegan, IL
- Saint Simeon, Bellwood, IL
- Infant Jesus of Prague, Flossmoor, IL
- Saint John the Evangelist, Streamwood, IL
- Saint John Vianney, Northlake, IL
- Saint James, Highwood, IL
- Saint Ann, Lansing, IL
- Saint Gerald, Oak Lawn, IL
- Saint Bede, Ingleside, IL
- Saint Alphonsus, Lemont, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1964-1967: Waukegan, IL
- 1968 or 1969: Flossmoor, IL
- 1977 or 1978: Northlake, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- March 1993: Limited ministry with restrictions and monitoring
- July 1993: Returned to ministry
- 2003: Removed from public ministry
- 2018: Died

ED HENNESSEY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

STEVEN HENRICH

Ordained: 1974

Order: Crosier, O.S.C.

Illinois Assignments
- 1989-1990: Crosier Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Late 1970s: Madison, Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/27/17: Crosiers
- Unknown: Archdiocese of Detroit, MI
- Unknown: Diocese of Phoenix, AZ

Actions/Status
- 2017: Removed from public ministry

GILBERT HENSLEY

Ordained: N/A

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/21/22: Dominicans.- Province of Saint Albert the Great

Actions/Status
- 2004: Removed from ministry
- 2014: Died

MEL HERMANNS

Ordained: 1964

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1999-2008: Our Lady Gate of Heaven Parish, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/18/13: Capuchin Franciscans, Saint Joseph Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2021: Died

JEROME HEUSTIS

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown: Died

JAMES HODER

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments
- Saint Ita, Chicago, IL
- Assumption, Chicago, IL
- Saint David, Chicago, IL
- Saint Joseph, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1975: Unknown
- 1976: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 01/04/10: Archdiocese of Chicago, IL

Actions/Status
- 1985: Limited ministry with restrictions and monitoring
- 1997: Resigned
- 2009: Laicized

MICHAEL J. HOGAN

Ordained: 1984

Diocesan: Chicago, IL

Illinois Assignments
- Saint Barbara, Brookfield, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1985: Brookfield, IL
- 1985: Arkansas
- 1985: Texas

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1986: Limited ministry with restrictions and monitoring
- 1993: Resigned
- 2015: Laicized

DANIEL MARK HOLIHAN

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments
- Old Saint Patrick, Chicago, IL
- Saint Aloysius, Chicago, IL
- Saint Sylvester, Chicago, IL
- Saint Francis de Sales, Chicago, IL
- Saint Jane de Chantal, Chicago, IL
- Our Lady of the Snows, Chicago, IL
- Saint Therese of the Infant Jesus, Chicago, IL
- Saint Jerome, Chicago, IL

Reported Survivors: 40

Date/Location of Reported Abuse
- 1960s: Chicago, IL
- 1962-1964: Chicago, IL
- 1965-1966: Chicago, IL
- 1965-1966: Wonder Lake, IL
- 1968-1971: Chicago, IL
- 1968-1971: Wonder Lake, IL
- 1978-1979: Chicago, IL
- 1980: Chicago, IL
- 1980: Wonder Lake, IL
- 1982: Chicago, IL
- 1982: Wonder Lake, IL
- 1982: Iowa
- 1983-2007: Chicago, IL

- 1983-2007: Wonder Lake, IL
- 1984 or 1985: Chicago, IL
- 1985-1991: Chicago, IL
- Unknown: Cook County, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1990: Limited ministry with restricitons and monitoring
- 2002: Removed from public ministry
- 2008: Resigned
- 2010: Laicized
- 2016: Died

GEORGE S. HOPF

Ordained: 1949

Diocesan: Milwaukee, WI

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: 2

Date/Location of Reported Abuse
- 1963-1969: Unknown
- 1969: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 07/09/04: Archdiocese of Milwaukee, WI

Actions/Status
- 2004: Removed from public ministry
- 2004: Died

PETER ALFONSE HORNE

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1991: Techny n/k/a Northbrook, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1958: California
- 1960: East Troy, WI
- 1968-1970: Washington, DC

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1947: Professed vows as Divine Word Missionary
- 1991: Died

THOMAS BARRY HORNE

Ordained: 1929

Diocesan: Chicago, IL

Illinois Assignments
- Saint Margaret Mary, Chicago, IL
- Saint James, Chicago, IL
- Holy Name Cathedral, Chicago, IL
- Saint Peter Damian, Bartlett, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1985: Died

DENNIS HUFF

Ordained: N/A

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/12/17: Archdiocese of Santa Fe
- 06/18/22: Franciscans, Saint John the Baptist Province

Actions/Status
- left religious order

WALTER EDWARD HUPPENBAUER

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments
- Saint Hilary, Chicago, IL
- Saint Odilo, Berwyn, IL
- Saint John Chrysostom, Bellwood, IL
- Saint Thomas of Villanova, Palatine, IL
- Saint Gilbert, Grayslake, IL
- Saint Eugene, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1961-1963: Chicago, IL
- 1971-1973: Palatine, IL
- mid-1970s: Wildwood, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2010: Laicized
- 2014: Died

LEONARD HUSKE

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Peace, Chicago, IL
- Saint John Chrysostom, Bellwood, IL
- Saint Columbanus, Chicago, IL
- Saint Leo the Great, Chicago, IL
- Saint Monica, Chicago, IL
- Saint William, Chicago, IL
- Saint Julie Billiart, Tinley Park, IL
- Saint John of the Cross, Western Springs, IL

- Saint Ann, Lansing, IL
- Saint Bernadette, Evergreen Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- late 70s-early 80s: Cook County, IL

Diocese claim of first report: 1991

Placed on Catholic Church Public Lists
- 2018: Archdiocese of Chicago, IL

Actions/Status
- 2018: Removed from public ministry

CHARLES B. IRWIN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 1945: Entered Christian Brothers order
- 1997: Died

JOSEPH JABLONSKI

Ordained: 1976

Order: Missionaries of the Sacred Heart, M.S.C.

Illinois Assignments
- 2011-2019: Faculties to minister in Diocese of Joliet, IL
- Saint Therese of Jesus, Aurora, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 2014: San Bernardino, CA
- 2015: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/09/18: Diocese of San Bernardino, CA
- 03/21/19: Diocese of Rockford, IL
- 02/17/21: Diocese of Joliet, IL
- Unknown: Missionaries of the Sacred Heart

Actions/Status
- 2019: Diocese of Rockford removed faculties to minister in the diocese
- 2019: Diocese of Joliet removed faculties to minister in the diocese
- Unknown: Permanently banned from ministry in the Diocese of San Bernandino

THOMAS JOB

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments
- Saint John Vianney, Northlake, IL
- Saint Cletus, LaGrange, IL
- Saint Joseph, Libertyville, IL
- Saint Bede, Ingleside, IL

Reported Survivors: 22

Date/Location of Reported Abuse
- 1969-1970: Mundelein, IL
- 1969-1975: Northlake, IL
- 1978-1982: LaGrange, IL
- 1978-1982: Antioch, IL
- 1983-1986: Fox Lake, IL
- 1983-1986: South Dakota
- 1983-1986: Cancun, Mexico
- 1983-1986: Canada
- 1983-1986: Copenhagen, Denmark
- 1983-1986: Germany
- 1983-1986: Iceland
- 1983-1986: Luxembourg

Diocese claim of first report: 1983

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1991: Resigned
- 2010: Laicized
- 2021: Died

ROBERT J. JODA

Ordained: 1958

Order: Jesuit, S.J.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1970: Marquette University, Milwaukee, WI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 2018: Permanently removed from public ministry

WALTER E. JOHNSON

Ordained: 1953

Order: Maryknollers, M.M.

Illinois Assignments
- 1956-1963: Saint Teresa Chinese Mission, Chicago, IL
- 1977-1982: Saints Peter and Paul, Cary, IL
- 1982-1988: Centro San Jose, Harvard, IL
- 1988-1992: Saints Peter and Paul, Cary, IL
- Hispanic Apostolate, McHenry County, IL
- Saint Mary, Woodstock, IL

Reported Survivors: 6

Date/Location of Reported Abuse
- 1950s: Unknown
- 1970s-1987: Unknown
- 1981: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/14/18: Diocese of Rockford, IL

Actions/Status
- 1988: Removed from ministry

- 1988: Returned to ministry
- 1993: Removed from ministry
- 2018: Died

THOMAS J. JOHNSTON

Ordained: 1986

Order: Dominican, O.P.

Diocesan: Detroit, MI

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/10/19: Archdiocese of Detroit, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1999: Removed from public ministry
- 2006: Released from vows to religious order

STEPHEN JUDA

Ordained: 1942

Order: Resurrectionist, C.R.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1972: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2006: Died

RAYMOND C. KALTER

Ordained: 1930

Order: Redemptorist, C.Ss..R.

Diocesan: Davenport, IA

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: 3

Date/Location of Reported Abuse
- 1950s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 07/14/08: Diocese of Davenport, IA

Actions/Status
- 1977: Died

GREGORY KARETA

Ordained: 1954

Order: Franciscans, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1970s - Monterey, CA
- 1980 - Los Angeles, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/17/04: Archdiocese of Los Angeles, CA
- 01/02/19: Diocese of Monterey, CA
- 01/17/22: Diocese of Fresno, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2006: Died

JOHN KEALY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown: Died

ROBERT LOUIS KEALY

Ordained: 1972

Diocesan: Chicago, IL

Illinois Assignments
- Saint Germaine, Oak Lawn, IL
- Saint Cletus, LeGrange, IL
- Saint Boniface, Chicago, IL
- Queen of All Saints Basilica, Chicago, IL
- Immaculate Conception, Highland Park, IL
- Saints Faith, Hope and Charity, Winnetka, IL

Reported Survivors: 4

Date/Location of Reported Abuse
- Late-1960s-1970s: Northbrook, IL
- 1975-1978: Oak Lawn, IL
- 1995: Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2006: Resigned
- 2018: Laicized

JOHN JAMES KEEHAN

Ordained: 1967

Diocesan: Chicago, IL

Illinois Assignments
- Saint Basil, Chicago, IL
- Our Lady of Good Counsel, Chicago, IL
- Saint Benedict, Blue Island, IL
- Saint Thomas of Canterbury, Chicago, IL
- Truman College, Chicago, IL
- Our Lady of Lourdes, Chicago, IL
- Queen of Angels, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Ann, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1967: Chicago, IL
- 1967: Minnesota
- 1971: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Placed on monitoring
- 1993: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry

ARTHUR KELLY

Ordained: 1971

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1969: Techny n/k/a Northbrook, IL
- 1973-1974: Chicago, IL
- 1979-1986: Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1971: Washington, DC

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 2004: Died

THOMAS FRANCIS KELLY

Ordained: 1962

Diocesan: Chicago, IL

Illinois Assignments
- Saint John Vianney, Northlake, IL
- Saint Catherine of Genoa, Chicago, IL
- Saint Therese of the Child Jesus (Little Flower), Chicago, IL
- Queen of the Apostles, Riverdale, IL
- Saint Kieran, Chicago Heights, IL
- Saint James, Sauk Village, IL
- Our Lady of Knock, Calumet City, IL

Reported Survivors: 20

Date/Location of Reported Abuse
- 1960s: Northlake, IL
- 1967-1972: Chicago, IL
- 1979: Chicago Heights, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1990: Died

JOHN JOSEPH KEOUGH

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments
- 1952-1960: Saint Justin the Martyr, Chicago, IL
- 1960-1965: Our Lady of Hope, Des Plaines, IL
- 1965-1966: Saint Frances of Rome, Cicero, IL
- 1967-1981: O'Hare International Airport, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1956-1963: Des Plaines, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1982: Resigned
- 2008: Laicized

ALLAN F. KIRK

Ordained: 1965

Order: Jesuit, S.J.

Illinois Assignments
- 1959-1962: Saint Ignatius College Prep., Chicago, IL
- 1971-1990: Saint Ignatius College Prep., Chicago, IL
- 1991-2001: Loyola University Medical Center, Maywood, IL
- 2001-2006: Loyola University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1979: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status
- 2006: Died

JOSEPH PATRICK KISSANE

Ordained: 1969

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Loretto, Hometown, IL
- Saint Cajetan, Chicago, IL
- Saint Catherine of Alexandria, Oak Lawn, IL
- Saint Adrian, Chicago, IL
- Most Holy Redeemer, Evergreen Park, IL

Reported Survivors: 8

Date/Location of Reported Abuse
- 1969: Hometown, IL
- 1970-1988: Chicago, IL
- 1977-1980: Unknown
- 1977-1981: Oak Lawn, IL

Diocese claim of first report: 1989

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1989: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1991: Resigned
- 2010: Laicized
- 2011: Died

VALENTINE "VAL" J. KLIMEK

Ordained: 1944

Diocesan: St. Cloud, MN

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/03/14: Diocese of St. Cloud, MN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1990: Retired
- 1994: Died

LEONARD PAUL KMAK

Ordained: 1959

Diocesan: Chicago, IL

Illinois Assignments
- Saint Fidelis, Chicago, IL
- Saint Veronica, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1961: Chicago, IL
- 1964-1965: Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1968: Resigned
- 1969: Laicized
- 2002: Died

JOHN (GREGORY) KNOERNSCHILD

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments
- 1970-1974: Joliet Catholic High School, Joliet, IL
- 1996-1998: Mount Carmel High School, Chicago, IL
- 2001-2004: Mount Carmel High School, Chicago, IL
- 2008-2009: National Shrine of Saint Therese, Darien, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1977-1978: Crespi Carmelite High School, Encino, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Diocese of Joliet, IL
- 02/17/04: Archdiocese of Los Angeles, CA
- 01/20/21: Carmelites

Actions/Status
- 2010: Died

BERNARD P. KNOTH

Ordained: 1977

Order: Jesuit, S.J.

Illinois Assignments
- 1971-1974: Saint Ignatius College Prep, Chicago, IL
- 1989-1990: Loyola University, Chicago, IL
- 2003-2009: Jesuit Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1986-1968: Brebeuf Jesuit Preparatory School, Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/12/18: Archdiocese of Indianapolis, IN
- 11/02/18: Archdiocese of New Orleans, LA
- 12/07/18: Jesuits, Central and Southern Provinces
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 2003: Removed from ministry
- 2009: Dismissed; left order and priesthood
- 2009: Laicized

ROBERT J. KOCH (A.K.A. "J. ROBERT KOCH")

Ordained: 1943

Order: Jesuit, S.J.

Illinois Assignments
- 1937-1940: Loyola Academy Chicago, IL
- 1961-1967: Saint Ignatius College Prep, Chicago, IL
- 1967: Jesuit Retreat House, Wadsworth, IL
- 1968-1978: Saint Ignatius, Chicago, IL
- 1978-1979: Chicago Lakeshore Hospital, Chicago, IL
- 1979-1982: MacNeal Memorial Hospital, Berwyn, IL
- 1982-1985: Chicago, IL
- 1985-1988: Cuneo Hospital, Chicago, IL
- 1988-1996: Loyola University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1966: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1996: Died

ADALBERT ("ALBERT") KOWALCZYK

Ordained: 1938

Order: Resurrectionist, C.R.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/30/07: Diocese of San Diego, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1972: Died

ROBERT (BARRY) KREMER

Ordained: 1946

Order: Carmelite, O.Carm.

Illinois Assignments
- 1948-1955: Mount Carmel High School, Chicago, IL
- 1958-1960: Joliet Catholic High School, Joliet, IL
- 1968-1970: Saint Bernard, Joliet, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 2004: Died

MICHAEL FRANCIS KROL

Ordained: 1945

Diocesan: Austin, TX

Illinois Assignments
- Saint John the Baptist (Eastern Rite), Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1961: Brooklyn, NY
- 1962: Pueblo, CO

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Diocese of Austin, TX
- 02/22/19: Diocese of Norwich, CT

Actions/Status
- 1996: Died

GEORGE KROMENAKER

Ordained: 1947

Diocesan: Springfield, IL

Illinois Assignments
- 1947: Our Saviour, Jacksonville, IL

- 1947-1948: Blessed Sacrament, Springfield, IL
- 1948: Camp Star of the Sea, Springfield, IL
- 1949-1952: Our Saviour, Jacksonville, IL
- 1952-1954: Saint Mary, Alton, IL
- 1954-1956: Saint Francis Xavier Cabrini, Springfield, IL
- 1956-1958: Cathedral of the Immaculate Conception, Springfield, IL
- 1958-1966: Saint Anne, Edgewood, IL
- 1966: Visitation of the Blessed Virgin Mary, Alexander, IL
- 1968-1969: Sacred Heart, Villa Grove, IL
- 1969-1970: Saint Aloysius, Litchfield, IL
- 1996: Leo High School, Chicago, IL
- 2003: Leo High School, Chicago, IL
- Unknown: Saint Mary, Loretto, IL
- Unknown: Mendel High School, Chicago, IL
- Unknown: Foster-McGraw Hospital, Maywood, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1967: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/29/18: Diocese of Springfield, IL

Actions/Status
- 2006: Retired
- 2010: Died

JEROME (JERRY, JOHN) KUCAN (KUCON)

Ordained: 1951

Order: Croation Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/06/18: Diocese of Erie, PA
- 08/01/18: Diocese of Harrisburg, PA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2010: Died

LAURENCE KURLANDSKI

Ordained: 1942

Order: Resurrectionist, C.R.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Resurrectionists, USA Providence

Actions/Status
- 1990: Died

RICHARD JAMES KURTZ

Ordained: 1977

Order: Jesuit, S.J.

Illinois Assignments
- 2003-2007: Jesuit Community, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1970: University of Detroit Jesuit High School, Detroit, MI
- 1987-1989: University of Detroit Jesuit High School, Detroit, MI
- 2001: University of Detroit Jesuit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits Midwest Province
- 06/10/19: Archdiocese of Detroit, MI

Actions/Status
- 2012: Pleaded guilty to sexual assault in CO
- 2014: Convicted of production, transportation, and possession of child pornography in MI

JOHN H. LANE

Ordained: 1938

Order: Jesuit, S.J.

Illinois Assignments
- 1965-1966: Saint Ignatius Parish, Chicago, IL
- 1966-1994: Holy Family Parish, Chicago, IL
- 1995-1999: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1966-1976: Holy Family Parish, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1932-1965: Worked in Patna Province, India
- 2000: Died

RONALD JUSTIN LASIK

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 8

Date/Location of Reported Abuse
- Unknown: Saint Laurence High School, Chicago, IL
- 1950s: Mount Cashel Orphanage, Newfoundland, Canada

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 1999: Convicted, six counts of sexual assault and one count of assault, Canada
- 2020: Died

RICHARD L. LAUSE

Ordained: 1977

Order: Vincentian, C.M.

Illinois Assignments
- 1978-1986: Saint Vincent De Paul Seminary, Lemont, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians Western Province

Actions/Status
- 2003: Removed from ministry

ROLAND JULES LECOMPTE

Ordained: 1951

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Mercy, Chicago, IL
- Quigley Preparatory Seminary, Chicago, IL
- Saint Felicitas, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1969: Died

WILLIAM R. LEYHANE

Ordained: 1919

Diocesan: Chicago, IL

Illinois Assignments
- Saint Gabriel, Chicago, IL
- Saint Thomas Aquinas, Chicago, IL
- Saint John Baptist, Chicago, IL
- Our Lady of Victory, Chicago, IL
- Saint Agnes, Chicago, IL
- Saint James (Sag Bridge), Chicago, IL
- Saint Ethelreda, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1971: Saint Ethelreda, Chicago, IL

Diocese claim of first report: 2001

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1982: Died

JAMES LEWNARD

Ordained: 1995

Order: Viatorian, C.S.V.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1978: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/23/21: Viatorians

Actions/Status
- 2021: Removed from ministry

PETER (ADRIAN) LICKTEIG

Ordained: 1932

Order: Carmelite, O. Carm.

Illinois Assignments
- 1933-1950: Joliet Catholic High School, Joliet, IL
- 1962-1966: Saint Cyril, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1959: Saint Joseph, Leavenworth, KS

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/25/19: Archdiocese of Kansas City, KS
- 01/20/21: Carmelites
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1968: Died

BERNARD (FRANZ) LICKTEIG

Ordained: 1958

Order: Carmelite, O. Carm.

Illinois Assignments
- 1967-1970: Joliet Catholic High School, Joliet, IL
- 1976-1977: Saint Joseph Priory, Barrington, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites
- 06/18/21: Archdiocese of Galveston-Houston, TX

Actions/Status
- 1977: Separated from Carmelite order
- 1996: Died

RONAN CHARLES LILES

Ordained: 1969

Order: Dominican, O.P.

Illinois Assignments
- 1978-1979: Dominican Fathers Provincial Office, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Early 1970s: Minnesota

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/05/13: Archdiocese of Saint Paul-Minneapolis, MN

Actions/Status
- 1985: Permanently removed from ministry
- 2006: Died

LAWRENCE LOVELL

Ordained: 1976

Order: Claretian, C.M.F.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 12

Date/Location of Reported Abuse
- 1974 -1985: Los Angeles, CA
- 1976: Phoenix, AZ

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/10/04: Archdiocese of Los Angeles, CA
- 10/29/19: Diocese of Phoenix, AZ

Actions/Status
- 1985: Removed from ministry
- 1986: Convicted in CA related to child sex abuse
- 1992: Laicized
- 2004: Pleaded no contest to child molestation and attempted sexual conduct with a minor in CA; sentenced to 14 years in prison

RALPH LUCZAK

Ordained: 1958

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments
- Unknown: Notre Dame High School, Niles, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1960s: Michigan

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/12/19: Congregation of the Holy Cross
- 01/18/20: Diocese of Fort Wayne, IN

Actions/Status
- 1969: Removed from ministry
- 1979: Died

RONALD LUKA

Ordained: 1963

Order: Claretian, C.M.F.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown: New York

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/18/21: Diocese of Rockville Centre, NY
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- Unknown

RAYMOND LUKAC

Ordained: 1954

Diocesan: Greensburg, PA

Illinois Assignments
- 1965-1968: Saint Stanislaus, Posen, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1950s: Greensburg, PA
- 1961-1963: Gary, IN
- Unknown: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 08/14/18: Diocese of Greensburg, PA
- 12/05/18: Diocese of Wheeling-Charleston, WV

Actions/Status
- 2000: Died

WILLIAM L. LUPO

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady Help of Christians, Chicago, IL
- Our Lady Mother of the Church, Chicago, IL
- Saint Mary, Des Plaines, IL
- Our Lady of the Wayside, Arlington Heights, IL
- Saint Peter Damian, Bartlett, IL

Reported Survivors: 5

Date/Location of Reported Abuse
- 1977-1987: Cook County, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1993: Limited ministry with restrictions and monitoring
- 1995: Restrictions removed
- 1998: Limited ministry with restrictions and monitoring
- 2002: Resigned
- 2014: Laicized
- 2021: Died

NORBERT J. MADAY

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments
- Saint John of God, Chicago, IL
- Saint Leo, Chicago, IL
- Saint Louis de Montfort, Oak Lawn, IL
- Saint Bede Venerable, Chicago, IL
- Our Lady of the Ridge, Chicago Ridge, IL
- Saint Jude the Apostle, South Holland, IL

Reported Survivors: 72

Date/Location of Reported Abuse
- 1965-1968: Chicago, IL
- 1969-1972: Oak Lawn, IL
- 1971-1977: Mundelein, IL
- 1971-1984: Portage, IN
- 1971-1985: Chicago, IL
- 1972: Crete, IL
- 1975-1976: Oak Lawn, IL
- 1975-1984: Wisconsin
- 1978: Rockford, IL
- 1979: Burbank, IL
- 1981-1983: Mount Prospect, IL
- 1981-1988: Chicago Ridge, IL
- 1986: Mundelein, IL
- Unknown

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1991: Limited ministry with restrictions and monitoring
- 1992: Removed from public ministry
- 1994: Convicted child sexual assault in WI and sentenced to 20 years in prison
- 2007: Laicized
- 2019: Died

GREGORY MADIGAN

Ordained: N/A

Order: Crosier, O.S.C.

Illinois Assignments
- 1988-1990: Crosier Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/07/14: Crosiers

Actions/Status
- 2019: Retired

EMMET MALONE

Ordained: 1947

Order: Franciscan, O.F.M.

Illinois Assignments
- 1949: Saint Joseph Seminary, Westmont, IL
- 1956: Corpus Christi, Chicago, IL
- 1973-1990: Saint Peter, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1950s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Archdiocese of San Antonio, TX

Actions/Status
- 1994: Died

EDWARD MALONEY

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Saint Simeon, Bellwood, IL
- Quigley Prepatory Seminary North, Chicago, IL
- Saint Columbkille, Chicago, IL
- Saint Abrose School, Chicago, IL
- Precious Blood, Chicago, IL
- Saint David, Chicago, IL
- Saint Mark, Chicago, IL
- Saint Maria Del Popolo, Mundelein, IL
- Mision San Juan Diego f/k/a Santa Teresita Vicariate, Arlington Heights, IL

Reported Survivors: 8

Date/Location of Reported Abuse
- 1966-1983: Chicago, IL
- 1977-1979: Lake County, IL
- 1977-1979: Indiana
- 1977-1979: Mexico
- Unknown

Diocese claim of first report: 2007

Placed on Catholic Church Public Lists
- 01/14/10: Archdiocese of Chicago, IL

Actions/Status
- 2009: Removed from public ministry
- 2018: Died

PETER JOSEPH MARRON

Ordained: 1936

Order: Augustinian, O.S.A.

Illinois Assignments
- 1937-1941: Saint Rita High School, Chicago, IL
- 1941-1945: Saint Mary, Rockford, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1976-1978: San Diego, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/30/07: Diocese of San Diego, CA
- 03/23/21: Diocese of Rockford, IL

Actions/Status
- 1998: Died

THOMAS MARSHALL

Ordained: 1959

Order: Paulist, C.S.P.

Illinois Assignments
- 1962-1966: Old Saint Mary, Chicago, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse
- 1956: Lake George, NY
- 1959: Lake George, NY
- 1959-1963: Los Angeles, CA
- 1982: Buffalo, NY

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/17/04: Archdiocese of Los Angeles, CA
- 11/05/18: Diocese of Buffalo, NY
- 03/08/19: Paulists Fathers List
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2012: Died

J. DENNIS MARTIN

Ordained: 1962

Order: Vincentian, C.M.

Illinois Assignments
- Unknown: Saint Vincent Seminary, Lemont, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1960s and 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians Western Province

Actions/Status
- 2014: Died

ANDREW (DORFMEISTER) MASTERS

Ordained: 1934

Order: Society of the Divine Word, SVD

Illinois Assignments
- 1929-1934: Techny n/k/a Northbrook, IL
- 1951-1959: Techny n/k/a Northbrook, IL
- 1984-2008: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1950s: Chicago, IL
- 1970s: New Orleans, LA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/02/08: Archdiocese of New Orleans, LA
- Uknown: Society of the Divine Word, Chicago Province

Actions/Status
- 2008: Died

LEONARDO G. MATEO

Ordained: 1959

Diocesan: Tagbilaran, Phillipines

Illinois Assignments
- 1977-1982: Immaculate Conception, Elmhurst, IL; Elmhurst College, Elmhurst, IL
- 1982-1984: Saint Petronille, Glen Ellyn, IL
- 1992: Saint Bede, Ingleside, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse
- 1959: Archdiocese of Los Angeles, CA
- 1977-1982: DuPage County, IL

- 1977-1982: Immaculate Conception, Elmhurst, IL
- 1980-1981: YMCA, Elmhurst, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/17/04: Archdiocese of Los Angeles, CA
- 04/09/06: Diocese of Joliet, IL
- 06/27/19: Diocese of Richmond, VA

Actions/Status
- 1991: Removed from ministry
- 2004: Died

LAURENCE (LARRY) MAYER

Ordained: 1965

Order: Norbertine, O.Praem

Illinois Assignments
- Holy Spirit House of Studies, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 07/19/19: Saint Norbert's Abbey, WI

Actions/Status
- 2007: Died

ROBERT E. MAYER

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments
- Saint Catherine of Siena, Oak Park, IL
- Saint Barnabas, Chicago, IL
- Saint Mary, Lake Forest, IL
- Saint Edna, Arlington Heights, IL
- Saint Stephen Protomartyr, Des Plaines, IL
- Saint Agnes, Chicago, IL
- Immaculate Conception, Highland Park, IL
- Saint Dionysius, Cicero, IL
- Saint Odilo, Berwyn, IL

Reported Survivors: 51

Date/Location of Reported Abuse
- 1969-1979: Chicago, IL
- 1974-1991: Lake Forest, IL
- 1974-1982: Fox Lake, IL
- 1977-1979: Alpine Valley, WI
- 1980-1991: Arlington Heights, IL
- 1980-1991: Des Plaines, IL
- 1990-1992: Berwyn, IL

Diocese claim of first report: 1982

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1992: Convicted in IL of four counts of criminal sexual abuse of a child
- 1993: Sentenced to three years in prison
- 1994: Resigned
- 2010: Laicized
- 2019: Died

KEVIN (DENNIS KEVIN) MCBRIEN

Ordained: 1970

Order: Carmelite, O.Carm.

Illinois Assignments
- 1973-1981: Joliet Catholic High School, Joliet, IL
- 1978-1981: Saint Elias Priory, Joliet, IL
- 2007-2008: Saint Thomas the Apostle, Chicago, IL
- 2008-2010: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1977-1978: Joliet Catholic Academy, Joliet, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites
- 02/22/21: Diocese of Joliet, IL
- Unknown: Diocese of Sacramento, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2011: Removed from public ministry and placed on safety plan

VINCENT MCCAFFREY

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Help, Chicago, IL
- Saint Victor, Calumet City, IL
- Our Lady of Loretto, Hometown, IL
- Saint Joseph the Worker, Wheeling, IL
- Saint Josaphat, Chicago, IL
- Our Lady of Good Counsel, Chicago, IL

Reported Survivors: 17

Date/Location of Reported Abuse
- 1970s: Calumet City, IL
- 1976-1979: Chicago, IL
- 1976-1979: Mundelein, IL
- 1976-1978: Calumet City, IL
- 1976-1978: Michigan
- 1978-1987: Hometown, IL
- 1981-1982: Wisconsin
- 1982-1990: Wheeling, IL
- 1989-1996: Chicago, IL

Diocese claim of first report: 1980

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 1993: Resigned
- 2002: Pleaded guilty in IL to possession of child pornography
- 2003: Sentenced to 15 years in prison
- 2010: Laicized

DAVID F. MCCARTHY

Ordained: 1955

Order: Jesuit, S.J.

Illinois Assignments
- 1948-1949: Loyola Academy, Chicago, IL
- 1961-1977: Holy Family, Chicago, IL
- 1978-1989: Loyola University, Chicago, IL

- 1989-1993: Saint Mary of the Lake, Chicago, IL
- 1993-1995: Haymarket House, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1963-1978: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 1999: Died

DANIEL J. MCCORMACK

Ordained: 1994

Diocesan: Chicago, IL

Illinois Assignments
- Saint Ailbe, Chicago, IL
- Saint Joseph Seminary, Chicago, IL
- Our Lady of Peace, Chicago, IL
- Holy Family, Chicago, IL
- Saint Agatha, Chicago, IL

Reported Survivors: 130

Date/Location of Reported Abuse
- 1992: Mexico
- 1995-2006: Chicago, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 2005: Limited ministry with restrictions and monitoring
- 2006: Removed from public ministry
- 2007: Pleaded guilty in IL to five felony counts of aggravated sexual abuse; sentenced to five years in prison
- 2007: Laicized
- 2017: IL court found McCormack a sexually violent person

ROBERT JOSEPH MCDONALD

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments
- Saints Faith, Hope and Charity, Winnetka, IL
- Center for Pastoral Ministry, Chicago, IL
- Our Lady of the Brook, Northbrook, IL
- Holy Cross, Deerfield, IL
- Our Lady of Grace, Chicago, IL
- Mercy Hospital, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1979-1981: Northbrook, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Limited ministry with restrictions and monitoring
- 1990: Resigned
- 2016: Laicized

DONALD J. MCGUIRE

Ordained: 1961

Order: Jesuit, S.J.

Illinois Assignments
- 1954-1957: Loyola Academy, Chicago, IL
- 1965-1970: Loyola Academy, Wilmette, IL
- 1976: Loyola University, Chicago, IL
- 1981-1984: Bellarmine Jesuit Retreat House, Inc, Barrington, IL
- 1985-1988: Bellarmine Jesuit Retreat House, Inc, Barrington, IL
- 1988-2002: Jesuit Community, Evanston, IL
- 2002-2005: Jesuit Community, Chicago, IL

Reported Survivors: At least 10

Date/Location of Reported Abuse
- 1954-1957: Loyola Academy, Chicago & Wilmette, IL
- 1965-1970: Loyola Academy, Chicago & Wilmette, IL
- 1974-1976: Carroll House, Washington, DC
- 1976: Loyola University, Chicago, IL
- 1976-1981: University of San Francisco, CA
- 1981-1984: Bellarmine Jesuit Retreat House, Barrington, IL
- 1984: Sacred Heart Retreat House, Alhambra, CA
- 1985-1988: Bellarmine Jesuit Retreat House, Barrington, IL
- 1988-2002: Canisius House, Evanston, IL
- 2002-2005: Chicago Jesuit Community, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/18: Jesuits, West Province
- 12/17/18: Jesuits, Midwest Province
- 10/29/19: Diocese of Phoenix, AZ
- 11/12/20: Diocese of Stockton, CA

Actions/Status
- 2006: Convicted in WI of five counts of indecent behavior with a child and sentenced to 7 years in prison and 20 years of probation
- 2007: Dismissed from Jesuit order
- 2008: Convicted in IL of traveling to engage in sex acts with a minor and sentenced to 25 years in prison
- 2008: Laicized
- 2017: Died

FRANCIS MCHUGH

Ordained: 1940

Order: Norbertine, O.Praem

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/10/19: Diocese of Saginaw, MI
- 07/19/19: St. Norbert's Abbey, WI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1998: Died

PATRICK L. MCLAUGHLIN

Ordained: 1939

Order: Jesuit, S.J.

Diocesan: Detroit, MI

Illinois Assignments
- 1940-1944: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1957-1959: University of Detroit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese Detroit, MI

Actions/Status
- 1970: Died

PETER JOHN MCNAMARA

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments
- Saint Bernardine, Forest Park, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1971-1972: Forest Park, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1971: Resigned
- 1972: Laicized

WILLIAM J. MEAGHER

Ordained: 1938

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Mercy, Chicago, IL
- United States Navy (Chaplain)
- Mary Queen of Heaven, Cicero, IL
- Transfiguration, Wauconda, IL
- Our Lady Gate of Heaven, Chicago, IL
- Columbus Hospital (Chaplain)

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1980: Died

JOHN PAUL MEDVIT

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 2012: Died

MAURICE F. MEYERS

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1959-1969: Saint Ignatius College Prep, Chicago, IL
- 1969-1970: University of Illinois, Chicago, IL
- 1970-1971: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1956-1957: Alpine Scout Camp, NJ
- 1959: Ten Mile River Scout Camp, Narrowsburg, NY
- 1964: Saint Ignatius College Prep, Chicago

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 1930: Entered Jesuit order
- 1980: Died

GARY M. MILLER

Ordained: 1972

Diocesan: Chicago, IL

Illinois Assignments
- Saint Leonard, Berwyn, IL
- Saint John Bosco, Chicago, IL
- Queen of the Rosary, Elk Grove Village, IL
- Saint Pascal, Chicago, IL
- Saint Bernadette, Evergreen Park, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1973-1977: Berwyn, IL

Diocese claim of first report: 2012

Placed on Catholic Church Public Lists
- 01/04/10: Archdiocese of Chicago, IL

Actions/Status
- 2012: Removed from public ministry
- 2021: Died

HENRY MILLER

Ordained: N/A

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 2012-2017: Techny n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1960s-1970s: Ghana

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1948: Professed vows as Divine Word Missionary
- 2017: Died

THOMAS JOSEPH MOHAN

Ordained: 1935

Diocesan: Chicago, IL

Illinois Assignments
- Saint Mary of the Lake, Chicago, IL
- Blessed Sacrament, Chicago, IL
- Quigley Preparatory Seminary, Chicago, IL
- Saint Edward, Chicago, IL
- Saint Genevieve, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1974-1975: Unknown
- 1978-1980: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/06/18: Archdiocese of Los Angeles, CA
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Died

MICHAEL MONTGOMERY

Ordained: 1983

Order: Franciscan, O.F.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/18/22: Franciscan, Saint John the Baptist Province

Actions/Status
- Left religious order
- Laicized

PHILLIP T. MOONEY

Ordained: 1957

Order: Jesuit, S.J.

Illinois Assignments
- 1952-1954: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1953-1954: Holy Family, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1989: Dismissed from Jesuit order
- 2017: Died

EDWARD JAMES MORGAN

Ordained: 1937

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Grace, Chicago, IL
- Saint Frances of Rome, Cicero, IL
- Annunciation, Chicago, IL
- Saint Brendan, Chicago, IL
- Maternity B.V.M., Chicago, IL
- Saint Ailbe, Chicago, IL
- Saint Kilian, Chicago, IL
- Saint Mary, Buffalo Grove, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2002: Died

CHARLES A. MROWINSKI

Ordained: 1955

Order: Resurrectionist, C.R.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1984: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/13/21: Diocese of Springfield-Cape Girardeau, MO
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2008: Died

DONALD JOHN MULSOFF

Ordained: 1969

Diocesan: Chicago, IL

Illinois Assignments
- Saint Catherine of Alexandria, Oak Lawn, IL
- Mary, Queen of Heaven, Cicero, IL
- Blessed Sacrament, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Immaculate Conception, Chicago, IL
- Saint Celestine, Elmwood Park, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1969-1974: Oak Lawn, IL
- 1983: Oak Lawn, IL
- 1978-1988: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2005: Permanently removed from ministry
- 2005: Died

FRANCIS J. MURPHY

Ordained: 1930

Order: Vincentians, C.M.

Diocesan: Los Angeles, CA

Illinois Assignments
- DePaul University, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1964-1965: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/06/18: Archdiocese of Los Angeles, CA
- 12/07/20: Vincentians, Western Province

Actions/Status
- 1970: Died

ROBERT (HUGH) MURPHY

Ordained: N/A

Order: Carmelite, O.Carm.

Illinois Assignments
- 1974-1985: Mount Carmel High School, Chicago, IL
- 1985-1987: Brandsma House and Loyola University, Chicago, IL
- 1987-2002: Saint Simon Stock Priory, Darien, IL; Lewis University, Romeoville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/08/18: Diocese of Savannah, GA
- 01/20/21: Carmelites

Actions/Status
- 2005: Removed from public ministry and placed on safety plan

DONALD O. NASTOLD

Ordained: 1958

Order: Jesuit, S.J.

Illinois Assignments
- 1960-1968: Saint Ignatius College Prep, Chicago, IL
- 1991-1996: Chicago Province Office, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1999-2000: Saint Francis Xavier, Cincinnati, OH

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Cincinnati, OH

Actions/Status
- 2007: Died

FELIPE NAVARRETTE DIAZ

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments
- 2013-2014: Carith House, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 2015: Separated from Carmelite order

WALTER D. NEARY

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown: Died

JACQUES (NIJSSEN) NYSSEN

Ordained: 1959

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1990-1991: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1960s: Ghana
- 1980s: Caribbean

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 2015: Died

WILLIAM JOHN O'BRIEN

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments
- Saint Jude the Apostle, South Holland, IL
- Saint Symphorosa, Chicago, IL
- Saint Cajetan, Chicago, IL
- Queen of Angels, Chicago, IL

Reported Survivors: 4

Date/Location of Reported Abuse
- 1975-1981: Chicago, IL
- 1983: Chicago, IL

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2005: Removed from public ministry
- 2006: Resigned
- 2006: Laicized

THOMAS O'HERN

Ordained: 1977

Order: Vincentian, C.M.

Illinois Assignments
- Unknown: Saint Vincent Seminary, Lemont, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians, Western Province

Actions/Status
- 2004: Removed from ministry
- 2006: Separation from religious order
- 2014: Died

JOHN BAPTIST (J.B.) ORMECHEA

Ordained: 1965

Order: Passionist, C.P.

Illinois Assignments
- 1979-1988: Immaculate Conception, Chicago, IL

Reported Survivors: 5

Date/Location of Reported Abuse
- 1963-1966: Unknown
- late 1970s-early 1980s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 2003-present: Rome, Italy (under "strict safety plan and supervision"; removed from public ministry)

DONALD J. O'SHAUGHNESSY

Ordained: 1955

Order: Jesuit, S.J.

Illinois Assignments
- 1958-1963: Loyola Academy, Wilmette, IL
- 1967-1980: Loyola Academy, Wilmette, IL
- 1982-1991: Loyola Academy, Wilmette, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1960s: Brebeuf Jesuit Preparatory School, Indianapolis, IN
- 1970s: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/12/18: Archdiocese of Indianapolis, IN
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 2004: Removed from ministry
- 2013: Died

DANA HAROLD OSTDIEK

Ordained: 1960

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2009: Died

JOSEPH OWENS

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments
- Saint Gertrude, Chicago, IL
- Saint Philomena, Chicago, IL
- Our Lady of Lourdes, Chicago, IL
- Saint John Fisher, Chicago, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1965-1968: Chicago, IL
- 1965-1967: Minnesota

Diocese claim of first report: 1968

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1970: Resigned
- 1971: Laicized

FRANK PADUCH

Ordained: 1989

Order: Augustinian, O.S.A.

Diocesan: Beaumont, TX

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Diocese of Beaumont, TX

Actions/Status
- 2005: Laicized

EUSEBIO (CHEVY) PANTOJA SEGURA

Ordained: 1969

Order: Claretian Missionary, C.M.F.

Illinois Assignments
- 1970: Our Lady of Guadalupe, Chicago, IL

Reported Survivors: 4

Date/Location of Reported Abuse
- 1967: Chicago, IL
- 1969: Chicago, IL
- Early 1970s: Texas

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL
- 01/31/19: Archdiocese of San Antonio, TX
- 01/31/19: Diocese of Corpus Christi, TX

Actions/Status
- 1973: Separated from the Claretians
- 1980: Removed from ministry
- 2004: Removed from public ministry by the Diocese of Celaya, Mexico

THOMAS PARAMO

Ordained: 1956

Order: Claretian, C.M.F.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2004: Died

THOMAS PARROTT

Ordained: 1950

Order: Vincentian, C.M.

Diocesan: Springfield-Cape Girardeau, MO

Illinois Assignments
- 1952-1960: De Paul Academy, Chicago, IL
- 1958-1964: De Paul University, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Late 1950s-Mid 1960s: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/07/20: Vincentians, Western Province
- 04/13/21: Diocese of Springfield-Cape Girardeau, MO

Actions/Status
- 1987: Retired from Diocese of Springfield-Cape Girardeau, MO
- 1996: Died

P.B. PATITUCCI

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

CARLOS PERALTA

Ordained: 1989

Order: Salesian, S.D.B.

Illinois Assignments
- 1999-2000: Saint John Bosco, Chicago, IL

Reported Survivors: 5

Date/Location of Reported Abuse
- 1999: Chicago, IL

Diocese claim of first report: 1999

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL
- Unknown: Salesians, Province of Saint Philip the Apostle

Actions/Status
- 1999: Removed from public ministry
- 2006: Laicized

ROCCO FRANCIS PERONE

Ordained: 1949

Order: Paulist Father, C.S.P.

Illinois Assignments
- 1949: Saint Mary, Chicago, IL

Reported Survivors: At least 5

Date/Location of Reported Abuse
- 1950-1956: Saint Philip Neri, Portland, OR
- 1957: Unknown
- 1958-1962: Saint James the Greater, Oklahoma City, OK
- 1968-1970: Beaumont, TX

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/08/19: Paulist Fathers
- 04/24/19: Diocese of Beaumont, TX
- 06/12/19: Diocese of Cheyenne, WY
- Unknown: Archdiocese of Oklahoma City, OK

Actions/Status
- 1992: Died

FRANCIS JOSEPH PHELAN

Ordained: 1940

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Mercy, Chicago, IL
- Saint Carthage, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Saint Thaddeus, Chicago, IL
- Resurrection, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1995: Died

ALOYSIUS PIORKOWSKI

Ordained: 1935

Diocesan: Chelmno, Poland

Illinois Assignments
- Hospital, Park Ridge, IL
- Saint Pancratius, Chicago, IL
- Saint Wendelin, Shannon, IL
- Saints John and Catherine Church, Mount Carroll, IL
- Saint Mary, Galena, IL
- Saint Peter, South Beloit, IL
- Saint Mary, Polo, IL
- Saint Mary, Sterling, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1949-1964: Unknown
- 1962-1964: Kane County, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/02/19: Diocese of Lincoln, NE
- 08/31/20: Diocese of Rockford, IL
- 10/28/21: Archdiocese of Omaha, NE
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1978: Died

SLEEVA RAJU POLICETTI

Ordained: 1987

Diocesan: Hyderabad, India

Illinois Assignments
- 1996-2002: Saint Tarcissus, Chicago, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- Mid-Late 1990s: Chicago, IL
- 2000-2002: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from public ministry
- 2008: Laicized

RICHARD J. POSTER

Ordained: 1992

Diocesan: Davenport, IA

Illinois Assignments
- 2001-2002: Catholic Theological Union, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 2002: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/12/19: Diocese of Davenport, IA

Actions/Status
- 2003: Pleaded guilty for possession of child pornography
- 2004: Sentenced
- 2006: Convicted of violation of parole (for being near children); sentenced to 2 months in jail
- 2007: Laicized

JOHN J. POWELL

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments
- 1965-1968: Bellermine School of Theology at Loyola University, Chicago, IL
- 1968-1979: Loyola University, Chicago, IL
- 1979-2001: Jesuit Community, Loyola University, Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse
- 1963: Saint Mary's College, Notre Dame, IN
- 1966-1967: Bellarmine School of Theology, North Aurora, IL
- 1967: Loyola University, Chicago, IL
- 1967: Rosarian Academy, West Palm Beach, FL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Detroit, MI
- Unknown: Diocese of Fort Wayne-South Bend, IN

Actions/Status
- 1943: Entered religious order
- 2009: Died

THOMAS J. POWERS

Ordained: 1972

Order: Jesuit, S.J.

Illinois Assignments
- 1981-1983: Loyola University, Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse
- 1970s: Saint Ignatius High School, Cleveland, OH
- 1973-1978: John Carroll University, University Heights, OH
- 1985-1986: Walsh Jesuit High School, Cuyahoga Falls, OH
- 2000: Colombiere Center, Clarkston, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 2001: Dismissed
- 2019: Died

FRANKLIN (FELIX) PRIOR

Ordained: 1958

Order: Carmelite, O.Carm.

Illinois Assignments
- 1968-1974: Mount Carmel High School, Chicago, IL
- 1998-2002: Saint Matthew, Glendale Heights, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites

Actions/Status
- 2017: Removed from public ministry

LEONARD PRUSINSKI

Ordained: 1936

Order: Resurrectionists, CR

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1995: Died

CZESLAW (CHESTER) J. PRZYBYLO

Ordained: 1976

Diocesan: Tarnow, Poland; Rzeszow, Poland

Illinois Assignments
- Five Holy Martyrs, Chicago, IL
- Holy Innocents, Chicago, IL
- Saint Turibius, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1982-1984: Chicago, IL
- 1987-1991: Chicago, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1993: Removed from public ministry

KONSTANTY PRZYBYLSKI

Ordained: 1975

Order: Resurrectionists, C.R.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1995-2000: Port Dover, Ontario, Canada

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2006: Pleaded guilty sexual assault and exploitation of two teenage boys
- Laicized

PONCIANO RAMOS

Ordained: 1985

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1979: Techny n/k/a Northbrook, IL
- 1981-1985: Chicago, IL

Reported Survivors: At least 4

Date/Location of Reported Abuse
- 1960s: Philippines
- 1992: Indianapolis, IN

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province
- Unknown: Diocese of San Bernardino, CA
- Unknown: Divine Word Missionaries, Western Province

Actions/Status
- 1993: Pleaded guilty to child sexual abuse charges in IN and sentenced to 18 month suspended sentence
- 2002: Removed from ministry
- 2021: Died

JAMES M. RAY

Ordained: 1975

Diocesan: Chicago, IL

Illinois Assignments
- Saint Anastasia, Waukegan, IL
- Saint Peter Damian, Bartlett, IL
- Transfiguration, Wauconda, IL

Reported Survivors: 13

Date/Location of Reported Abuse
- 1974 or 1975: Waukegan, IL
- 1976-1984: Waukegan, IL
- 1981: Chicago, IL
- 1989-1991: Wauconda, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1990: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2009: Resigned
- 2012: Laicized

ROBERT J. REITMEIER

Ordained: 1971

Order: Oblate, O.M.I.

Illinois Assignments
- 1989-1991: Precious Blood, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/31/13: Diocese of Duluth, MN
- 07/07/15: Oblates
- 09/28/18: Archdiocese of St. Paul & Minneapolis, MN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1992: Left Oblate order
- 2007: Laicized; Dismissed from order

M. LAWRENCE REUTER

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments
- 1971-1990: Loyola Academy, Wilmette, IL
- 1990-2002: Loyola University, Chicago, IL
- 2002-2010: Loyola University Medical Center, Maywood, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1986-1988: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1958: Entered Jesuit order
- 2010: Removed from ministry

PAUL S. REYCRAFT

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

CLAIRE RISSE

Ordained: 1947

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1947-1949: Techny n/k/a Northbrook, IL
- 1960-1963: Techny n/k/a Northbrook, IL
- 1964: Chicago, IL
- 1993-1998: Techny n/k/a Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1950s: Papua New Guinea

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/18/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1998: Died

JOHN ALLEN ROBINSON

Ordained: 1971

Diocesan: Chicago, IL

Illinois Assignments
- Saint Clotide, Chicago, IL
- Saint Priscilla, Chicago, IL
- Saint Emily, Mount Prospect, IL
- Saint Damian, Oak Forest, IL
- Saint Edward, Chicago, IL
- Queen of the Rosary, Elk Grove Village, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1965: Chicago, IL
- 1973-1974: Chicago, IL
- 1977: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2003: Removed from public ministry
- 2016: Died

LOUIS P. (MEINRAD) ROGGE

Ordained: 1954

Order: Carmelite, O.Carm.

Illinois Assignments
- 1957-1962: Joliet Catholic High School, Joliet, IL
- 1970-1971: Joliet Catholic High School, Joliet, IL
- 1976-1980: Saint Cyril Priory, Chicago, IL
- 1980-1984: Brandsma House, Chicago, IL
- 1992: Saint Simon Stock Priory, Darien, IL
- 1994-2007: Saint Elias Friary, Joliet, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1974: Athens, GA
- 1997-1998: Bolingbrook, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 11/06/18: Archdiocese of Atlanta, GA

- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status
- 1974: Pleaded guilty to child molestation charges in GA and sentenced to six years of probation
- 2002: Removed from public ministry and placed on safety plan
- 2007: Pleaded guilty to two counts of aggravated criminal sexual abuse in IL and died before sentencing
- 2007: Died

JOHN F. ROHRICH

Ordained: 1965

Diocesan: Chicago, IL

Illinois Assignments
- Saint Eulalia, Maywood, IL
- Saint Matthias, Chicago, IL
- Quigley Preparatory Seminary North, Chicago, IL
- Saint Francis Xavier, Wilmette, IL
- Saint Peter, Skokie, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1966: Maywood, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1975: Resigned
- 2016: Laicized

RUSSELL LAWRENCE ROMANO

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments
- Saint Ann, Lansing, IL
- Saint Leonard, Berwyn, IL
- Our Lady Mother of the Church, Chicago, IL
- Quigley Prep Seminary South, Chicago, IL
- Saint Barbara, Brookfield, IL

Reported Survivors: 17

Date/Location of Reported Abuse
- 1973-1974: Lansing, IL
- 1973-1981: Berwyn, IL
- 1980-1986: Chicago, IL
- 1982-1986: Brookfield, IL
- 1985-1986: Berwyn, IL
- Unknown: Berwyn, IL

Diocese claim of first report: 1985

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1986: Limited ministry with restrictions and monitoring
- 1991: Resigned
- 2009: Laicized
- 2020: Died

ANDREW RONAN

Ordained: 1951

Order: Servites, O.S.M.

Illinois Assignments
- 1959-1965: Saint Philip High School, Chicago, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/08/09: Archdiocese of Portland, OR
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1966: Laicized
- 1992: Died

KENNETH CHARLES RUGE

Ordained: 1963

Diocesan: Chicago, IL

Illinois Assignments
- Saint Rosalie, Harwood Heights, IL
- Holy Redeemer, Evergreen Park, IL
- Divine Infant, Westchester, IL
- Saint Leonard, Berwyn, IL
- Divine Savior, Norridge, IL

Reported Survivors: 24

Date/Location of Reported Abuse
- 1967-1968: Evergreen Park, IL
- 1970-1972: Chicago, IL
- 1971-1974: Evergreen Park, IL
- 1971-1974: Woodhaven, IL
- 1978-1985: Berwyn, IL
- 1979-1981: Westchester, IL
- 1979-1981: Woodhaven, IL
- 1979-1981: Colorado
- 1983-1987: Woodhaven, IL
- 1983-1987: Berwyn, IL

Diocese claim of first report: 1986

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1986: Limited ministry with restrictions and monitoring
- 1991: Removed from public ministry
- 2002: Died

DANIEL PETER (D.P.) RYAN

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious orde

Reported Survivors: At least 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/15/16: Archdiocese of Seattle, WA

Actions/Status
- Unknown: Died

JOSEPH E. SAVAGE

Ordained: 1918

Diocesan: Chicago, IL

Illinois Assignments
- Saint Andrew, Chicago, IL
- Saint Mark, Chicago, IL
- Immaculate Conception, Elmhurst, IL
- Saint John Berchmans, Chicago, IL
- Saint Mary, Mokena, IL
- Saint Patrick, Wadsworth, IL
- Holy Cross, Deerfield, IL

Reported Survivors: 7

Date/Location of Reported Abuse
- 1950-1956: Wilmot, WI
- 1950s: Silver Lake, WI
- 1955-1959: Silver Lake, WI
- 1955-1960: Wisconsin

Diocese claim of first report: 1936

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1936: Resigned
- 1974: Died

PHILIP SCHERER

Ordained: 1955

Order: Servites, O.S.M.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2016: Died

AUSTIN SCHLAEFER

Ordained: 1951

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1979: DePorres Capuchin Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/18/13: Capuchin Franciscans, Saint Joseph Province
- Unknown: Diocese of Saginaw, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1992: Died

DANIEL SCHULTE

Ordained: 1987

Order: Vincentian, C.M.

Illinois Assignments
- Saint Vincent De Paul, Chicago, IL

- Saint Alexis Medical Center, Hoffman Estates, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 2006: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/29/19: Diocese of Springfield-Cape Girardeau, MO
- 06/12/20: Vincentians, Western Province
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2005: Removed from ministry
- 2006: Pleaded guilty to possesing child pornography in Illinois and sentenced to seven years in prison
- 2020: Died

EDWARD SCHUSTER

Ordained: 1917

Diocesan: Chicago, IL

Illinois Assignments
- Saint John of God, Chicago, IL
- Saint Bruno, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1953: Died

WILTON L. SKIFFINGTON

Ordained: 1936

Order: Jesuit, S.J.

Illinois Assignments
- 1952-1955: Saint Ignatius College Prep, Chicago, IL
- 1955-1956: Loyola University, Chicago, IL
- 1956-1965: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1963-1964: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH

Actions/Status
- 1923: Entered religious order
- 1988: Died

TIMOTHY SKLOPAN

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites, Providence of the Most Pure Heart of Mary

Actions/Status
- 1963: Entered Carmelite order
- 2004: Died

RAYMOND FRANCIS SKRIBA

Ordained: 1957

Diocesan: Chicago, IL

Illinois Assignments
- Queen of the Universe, Chicago, IL
- Saint Gertrude, Franklin Park, IL
- Saint Walter, Chicago, IL
- Saint Joseph, Round Lake, IL
- Immaculate Conception, Waukegan, IL

Reported Survivors: 9

Date/Location of Reported Abuse
- 1963: Chicago, IL
- 1963-1969: Franklin Park, IL
- 1969-2005: Waukegan, IL
- 1988: Round Lake, IL
- 1992: Round Lake, IL
- 1994: Round Lake, IL
- Unknown: Chicago, IL

Diocese claim of first report: 1970

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Removed from public ministry
- 2014: Died

RICHARD LOUIS SKRIBA

Ordained: 1949

Diocesan: Chicago, IL

Illinois Assignments
- Assumption, Chicago, IL
- Holy Rosary, Chicago, IL
- Saint Simon the Apostle, Chicago, IL
- Queen of the Universe, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1998: Died

GERALD SMOLA

Ordained: N/A

Order: Jesuit, S.J.

Illinois Assignments
- 1953-1955: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1950s: University of Detroit Jesuit High School, Detroit, MI

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- Unknown: Archdiocese of Detroit, MI

Actions/Status
- 1938: Joined order
- 1969: Dismissed from order

MARION JOSEPH SNIEG

Ordained: 1955

Diocesan: Chicago, IL

Illinois Assignments
- Saint Jane de Chantal, Chicago, IL
- Saint William, Chicago, IL
- Maternity of the Blessed Virgin Mary, Chicago, IL
- Saint Constance, Chicago, IL
- Saint Rosalie, Harwood Heights, IL

Reported Survivors: 16

Date/Location of Reported Abuse
- 1955-1960: Chicago, IL
- 1962-1963: Galena, IL
- 1962-1963: Iowa
- 1967-1973: Chicago, IL
- 1975: Indiana
- 1977-1979: Chicago, IL
- 1977-1979: Galena, IL
- 1977-1979: Canada
- 1982-1984: Harwood Heights, IL
- 1982-1984: Stockton, IL

Diocese claim of first report: 1984

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1987: Limited ministry with restrictions and monitoring
- 2002: Removed from public ministry
- 2005: Died

ROBERT E. SPANGENBERG

Ordained: 1974

Order: Spiritan, C.S.Sp.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1980s: Pittsburgh, PA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- Unknown: Diocese of Raleigh, NC
- Unknown: Diocese of Charlotte, NC
- 12/13/19: Diocese of Charleston, SC
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2003: Retired
- 2006: Died

FRANCIS MARY SPARACINO

Ordained: N/A

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1983-1984: De Porres Capuchin Community, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/18/13: Capuchin Franciscans, Saint Joseph Province

Actions/Status
- 2004: Retired
- 2015: Died

WILLIAM J. SPINE

Ordained: 1973

Order: Jesuit, S.J.

Illinois Assignments
- 1983-1986: Saint Mary, Moline, IL
- 1986-1989: Holy Family, Chicago, IL
- 1992-2001: Loyola University, Chicago, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1975-1976: Diocese of Lexington, KY
- 1975-1979: Tacna, Peru
- 1979-1982: Our Lady of Mercy Rectory, Bronx, NY
- 1979-1982: Saint Ignatius, Brooklyn, NY

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 08/17/20: Diocese of Lexington, KY
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1960: Entered religious order
- 2006: Removed from ministry

STANLEY STANISZEWSKI

Ordained: 1974

Diocesan: Warsaw, Poland

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: 2

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 08/27/18: Diocese of Gary, IN
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2016: Died

JAMES R. STEEL

Ordained: 1968

Diocesan: Chicago, IL

Illinois Assignments
- Saint Tarcissus, Chicago, IL
- Saint James, Highwood, IL
- Saint Stephen Protomartyr, Des Plaines, IL

- Saint Joseph the Worker, Wheeling, IL
- Saint John Brebeuf, Niles, IL
- Saint Hilary, Chicago, IL
- Saint Bonaventure, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1982-1983: Wheeling, IL
- 1982-1983: Wisconsin

Diocese claim of first report: 2005

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 1992: Resigned
- 2001: Laicized

JAMES STEIN

Ordained: 1986

Order: Norbertine, O.Praem

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1988: Wisconsin

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 03/19/19: Diocese of Jackson, MS
- 07/19/19: Saint Norbert Abbey, WI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2003: Removed from minstry
- 2004: Pleaded no contest to felony sexual assault of a minor in WI; sentenced to one year in jail and 10 years' probation

ROBERT A. STEPEK

Ordained: 1981

Diocesan: Chicago, IL

Illinois Assignments
- Saint Symphorosa and Seven Sons, Chicago, IL
- Saint Christina, Chicago, IL
- Saint Joseph, Homewood, IL
- Saint Albert the Great, Burbank, IL

Reported Survivors: 3

Date/Location of Reported Abuse
- 1980-1983: Chicago, IL
- 1987: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 2006: Removed from public ministry
- 2013: Returned to restricted ministry
- 2016: Died

KENNETH STEWART

Ordained: Unknown

Order: Capuchin Franciscan, O.F.M. Cap.

Illinois Assignments
- 1999-2003: Saint George, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/18/13: Capuchin Franciscans, Saint Joseph Province
- Unknown: Diocese of Saginaw, MI
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2004: Left religious order
- Unknown: Laicized

VICTOR E. STEWART

Ordained: 1978

Diocesan: Chicago, IL

Illinois Assignments
- Saint Thaddeus, Chicago, IL
- Saint Catherine of Genoa, Chicago, IL
- Saint Charles Lwanga, Chicago, IL
- Saint Ailbe, Chicago, IL
- Mercy Health Care and Rehabilitation Center

Reported Survivors: 47

Date/Location of Reported Abuse
- 1975: Mundelien, IL
- 1976-1977: Chicago, IL
- 1979-1993: Chicago, IL

Diocese claim of first report: 1990

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Limited ministry with restrictions and monitoring
- 1994: Died

RALPH S. STRAND

Ordained: 1964

Diocesan: Chicago, IL

Illinois Assignments
- Saint Eugene, Chicago, IL
- Saint Simeon, Bellwood, IL
- Saint Thecla, Chicago, IL
- Saint Francis Borgia, Chicago, IL
- Saint Mary, Des Plaines, IL

Reported Survivors: At least 8

Date/Location of Reported Abuse
- 1971-1973: Bellwood, IL
- 1980-1984: Chicago, IL
- 1989-1993: Chicago, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1993: Removed from ministry
- 1995: Convicted of criminal sexual abuse of a teenager in IL; sentenced to four years in prison
- 2013: Died

GERALD A. STREETER

Ordained: 1968

Order: Jesuit, S.J.

Illinois Assignments
- 1962-1963: Saint Ignatius College Prep, Chicago, IL
- 1963-1965: Loyola Academy, Wilmette, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1963-1964: Loyola Academy, Wilmette, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province

Actions/Status
- 1955: Entered religious order
- 1996: Died

CHARLES E. SULLIVAN

Ordained: Unknown

Order: Jesuit, S.J.

Illinois Assignments
- 1933-1935: Saint Ignatius College Prep, Chicago, IL
- 1946-1947: Saint Ignatius College Prep, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1956-1958: Our Lady of the Springs, French Lick, Indiana

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 12/18/18: Archdiocese of Indianapolis, IN

Actions/Status
- 1927: Entered religious order
- 1996: Died

JAMES PATRICK SULLIVAN

Ordained: 1943

Diocesan: Chicago, IL

Illinois Assignments
- Immaculate Conception, Chicago, IL
- Saint Cecelia, Chicago, IL
- Saint Eulalia, Maywood, IL
- Saint Nicholas, Evanston, IL
- Saint Christina, Chicago, IL
- Saint Carthage, Chicago, IL
- Saint Anthony, Chicago, IL
- Saint Bridget, Chicago, IL
- Saint Mary, Riverside, IL
- Saint Elizabeth Hospital (Chaplain), Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1986: Died

THOMAS J. SWADE

Ordained: 1961

Diocesan: Chicago, IL

Illinois Assignments
- Saint Bernardine, Forest Park, IL
- Holy Angels, Chicago, IL
- Saint Dorothy, Chicago, IL

Reported Survivors: 10

Date/Location of Reported Abuse
- 1956 or 1957: Chicago, IL
- 1977-1988: Chicago, IL
- 1981: Chicago, IL
- 1981: Indiana
- 1983-1986: Chicago, IL
- 1983-1986: Wilmette, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1992: Limited ministry with restrictions and monitoring
- 1997: Returned to ministry
- 2002: Removed from public ministry
- 2009: Laicized

HENRY PETER SWIDER

Ordained: 1950

Diocesan: Chicago, IL

Illinois Assignments
- Saint Joseph, Summit, IL
- Holy Innocents, Chicago, IL
- Saint Mary of Perpetual Help, Chicago, IL
- Saint Bridget, Chicago, IL
- Saint Casimir, Chicago, IL

Reported Survivors: 6

Date/Location of Reported Abuse
- 1959 or 1960: Chicago, IL
- 1961-1967: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1969: Left active ministry
- 1974: Resigned
- 2007: Died

BRUNO S. SZCZAWINSKI

Ordained: 1944

Diocesan: Chicago, IL

Illinois Assignments
- Holy Innocents, Chicago, IL
- Saint Isidore, Chicago, IL
- Saint John the Baptist, Harvey, IL
- Saint Adalbert, Chicago, IL
- Saint James (Polish), Chicago, IL
- Saint Andrew the Apostle, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1970: Died

ALBERTO REMANDO TANGHAL

Ordained: 1991

Diocesan: Chicago, IL

Illinois Assignments
- Church of the Holy Spirit, Schaumburg, IL
- Our Lady of Ransom, Niles, IL
- Saint Leonard, Berwyn, IL
- Saint Priscilla, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1998-1999: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese ofChicago, IL

Actions/Status
- 2000: Suspended from Active Ministry
- 2003: Died

RICHARD GREGORY THEISEN

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments
- Saint Francis Borgia, Chicago, IL
- Saint Patrick High School, Chicago, IL
- Saint Francis de Sales, Chicago, IL
- Saint Henry Parish, Chicago, IL
- Saint Christina, Chicago, IL
- Saint Leonard, Chicago, IL
- Saint Cornelius, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1962-1967: Chicago, IL

Diocese claim of first report: 2000

Placed on Catholic Church Public Lists
- 01/14/10: Archdiocese of Chicago, IL

Actions/Status
- 1978: Resigned
- 2001: Laicized
- 2013: Died

JOSEPH S. THOMAS

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments
- Saint Columbia, Chicago, IL
- Saint David, Chicago, IL
- Saint Ferdinand, Chicago, IL
- Saint Giles, Oak Park, IL
- Our Lady of the Cross Mission, Chicago, IL
- Saint Margaret Mary, Chicago, IL
- Saint John Vianney, Northlake, IL

Reported Survivors: At least 3

Date/Location of Reported Abuse
- 1959: Chicago, IL
- 1980s: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 1997: Retired
- 2002: Removed from public ministry
- 2011: Died

JAMES R. TREPANIER

Ordained: 1955

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1980s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 09/18/18: Diocese of Fort Wayne-South Bend, IN
- 06/12/19: Congregation of the Holy Cross

Actions/Status
- 1991: Restricted from ministry
- 2002: Faculties removed; permanently removed from ministry
- 2021: Died

MICHAEL TRUJILLO

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- Unknown

CAMILLUS (MICHAEL) TURKALJ

Ordained: 1934

Order: Divine Word Missionaries, S.V.D.

Illinois Assignments
- 1934: Techny n/k/a Northbrook, IL
- 1939-1944: Techny n/k/a Northbrook, IL
- 1954: Techny n/k/a Northbrook, IL
- 1977-1987: Techny n/k/a Northbrook, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1955: East Troy, WI
- 1959-1962: Riverside, CA

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- May 2021: Divine Word Missionaries, Chicago Province
- July 2021: Divine Word Missionaries, Western Province

Actions/Status
- 1934: Professed vows
- 1987: Died

WALTER JOSEPH TURLO

Ordained: 1970

Diocesan: Chicago, IL

Illinois Assignments
- Sacred Heart, Melrose Park, IL
- Triton Community College, River Grove, IL
- Saint William, Chicago, IL
- Saint Mary Magdalene, Chicago, IL
- Saints Peter and Paul and Saint Patrick, Chicago, IL
- Saint Mary of the Assumption, Chicago, IL
- Saint Fabian, Bridgeview, IL

Reported Survivors: 4

Date/Location of Reported Abuse
- 1975-1978: Chicago, IL
- 1975-1978: Emlhurst, IL
- 1975-1978: Michigan
- 1975-1978: New York
- 1977-1978: Bridgeview, IL
- Unknown

Diocese claim of first report: 2004

Placed on Catholic Church Public Lists
- 09/15/08: Archdiocese of Chicago, IL

Actions/Status
- 2005: Removed from public ministry
- 2008: Resigned
- 2009: Laicized

DAVID TUSHAR

Ordained: 1976

Order: Congregation of the Holy Cross, C.S.C.

Diocesan: Duluth, MN

Illinois Assignments
- 1974-1985: Notre Dame High School, Niles, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- Late 1970s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/20: Congregation of the Holy Cross
- 01/07/21: Diocese of Duluth, MN

Actions/Status
- 2020: Removed from ministry
- 2021: Died

DONALD FRANCIS ULATOWSKI

Ordained: 1956

Diocesan: Chicago, IL

Illinois Assignments
- Saint Francis of Assisi, Chicago, IL
- Saint Jane Frances de Chantal, Chicago, IL

- Immaculate Conception, Waukegan, IL
- Saint Dismas, Waukegan, IL
- Saint Francis of Assisi, Chicago, IL
- Saint Gilbert, Chicago, IL
- Saint Maria Goretti, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1963-1971: Chicago, IL
- 1981-1982: Chicago, IL

Diocese claim of first report: 1992

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1994: Limited ministry with restrictions and monitoring
- 1999: Died

ANTHONY JOSEPH VADER

Ordained: 1952

Diocesan: Chicago, IL

Illinois Assignments
- Holy Cross, Chicago, IL
- Saint Laurence, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Review Board Member, Chicago, IL
- Sabbatical from Review Board, Chicago, IL
- Sacred Heart Mission House Residence, Chicago, IL
- Holy Name of Mary, Chicago, IL
- Cardinal Stritch Retreat House, Mundelein, IL
- Holy Family Villa, Palos Park, IL

Reported Survivors: 13

Date/Location of Reported Abuse
- 1950s: Unknown
- 1955-1958: Deerfield, IL
- 1958: Chicago, IL
- 1960-1961: Deerfield, IL
- 1963-1967: Chicago, IL
- 1994-1995: Chicago, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 2002: Limited ministry with restrictions and monitoring
- 2003: Removed from public ministry
- 2011: Died

ROGER W. VAUGHN

Ordained: 1977

Order: Crosier, O.S.C.

Illinois Assignments
- 1984-1987: Saint Sabina, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/05/13: Archdiocese of St. Paul & Minneapolis, MN
- 01/03/14: Diocese of St. Cloud, MN
- 03/07/14: Crosiers
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2001: Dismissed from Order

DAVID H. VERHALEN

Ordained: 1954

Order: Congrgeation of Holy Cross, C.S.C.

Illinois Assignments
- Notre Dame High School, Niles, IL

Reported Survivors: 1

Date/Location of Reported Abuse
- 1970s: Illinois

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/12/19: Congregation of the Holy Cross

Actions/Status
- 2001: Permanently removed from ministry
- 2012: Died

CLOVIS JAVIER VILCHEZ-PARRA

Ordained: 2012

Diocesan: Chicago, IL

Illinois Assignments
- Our Lady of Mercy, Chicago, IL
- Our Lady of Fatima, Chicago, IL
- Mission San Juan Diego, Arlington Heights, IL

Reported Survivors: 1

Date/Location of Reported Abuse
- 2014-2015: Chicago, IL

Diocese claim of first report: 2015

Placed on Catholic Church Public Lists
- 06/08/21: Archdiocese of Chicago, IL

Actions/Status
- 2015: Removed from public ministry
- 2015: Charged and pled guilty to felony possession and reproduction of child pornography
- 2017: Sentenced to 4 years in prison and ordered to register as a sex offender
- 2019: Laicized

PHILLIP VORLICK

Ordained: N/A

Order: Christian Brother, C.F.C.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- N/A

Actions/Status
- 1998: Died

VINCENT CASIMER WAICHES

Ordained: 1946

Order: Divine Word Missionary, S.V.D.

Diocesan: San Diego, CA

Illinois Assignments
- Saint Mary Mission House, Techny n/k/a Northbrook, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Diocese of Austin, TX
- 03/19/19: Diocese of Jackson, MS

Actions/Status
- 1995: Died

HENRY JOSEPH WALSH

Ordained: 1923

Diocesan: Chicago, IL

Illinois Assignments
- Saint Laurence, Chicago, IL
- Holy Rosary, Chicago, IL
- Our Lady of Victory, Chicago, IL
- Saint Margaret, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 1958: Died

JEREMIAH WALSH

Ordained: 1967

Order: Divine Word Missionary, S.V.D.

Illinois Assignments
- 1967-1988: Techny n/k/a, Northbrook, IL
- 2000: Techny n/k/a, Northbrook, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1977: Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 05/21: Divine Word Missionaries, Chicago Province

Actions/Status
- 1967: Professed vows in religious order
- 2000: Died

FREDDY WASHINGTON

Ordained: 1992

Order: Spiritans, C.S.Sp.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- Unknown

JOHN BENEDICT WEBER

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments
- 1978-1980: Mount Carmel High School Chicago, IL
- 1992-1993: Saint Gelasius Parish Chicago, IL
- 1993-1997: Titus Brandsma Priory, Mundelein, IL
- 1997-2002: Saint Gelasius Parish, Chicago, IL
- 2002-2006: Saint Simon Stock Priory, Darien, IL

Reported Survivors: Unknown

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/31/19: Archdiocese of Galveston-Houston
- 01/20/21: Carmelites
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2011: Removed from public ministry and placed on safety plan

BRUCE WELLEMS

Ordained: 1986

Order: Claretian, C.M.F.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- Unknown

WILLIAM WERT

Ordained: 1986

Order: Carmelite O.Carm.

Illinois Assignments
- 1987-1993: Joliet Catholic High School, Joliet, IL

- 1999-2001: Saint Cyril Priory, Chicago, IL
- 2001-2004: Saint Elias Priory, Joliet, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 2007: Washington, D.C.
- 2010-2011: Venice, FL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 01/20/21: Carmelites
- 02/09/21: Diocese of Joliet, IL

Actions/Status
- 2007: Convicted of assault of a child in Washington, D.C. and sentenced to 180 days in prison and 5 years of probation
- 2007: Removed from public ministry and placed on safety plan
- 2012: Separated from Carmelite order
- 2013: Convicted of eight counts of illegal sexual activity with a child in FL and sentenced to life in prison

MICHAEL HOWARD WESTON

Ordained: 1973

Diocesan: Chicago, IL

Illinois Assignments
- Saint Linus, Oak Lawn, IL
- University of Illinois at Chicago Newman Center, Chicago, IL
- Saint Teresa of Avila, Chicago, IL
- Saint Julie Billiart, Tinley Park, IL
- Moraine Valley Community College, Palos Hills, IL
- Mater Christi, North Riverside, IL
- Sacred Heart, Winnetka, IL
- Resurrection Parish, Chicago, IL
- Saint Eulalia, Maywood, IL

Reported Survivors: 9

Date/Location of Reported Abuse
- 1973-1981: Cook County, IL

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 03/20/06: Archdiocese of Chicago, IL

Actions/Status
- 1993: Resigned
- 2009: Laicized

GORDON WILCOX

Ordained: 1955

Order: Congregation of the Holy Cross, C.S.C.

Illinois Assignments
- 1964-1969: Notre Dame High School, Niles, IL

Reported Survivors: At least 2

Date/Location of Reported Abuse
- 1970s: California

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 06/01/19: Diocese of Oakland, CA
- 06/12/19: Congregation of the Holy Cross

Actions/Status
- 1984: Died

MICHAEL WINKELS

Ordained: 1976

Order: Dominican, O.P.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1978: Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/21/22: Dominicans - Province of Saint Albert the Great, USA

Actions/Status
- 2021: Removed from ministry

STANLEY T. WISNIEWSKI

Ordained: 1964

Order: Jesuit, S.J.

Illinois Assignments
- 1966-1988: Saint Ignatius College Prep, Chicago, IL
- 1999-2001: Saint Ignatius College Prep, Chicago, IL
- 2001-2002: Province Development Office, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1966: Saint Ignatius College Prep, Chicago, IL

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 12/17/18: Jesuits, Midwest Province
- 01/26/20: Archdiocese of Cincinnati, OH
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2005: Died

LOUIS WOJTOWICZ

Ordained: 1997

Diocesan: Chicago, IL

Illinois Assignments
- Saint Juliana, Chicago, IL

Reported Survivors: 2

Date/Location of Reported Abuse
- 1999: Chicago, IL; Michigan

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 11/28/18: Archdiocese of Chicago, IL

Actions/Status
- 1999: Removed from public ministry
- 2013: Died

KAZIMIERZ (CASIMIR) WRONKA

Ordained: Casimir

Diocesan: Chicago, IL

Illinois Assignments
- Saint James, Chicago, IL
- Five Holy Martyrs, Chicago, IL
- Saint Wenceslaus, Chicago, IL
- Saint Richard, Chicago, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 10/14/22: Archdiocese of Chicago, IL

Actions/Status
- 2000: Died

FRANCIS (LAMBERT) YORE

Ordained: Unknown

Order: Carmelite, O.Carm.

Illinois Assignments
- 1976-1977: Saint Cyril Priory, Chicago, IL
- 1977-1984: Aylesford Renewal Center, Darien, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

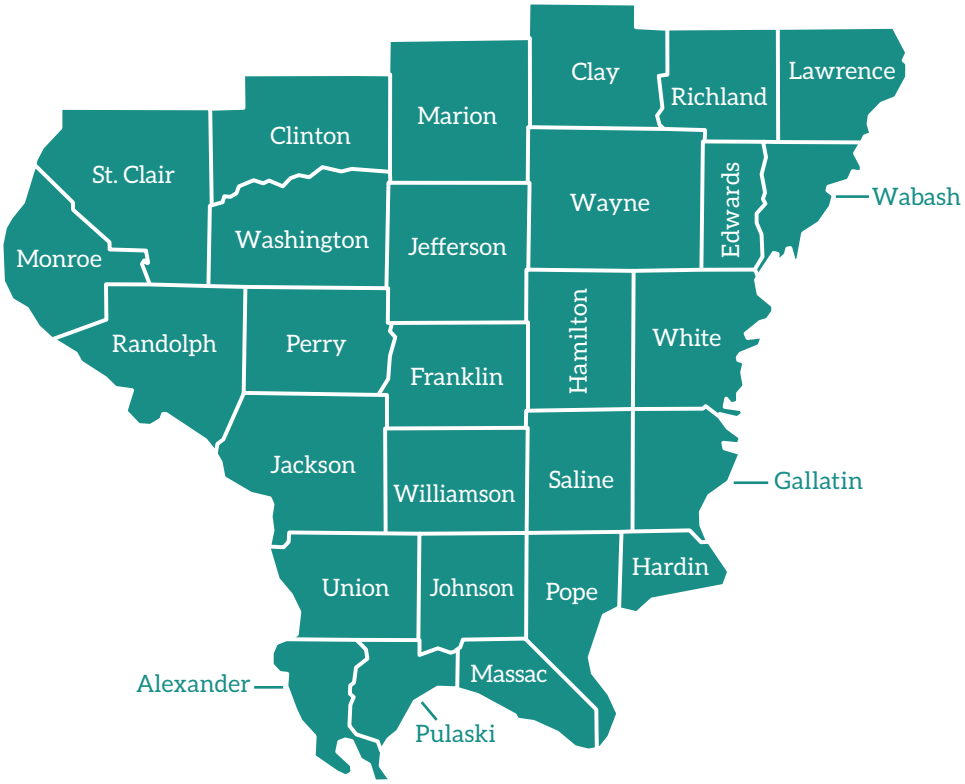
Placed on Catholic Church Public Lists
- 01/20/21: Carmelite

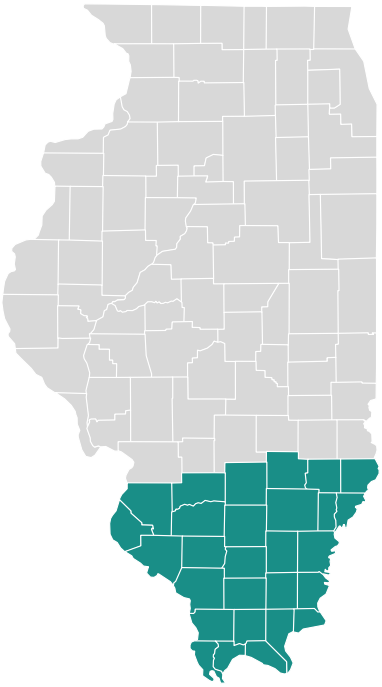
Actions/Status
- 2004: Died

Michigan Avenue - Chicago, Illinois

DIOCESE OF BELLEVILLE

Diocese of Belleville





diobelle.org

Established 1887

28 counties

101 parishes

70,000 Catholics

43 abusive clerics and religious brothers

History of the Diocese

Established in 1887, the Diocese of Belleville spans 11,678 square miles and 28 counties in southern Illinois. The southernmost diocese in Illinois, its territory touches the eastern, western, and southern borders of the state. The diocese's northern edge boarders the Diocese of Springfield. The diocese's cathedral, the Cathedral of Saint Peter, is located in Belleville.

The total population of the geographic region covered by the Diocese of Belleville is approximately 860,000. Of that number, about 70,000 are Catholic, meaning that Catholics make up approximately 8 percent of the total population within the diocese. To serve a Catholic population spread over such a sizable area, the diocese has 101 Catholic parishes and is home to 98 diocesan priests, 13 priests from other dioceses, and 36 priests associated with religious orders. Additionally, the diocese has 36 permanent deacons and 124 religious sisters. The diocese has had nine bishops throughout its history, the first being Bishop John Janssen, who served from 1888 to 1913. Bishop Henry J. Althoff served from 1914 to 1947; Bishop Albert R. Zuroweste from 1948 to 1976; Bishop William M. Cosgrove from 1976 to 1981; Bishop John N. Wurm from 1981 to 1984; Bishop James P. Keleher from 1984 to 1993, Bishop Wilton Gregory from 1994 to 2005; Bishop Edward K. Braxton from 2005 to 2020; and Bishop Michael McGovern (the current bishop) began his tenure in 2020.

Garden of the Gods Wilderness - Saline County, Illinois

The Diocese's History of Handling Claims of Child Sex Abuse by Clerics

In a February 13, 2023 article "A priest scandal rocked the Belleville Diocese 30 years ago. How have things changed?" the *Belleville News-Democrat* outlines how "18 clergy [were] removed from the Catholic Diocese of Belleville" as a result of credible allegations of child sex abuse. Absent from the *News-Democrat's* article is mention of how diocese leadership, including multiple bishops, knew of, and participated in, the transfer of a known child sex abuser from parish to parish, over a course of decades, all illustrated by the diocese's bishops' mishandling of Father Raymond Kownacki.

Beginning in 1974, James was sexually abused at the hands of Kownacki, a priest in the Diocese of Belleville. Kownacki abused James more than 50 times while the boy was between the ages of 12 and 17. In October 2002, James filed a lawsuit against the diocese, alleging it knew Kownacki had sexually abused other children before transferring him to Saint Theresa in Salem, where he abused James. At trial, it was revealed the diocese learned Kownacki was a child sex abuser as early as April 1973, when then Bishop Albert Zuroweste and other diocesan officials met with a young girl, Gina, who told them she had been violently and repeatedly raped by Kownacki.

Gina told Bishop Zuroweste that she met Kownacki in the early 1970s, when she was 16 years old, after he was assigned to her family's parish in Saint Francisville. "He convinced my parents that he wanted to help kids," Gina said, according to the diocese's notes of the interview. She attended Kownacki's religion classes and cleaned the rectory where he lived. She described a time when the priest drove her to clean his mother's house in Tamaroa. It was far away, so they had to spend the night. After dark, Kownacki

entered the room where Gina was sleeping, got into her bed, and, before she knew it, was having sex with her.

Gina also told the bishop that when Kownacki was transferred to a new diocese assignment in 1971, to Washington Park, he convinced Gina's parents to let her come live with him as his housekeeper by promising he would pay $200 a month and cover her private education. Over the next two years, Kownacki physically and sexually abused Gina. She explained to Bishop Zuroweste that Kownacki told her sex was a good thing because God desired people to love each other. Gina said that when she became pregnant, Kownacki tried multiple ways to abort the baby. He gave her something to drink and said if that "doesn't work he could squeeze the womb and force it out." Gina told him no, but Kownacki "put his fingers in" anyway. "It hurt awful," Gina told Bishop Zuroweste.

Finally, Gina told the bishop that Kownacki had admitted to sexually abusing other children. Kownacki bragged to Gina about how other girls came to him for the pleasure of sex. He said he

A diocesan official later agreed, under oath at the trial of James's lawsuit, that "grown-ups were making decisions to keep secret serious, horrific allegations of sexual molestation, rape of children."

had sex with one of two Guatemalan twin boys also living with him in Washington Park. Gina thought Kownacki might also have been involved with a 14 year old girl who attended the parish. Gina told Bishop Zuroweste all of this, and more, in April 1973. But rather than investigate, the bishop transferred Kownacki to a new parish—Saint Theresa in Salem, where James lived. Bishop Zuroweste's appointment letter was read to Saint Theresa parishioners; it said the bishop had confidence in Kownacki's "knowledge, piety, prudence, experience, and general character." A diocesan official later agreed, under oath at the trial of James's lawsuit, that "grown-ups were making decisions to keep secret serious, horrific allegations of sexual molestation, rape of children." "It's like any family," the official continued. "I don't know [that] you go hanging the dirty laundry all over the line."

With praise from Bishop Zuroweste (not the last bishop to turn a blind eye toward Kownacki's sex abuse of children), and without any warning of Kownacki's violent sex abuse of children, Saint Theresa parishioners had no reason not to trust Kownacki to minister to their children—children like James, who was then 12 years old. James's parents were raised in devout Catholic homes, had attended Catholic schools, went to church every week, and raised their children in the same Catholic traditions and environment. James, a quiet and obedient boy, was raised to respect priests, to believe they spoke the word of God, to do whatever the agents of the church asked, and never to question them.

After Kownacki arrived at Saint Theresa, James volunteered his time to care for the church grounds and the rectory, where Kownacki lived. He also became an altar server and began spending more time around the church. A few months later, Kownacki asked James and another boy to stay overnight at the rectory. The three of them watched movies and Kownacki gave them alcohol. The other boy tired and went to sleep. James testified at the trial of his case that Kownacki then moved closer to James and started kissing the boy's neck and rubbing his shoulders. Kownacki's hand moved down

The Clocktower at the Old Town Square - Marion, Illinois

James's body and started rubbing his genitals. James had never had any sort of sexual education, but he had been taught to obey priests. In a state of confusion, James was led to Kownacki's bedroom, where the priest stripped them both naked and then performed oral sex on James while masturbating himself. When Kownacki fell asleep, James got up to wash himself. Fearing the trouble it might bring, James told no one of the abuse.

James testified that after that night in the rectory, Kownacki sexually abused him on a routine basis for several years. The abuse was primarily in the form of oral sex occurring in the rectory, in the school, in the church, and in the darkroom Kownacki had constructed for James to develop photographs. Kownacki took James on trips to Saint Louis, Chicago, Washington, Guatemala, and Rome. James remembers being sexually abused more than 50 times over the years. The abuse gradually ended after James entered high school. But that was not the end of Kownacki's child sex abuse—or the end of the diocese's leadership hiding Kownacki's abuse.

In 1982, diocese leadership was again made aware of Kownacki's crimes against children. Someone at the diocese spoke with the parents of a high school freshman at Saint Theresa, who said

Kownacki had sexually abused him. Kownacki had told the boy he had abused other children, including James; the boy passed this information along to his parents, who in turn reached out to the diocese. After hearing of the claimed child sex abuse, the diocese's vice-chancellor told the boy's parents not to let "this get out all over the parish." He told them, "let's just keep it quiet and try to get this resolved in whatever manner the Diocese will decide how to resolve this." A confidential report relating to the child sex abuse was prepared in 1982 by a diocesan official, concluding that Kownacki was "sick." The report was given to Bishop John N. Wurm, then the bishop of the diocese, but once again, the diocese failed to disclose the abuse. Instead, Kownacki was immediately reassigned to Saint Joseph, a parish in Cobden. In June 1982, Bishop Wurm (now the second bishop to transfer the priest to an unsuspecting parish) sent Kownacki a letter saying the transfer to Saint Joseph was as a result of his "dedicated priestly services." Rather than remove Kownacki from ministry, Bishop Wurm gave him praise. Years later, during the trial of James's case against the diocese, the diocese's vice-chancellor would testify that at the time Kownacki was transferred by Bishop Wurm to Saint Joseph in Cobden, it was common knowledge among diocesan leaders that Kownacki liked to molest children.

In June 1983, Bishop Wurm sent Kownacki a letter advising him that he was being transferred yet again; this time he was being appointed pastor of Saint Mary in Harrisburg. Bishop Wurm again said the transfer was due to Kownacki's "dedicated priestly service." But in August 1984, the vice-chancellor was made aware of suspicious conduct at Saint Mary. Another priest of the diocese told the vice-chancellor that he had heard two boys were living in the rectory and Kownacki was paying them $150 per week even though they did "absolutely nothing." In addition, the parish janitor said he would see five to six boys leaving the rectory when he arrived in the morning; he could only presume the boys had stayed the night. The priest told the vice-chancellor that Kownacki had "to be removed immediately or there [would] be nothing left of the

Harrisburg parish." The diocese vicar general began to investigate. He asked diocesan staff to see any records reflecting information about allegations of sexual abuse or misconduct that were not already included in Kownacki's personnel file. In response, he was given notes from the long-ago April 1973 meeting between Gina, Bishop Zuroweste, and others. With that information in hand, the vicar general met with parish trustees at Saint Mary, and soon thereafter he told Kownacki that he was to leave as pastor of Saint Mary. Kownacki was then placed on sick leave and not assigned to another parish.

Years later, during the trial of James's case against the diocese, the diocese's vice-chancellor would testify that at the time Kownacki was transferred by Bishop Wurm to Saint Joseph in Cobden, it was common knowledge among diocesan leaders that Kownacki liked to molest children.

In December 1984, James P. Keleher was ordained as the diocese's bishop. By that time, the diocese had established a personnel board that advised the bishop concerning appointments of priests to various parishes and offices in the diocese—Bishop Keleher was a member of that board. In spite of all the Diocese of Belleville and its leaders knew for more than a decade about Kownacki and his acts of sex abuse against children, minutes from the personnel board's April 1985 meeting state *"In making assignments, must not forget about Fr. Kownacki."* Meeting minutes from the following month state *"Fr. Kownacki is ready for a parish. Bishop informed him the Board is about ready to come up with a parish."*

Pulliam Hall SIU - Carbondale, Illinois

On May 15, 1985, Bishop Keleher (now the third bishop to transfer the priest to a new parish) sent Kownacki a letter informing him that he was appointed the pastor of St. Patrick parish in Tipton and the Immaculate Conception parish in Madonnaville. The bishop told Kownacki in his letter: "[A]s you assume the pastoral responsibility of the parish communities at Tipton and Madonnaville, I am confident you will carry out your mission well in building up the Body of Christ at these two beautiful parishes." Soon after, in a June 25, 1985 letter, the bishop told Kownacki that he was also appointed the pastor of St. Mary in Valmeyer, after consultation with and approval of the personnel board. The bishop was confident Kownacki would carry out his "mission well in building up the Body of Christ in these three beautiful parishes." A year after Kownacki's 1985 parish appointments, the Saint Mary housekeeper met with the diocese's vice-chancellor to report there were young boys living in the rectory. She had found a note Kownacki sent to one of them: "Come up to my bedroom if I am sleeping or not, and massage me. I need it. I love you."

With all of that, the diocese personnel board finally decided in the spring of 1987 that Kownacki should no longer serve in parish ministry. Minutes from the board's March 1987 meeting state "[t]his led to much discussion on Fr. Kownacki. Bishop [Keleher] said while we must take care of a brother priest, the diocese must also be considered." Nothing in the minutes indicate whether the bishop commented that the children of the diocese must also be considered.

On April 7, 1987, the personnel board met again; the minutes state "nothing much ha[d] changed" with respect to Kownacki and that the board "agreed he should be moved from Valmeyer *now*" (emphasis in original). Kownacki was removed from parish ministry and instead assigned to a cloistered convent for nuns where there would be no children. But then in June 1988, Bishop Keleher told Kownacki that he had been appointed to residence at Saint Henry in Belleville, "after consultation and approval of the Priest Personnel Board." Saint Henry parish was next to a grade school and near a high school. And that is where the diocese left matters for nearly seven years—a known child sex abuser living in the immediate vicinity of schoolchildren.

Bishop Wilton Gregory succeeded Bishop Keleher, taking over leadership of the Diocese of Belleville in 1994. Within months, he issued a press release explaining he was going to personally review all priests' personnel files to determine if there was any information indicating undisclosed allegations of sex abuse, molestation, or misconduct between a priest and a child. After seeing Kownacki's file, Bishop Gregory believed the matter warranted further review. He asked a diocesan official to investigate. After reviewing Kownacki's personnel file, the official became concerned, even though the file included neither the April 1973 notes from Gina's interview with Bishop Zuroweste nor the 1982 report naming James as a victim. What was included were Kownacki's letters to Gina and a 1982 letter regarding the freshman boy in Salem. From that information, the official investigated further, speaking with Gina and her parents, as well as with the family from Salem who gave the information leading to the 1982 report regarding Kownacki. The official concluded that Kownacki should be removed from ministry. The diocese's review board agreed, determining Kownacki was a risk to sexually abuse children, and in January 1995 (more than 20 years after Bishop Zuroweste first met with Gina) the review board voted to remove Kownacki from active ministry.

At the trial of James's lawsuit, Bishop Gregory admitted that it took 21 years for Kownacki to be removed from ministry after the diocese first learned he was a violent child sex abuser. As for James, he had intended to go to his grave telling no one of how Kownacki sexually abused him. But his wife had read about Boston priests sexually abusing children. One night, she asked James if Kownacki had ever done anything to him. The two shared a tearful night. After that, James decided to file his lawsuit against the diocese—a lawsuit that ended with a jury awarding him $5 million in damages and revealing how Kownacki sexually abused children for decades, all the while enabled by multiple Bishops of the Diocese of Belleville.

Conclusion

The *News-Democrat* article referenced above also notes that Bishop Michael McGovern, the current bishop of the Diocese of Belleville, has said his "goals included learning about the history of clergy sexual abuse in Belleville, keeping children safe and addressing allegations with a process that's fair to both victims and priests." Understanding that history is not possible without knowing how the diocese's bishops turned their backs on children in order to "take care of a brother priest." A history revealed through the experiences of Gina, James, and others like them. Even so, the Diocese of Belleville has made strides forward in child protection procedures, investigating child sex abuse allegations, and publicly disclosing clerics who ministered within the diocese and are substantiated child sex abusers. The Attorney General takes note of those strides, and discusses them elsewhere in this report. But here, the emphasis is on the diocese's history of child sex abuse cover-up—a history Bishop McGovern seems determined not to repeat.

Narratives Regarding Belleville Clerics Substantiated As Child Sex Abusers

The following section contains explicit narrative accounts of child sex abuse committed by Catholic clerics and religious brothers while ministering in the Diocese of Belleville. Where the narrative was written in consultation with a survivor, and based upon their experience, it is published with the survivor's express permission. In those instances, unless otherwise noted, pseudonyms are used to protect survivor identities. Resources for survivors of child sex abuse can be found at "Resources" on page 689 of this report.

MICHAEL JOSEPH CHARLAND

The Oblates of Mary Immaculate were impressed by the young man who arrived in Godfrey in the summer of 1965 to spend a year in training as a prospective member. Michael Charland is "[a] man of high standards and willing to sacrifice for them," the master of novices wrote. He "[h]as a deep attachment for the Oblate Priesthood, strives mightily toward it and should be a good one." Charland professed his first vows to glowing reviews and then left Illinois in 1966 to continue pursuing a course of study and preparation known as "formation." By the time he returned to the state a fully ordained Oblate priest in 1973, a different picture of the man was starting to emerge.

It was during his further studies that Charland first seems to have developed an interest in counseling. "The priest must do many things today because of a need or a lack somewhere," he wrote the order's provincial in January 1968. "But of all the things that a priest does, that are not strictly sacramental, perhaps the

most directly connected with his ministry—or at least I feel is most directly connected with it—is direction and counseling." "Personally," Charland added, "I would like to be a counselor in the seminary—high school or college level—without having to teach. (I think a counselor can have better rapport with an individual if he isn't associated in the person's mind with some course he may not care for or just with the 'authority' of a teacher.)"

Charland became involved with the Archdiocese of Saint Paul and Minneapolis's youth retreats—despite having just been caught sexually abusing teenage boys.

A few months after completing his theological degree in 1971—the same year he was ordained a priest—Charland began to pursue graduate studies in counseling at Creighton University, where he developed a pattern of conduct he would eventually use to sexually abuse children. As a fellow Oblate later put it, "it was at about that time that the difficulties first began to surface." Charland lived in the order's "house of studies" near the Omaha campus along with young men (barely adults) working on their undergraduate degrees; these were prospective Oblates pursuing the same path Charland had recently completed. Ostensibly as part of his schoolwork, Charland conducted interviews and performed a series of tests on the young men to create a "sociogram" visually representing their social links. One of them was shown to have "few friends" and thus was relegated to the sociogram's "outer circle."

Looking back a decade later, this young man reflected that "[t]he sociogram became the means for [Charland] to reach out to me in my need and at the same time, to satisfy some of his

needs." Charland "talked to me quite extensively," the young man recalled, "recognizing in the sociogram some dangerous signs in terms of isolation and perhaps departure from the Oblates." Through these counseling sessions, the two became friends—and they "expressed this friendship in a sexual, physical way. To me," the young man explained, "it flowed right out of the counseling. The friendship and counseling were mixed up for me as I think back." He continued: "I was scared, yet so in need and soon accepted it as part of a deep, intimate friendship."

It is generally unethical, if not illegal, for a counselor to engage in a sexual relationship with a patient. The patient can be vulnerable; the counselor generally holds a position of power and trust. Pursuing a sexual relationship under these circumstances takes advantage of this unequal dynamic and can be profoundly harmful to the patient.

Charland's interest in the TEC program meant he was surrounded by teenage boys at every turn. Perhaps someone along the way might have questioned the wisdom of this vocation if the Oblates had simply told the truth about Charland's "counseling" sessions at Saint Henry's.

But Charland would not be in this report if his wrongdoing had been confined to young men. Regrettably, it was not. A year after the sociogram incident—perhaps, some documents hint, because of it—Charland found himself assigned to Saint Henry's Preparatory Seminary, a high school the Oblates operated in Belleville. Upon arriving on campus in August 1973, Charland took on the role of school counselor, which he seemed to relish

to the detriment of his other duties. His provincial later recalled he "was not completely happy" with Charland during his time at Saint Henry's because "his main preoccupation was counseling and not teaching—he maintained that most of the boys had psychological problems and that he could help them."

In December 1976, a high school freshman at Saint Henry's told the school superior that Charland was sexually abusing him during "counseling" sessions. The boy described "a series of sexual touchings, fondlings, 'sittings on the lap,' etc., with some minimal undressing. To the best of my recollection," the superior explained a decade later, "there was no mention of oral or anal sex, or of any overt orgasms or ejaculations." But, he conceded, "I didn't want to know any more than I really had to so I was not privy to a lot of detail." And while the superior "did not make any kind of investigation to determine how long or how widespread the situation had been," he did form the "impression" that "more students were involved than just the one" and that he was "not dealing with an isolated incident, a momentary weak moment." He confronted Charland, who "admitted that there was substantial truth in the student's statement." The superior concluded Charland "was clearly involved in sexual misconduct with underage boys."

Charland "agreed that under the circumstances he would have to leave St. Henry's"—but not until the upcoming Christmas break. In the meantime, he "was told to stay away from the students as much as possible." A few weeks later, Charland departed Belleville for a hastily arranged position as the associate director of campus ministry at the University of Saint Thomas in Minnesota. "From my point of view," the superior explained, "I felt the incident was over." His only regret was that, while Charland's abuse "was never publicly discussed" at Saint Henry's, it seemed there was still "widespread knowledge of at least the general outline of what had happened." The Oblates' provincial in Minnesota, meanwhile, showed the same concern for secrecy—and seemed to have had more success achieving it. "As far as

I know," he said, "the circumstances of this sudden transfer were known to only a few persons in the province. After this everything seemed to go well."

The provincial's optimism did not square with reality. Charland became involved with the Archdiocese of Saint Paul and Minneapolis's youth retreats—despite having just been caught sexually abusing teenage boys. In August 1977, he cofounded the archdiocese's TEC program—Teens Encounter Christ—which he also served as a spiritual director. Over the next few years, he hosted dozens of three-day TEC retreats at his home parish in downtown Saint Paul. He also volunteered as a spiritual director for TEC retreats in other dioceses—including the Diocese of Belleville's program in Sparta. Charland's interest in the TEC program meant he was surrounded by teenage boys at every turn. Perhaps someone along the way might have questioned the wisdom of this vocation if the Oblates had simply told the truth about Charland's "counseling" sessions at Saint Henry's.

But the Oblates continued to keep Charland's secret. And that is how the priest found himself alone one day in 1981 with a 17 year old boy named Joe—a devout Catholic and former altar server who was attending one of Charland's TEC retreats. The retreat wrapped up with the priest hearing the teen participants' confessions—alone, of course. At the end of Joe's confession, Charland gave the boy a sexual hug. "He was brushing his pelvis side to side against mine and suddenly I realize what he's doing because he's aroused," Joe told Minnesota Public Radio in 2017. "He released the hug. And he held my face in his hands and then he kissed both of my eyes and then he kissed me on the mouth." Joe said he was too scared to tell the church or police what Charland had done to him.

Charland didn't last much longer with the Oblates. All told, he spent almost eight years in Minnesota before a brief stint as a campus minister in Wisconsin in 1984. But a few months after

taking the position, Charland again abruptly resigned—this time leaving the priesthood altogether to marry a woman back in Minnesota. Indeed, the details of the crimes he committed against children under the guise of "counseling" sessions—and the Oblates' complicity in covering it all up—come primarily from materials prepared by the order in the 1980s to assist Charland with his petition to the pope for laicization and a dispensation from his vows. The petition was granted.

Even after settling down in the Twin Cities as a married man, Charland continued to work as a counselor to young people. The Oblates knew it too. But to the horror of anyone familiar with Charland's history, still no one from the church said a word.

ARTHUR W. NIEMEYER

"I want the whole world to know what he did to me." That's what "Luke" told the Attorney General's investigators about Father Arthur Niemeyer, who sexually abused him in the late 1970s when he was barely a teenager. "I hope it never happens again to anyone else," Luke says. In fact, it never had to happen at all—if only the Diocese of Belleville had taken seriously an earlier report it received of Niemeyer's deviant interest in children.

It was 1977, and Luke's brother had been admitted to Saint Joseph's hospital in Breese for an appendectomy. One day, while Luke was visiting, a priest stopped by his brother's room. It was Niemeyer, who was serving as the hospital's chaplain. The priest quickly took an interest in Luke. He began to invite the boy out for pizza and ice cream—and then camping trips. Luke's parents were happy to let their son spend time with such a distinguished man. They even allowed Luke to take a two-week trip with Niemeyer to the Smoky Mountains.

Niemeyer sometimes asked Luke to invite other children with them when they went camping. Luke recalls feeling a little "jealous" during one of those trips when he noticed the priest was especially "enamored" of another boy. Looking back, Luke recognizes this was all part of Niemeyer's grooming process.

"I had a flashback to a time I was with my friends and saw two neighborhood dogs humping," Luke explains. "I realized that was what Father was doing to me. I was the bottom dog."

A year passed, and Luke was now a freshman in high school. It was his dream to make the basketball team, and Niemeyer knew it. One night, the priest took Luke to his house nestled among the cornfields near the hospital. He said he had learned a game in seminary that would help Luke become stronger for basketball. To play, they had to strip to their underwear and then lay side-by-side on the floor; at the count of three, they would turn to face each other and then try to pin the other down. Luke agreed to give the game a shot. "He was a priest," Luke explains. "I believed everything he said."

Luke noticed something different about Niemeyer as soon as they started "playing" the game. He was aggressive and violent; he quickly overpowered the boy and held him down by the wrists. It hurt. Then, Niemeyer pressed his body against Luke's and forced the boy's legs apart. "I didn't know what was happening," Luke recalls. "I thought, he won the game. Why is he still laying on top of me?" Then, Niemeyer thrust his penis into the boy. "I had a flashback to a time I was with my friends and saw two

neighborhood dogs humping," Luke explains. "I realized that was what Father was doing to me. I was the bottom dog."

But once wasn't enough for Niemeyer. As soon as he was done, he told Luke they were going to play another round. The priest counted to three and then, Luke remembers, "as violently as he could, climbed on top of me, pinned me down, and humped me. I felt helpless and powerless." As soon as it was over, it happened again. And again and again and again. The "game" continued seemingly forever. Finally, Niemeyer got up, got dressed, and told Luke they were going to Pizza Hut—and the boy could drive them there in the priest's car.

On the way into town, Niemeyer instructed Luke not to tell anyone what had just happened. "No one will believe you," the priest insisted, "and you'll go to hell." And if Luke did tell on him, Niemeyer warned, he would tell on Luke too—for driving his car without a license.

The priest's threats worked as intended. Luke never told anyone—not until many years had passed and he was an adult. Instead, the boy suffered alone. And the pain continues to this day. As a result of Niemeyer's abuse, Luke has struggled with alcohol, anxiety, and feelings of unworthiness. He finds it difficult to trust and still has nightmares about the priest who took his innocence. "I don't want to think about him anymore," Luke says, "but I can't make it go away."

It didn't have to be this way. Niemeyer could have been stopped in his tracks—exposed as a child predator—long before the day in 1977 he first set eyes on Luke in that hospital room in Breese. In 1966, when Niemeyer was the director of Saint John's orphanage in Shiloh, the mother superior and a seminarian house parent approached Bishop Albert Zuroweste to report their suspicions Niemeyer was sexually abusing grade-school boys. All the bishop did, though, was transfer Niemeyer to a new assignment in another parish. Years later, the seminarian told the Belleville *News-Democrat* "it seemed like the bishop was sweeping allegations under the rug without holding Niemeyer accountable. 'It kind of blew my mind,' he said."

The diocese's file on Niemeyer sheds no light on Bishop Zuroweste's reasoning. But it does contain evidence of two other child sex abuse allegations reported to the church. One survivor, who came forward in 1987, said Niemeyer forced him to play an inappropriate "game" while he was hospitalized; the other, who came forward in 1993, said the same. The details they shared about the game are similar to what Luke experienced. It seems Niemeyer had a routine.

Despite this, the diocese did not publicly identify Niemeyer as a child sex abuser until June 2020. It couldn't be done, diocesan officials insisted; even if the allegations were credible, Niemeyer was dead when they came in. But after the Attorney General's investigators pushed back on this reasoning, the diocese relented and added Niemeyer to its public list.

That came as a great relief to Luke. It has long been his hope that Niemeyer would be exposed for who he is—a child sex abuser who preyed on young boys throughout southern Illinois. And because of Luke's courage to share his experience, the truth is finally known.

JEROME B. RATERMANN

"It's our little secret," Father Jerome Ratermann told his young victim. "But it's okay because I'm your priest." "Daniel" reached out to the Attorney General's investigators to share details of the sexual abuse he endured at Ratermann's hands.

Daniel grew up believing "priests are like family; they have your best interest at heart." That's what he was taught as a boy attending Saints Peter and Paul in Waterloo, where Ratermann was assigned from 1972 through 1985. And that is why Daniel (like so many others) did not reveal the abuse he suffered until years later—after decades-old memories began to resurface and "weird thoughts and dreams started to come."

And while the diocese claims it didn't learn about Ratermann's sexual abuse of young boys until 1986, its own documents reveal it was first notified almost two decades earlier.

"I felt special being an altar server," Daniel told the Attorney General's investigators. Every summer, Ratermann would take the altar servers for weekends at his houseboat on Crab Orchard Lake in Williamson County. Ratermann used these trips as an excuse to get the boys alone—and his houseboat is where the worst abuse occurred. It started with touching and fondling and ultimately led to oral and anal sex.

But Daniel wasn't safe from Ratermann even away from his houseboat. The abuse extended into the church itself. Ratermann would often kiss and fondle Daniel at Saints Peter and Paul while the boy was changing into his altar robes before mass.

When the memories returned, Daniel reached out to the Diocese of Belleville for help. The diocese agreed to pay for therapy, which Daniel found helpful. Six months in, however, Daniel contacted an attorney, who wrote the diocese on his behalf. The diocese lashed out and refused to pay for further treatment.

At times, Daniel has found himself on the brink of suicide. "You understand rationally that it wasn't your fault," he says, "but I still have those guilt issues." He credits his incredible family relationships and is thankful they understood what he was going through and supported him throughout. "Everyone has bad days," Daniel explains, "but most people's reaction when going through a hard time isn't 'let's just end this shit because I'm tired of it.' It's a never-ending battle every day. And when it's a bad day, I have to consciously talk myself down from doing something stupid."

Daniel believes he "was not the only one" Ratermann sexually abused. He's right. The Attorney General's investigation of diocesan files confirmed at least six other survivors alleged Ratermann abused them. And while the diocese claims it didn't learn about Ratermann's sexual abuse of young boys until 1986, its own documents reveal it was first notified almost two decades earlier.

According to Ratermann's own summary of events, "[i]n the summer of 1968 allegations were made to [the] Bishop of Belleville, about my sexual misconduct with teenagers." Ratermann continued: "The Bishop sent me on a leave of absence from my assignment as principal of Mater Dei High School in Breese, Illinois. The case was resolved by the Bishop, the parents, and the State's Attorney. No one pressed charges. Later I was assigned to parish ministry."

In 1986, an additional allegation surfaced. But even when faced with another allegation, the diocese "concluded that to leave

Father in his ministry would not threaten harm to anyone because of sexual misconduct on his part." Ratermann's response to the charge was "that he had no memory of the abuse, but [he] said it could have happened. He could not deny it." Despite this, "[i]t was determined that Father Ratermann could continue to serve as a parish priest." So he was given a new parish assignment at Blessed Sacrament in Belleville. It was only in 1993, after "allegations of a similar nature" came to light, that the diocese felt the need to "relieve Father of all of his pastoral duties." Ratermann has not ministered since.

As for Daniel, he believes the "Catholic church lied about [the abuse] and covered it up. I hold the church just as responsible for the cover up." But Daniel is pleased Ratermann was finally placed on the diocese's public list of child sex abusers in October 2018. What took so long? The diocese took action only after the Attorney General's investigators urged it to disclose those priests credibly accused of child sex abuse.

Today, as a result of the Attorney General's investigation, the Diocese of Belleville's list of substantiated abusers has more than doubled from the original 17 names. It now includes 42 clerics who the church concedes ministered in, or had a meaningful connection with, the Diocese of Belleville and have "credible allegations [against them] that they engaged in the sexual abuse of minors or serious sexual misconduct with adults."

FRANCIS SKUBE

Father Francis Skube arrived in the Diocese of Belleville sometime in the late 1950s or early 1960s. He sold himself as the cofounder and superior of a religious order called Franciscan Brothers of Christ the King. Even then, though, his sexual interest in children was no secret to some church officials.

A March 1959 letter to an official in the Diocese of Springfield from the pastor of Saint Francis in Provo, Utah, warned "Skube will cause a great deal of spiritual damage while masquerading as religious." The pastor said he "expelled" Skube from Saint Francis some sixteen months earlier because he had committed "homosexual acts" with nine junior high school boys. Skube caused "great spiritual damage" to those boys, the pastor reported, most of whom "are still suffering from bad habits which were taught" to them by Skube.

That same day, the Saint Francis pastor also wrote directly to Skube. He warned him to stop sending letters and photos of himself to the boys he had abused in Provo. "We are still trying to overcome the ravages of your weakness of homosexuality which you inflicted on some of the boys of St. Francis School," the pastor explained. And he closed with a threat of his own: "If you want to stay out of jail, Frank, stay out of St. Francis Parish."

Despite this damning evidence, it seems the Diocese of Belleville was in the dark about Skube's past when it welcomed him in. It was not until January 1971 that it received a copy of the March 1959 letters from the Saint Francis pastor. And apparently it failed to ask any of Skube's former colleagues for a reference. If it

A March 1959 letter to an official in the Diocese of Springfield from the pastor of Saint Francis in Provo, Utah, warned "Skube will cause a great deal of spiritual damage while masquerading as religious."

had, the Saint Francis pastor likely would not have hesitated to offer Belleville the same chilling warning he had previously given Springfield: "Francis Skube is not a religious brother in any sense of the term."

Unsurprisingly, Skube continued committing crimes against children. The Belleville chancellor's handwritten notes dated July 1976 reference some "serious difficulties" Skube experienced a few years earlier at Saint Catherine Labouré in Cahokia. It got so bad "people were ready to do him bodily harm."

In 1974, Bishop Albert Zuroweste "confronted" Skube about his "problems" and offered him a choice. If Skube would resign his leadership role in the Franciscan Brothers of Christ the King and "go for psychiatric aid," then the religious order could remain in the diocese. If Skube refused, however, then the order would have to find a new diocese to call home (and the new bishop would have to be told of Skube's "problems").

Skube chose to flee to another diocese. He even drafted a proposed letter of recommendation to prospective landing spots for the bishop's signature. As directed, the draft acknowledged Skube had "been accused of homosexual activities in the Diocese of Salt Lake City and twice in the Diocese of Belleville"—a coded and euphemistic reference to his abuse of children. "Other than this," the draft pronounced without a hint of irony, "he has done an excellent job." The bishop declined to put his name to Skube's draft.

Nevertheless, Skube wound up in the Diocese of Davenport in Iowa—and, after he wore out that welcome too, in the Diocese of Peoria and then other dioceses in Florida, Indiana, and Ohio. In 2008, the Diocese of Davenport found allegations of child sex abuse against him to be credible and added the disgraced priest to its public list. After a thorough review, the Attorney General's investigators pressed the Diocese of Belleville to follow suit, which it finally did in February 2020.

ROBERT J. VONNAHMEN

Documents the Diocese of Belleville produced to the Attorney General's investigators reveal Father Robert Vonnahmen sexually abused as many as 23 children while ministering there between 1956 and 1993. In those same records, the diocese represented it first received notice of child sex abuse allegations against Vonnahmen in November 1992. But diocesan records also reveal allegations that Vonnahmen's fellow priests implored the diocese's bishop to investigate him for child sex abuse as early as 1968 or 1969. These priests passed on reports of misconduct with children attending a diocesan summer camp operated under Vonnahmen's direction. The bishop failed to act. Similar suspicions were raised again to a new bishop in 1976 or 1977—and then again in 1985 to another new bishop who finally removed Vonnahmen from the camp. Even so, the diocese did not remove Vonnahmen from his longtime parish ministry at Saint Joseph in Elizabethtown until 1993—a quarter of a century after the first child sex abuse allegations surfaced. Such is the sad chronology of Vonnahmen's tenure in the Diocese of Belleville, where almost two dozen children suffered at the serial abuser's hands.

One of Vonnahmen's survivors, "Andrew," met the priest at Camp Ondessonk, the diocesan facility in Johnson County where Vonnahmen served as director for decades. Andrew was a summer camper there between 1981 and 1984. As he explained to the Attorney General's investigators, Vonnahmen routinely singled him out for special treatment. In 1984, Andrew was a counselor in training, which meant he was housed alone in an isolated cabin. It was there that Andrew woke one night to find Vonnahmen on top of him, trying to "jam his tongue down" the boy's throat. Andrew has blocked out the details of that forced encounter from his memory, but he does recall finding blood on his underwear the next morning. At the time, Andrew told no one what Vonnahmen had done to him. "I was terrified of what

might happen to me if I did tell," Andrew explains, "because of who he was." Andrew may have been spared Vonnahmen's abuse had the diocese acted upon the reports it received in 1968 or 1969 and then again in 1976 or 1977. But the diocese did not act, and so Vonnahmen continued on at Camp Ondessonk until 1985, sexually abusing children almost every summer along the way according to the diocese's own records.

Andrew recently contacted the diocese about Vonnahmen's abuse. The diocese neither acknowledged the crime nor apologized for it. Because of the abuse, Andrew has had issues trusting men in authority and has struggled with an opioid addiction. "The man was a monster," he says. At the time of the abuse, Andrew felt he had nowhere to turn. "What was I supposed to do? The man who was my confessor was also my rapist."

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The Diocese of Belleville finally removed Vonnahmen from ministry in 1993, after more child sex abuse allegations surfaced against him. Through it all, diocesan records reveal reports of as many as 16 children being abused by Vonnahmen after the first reports of wrongdoing surfaced in 1968 or 1969—and as many as nine children being abused by Vonnahmen after additional reports were made in 1976 or 1977. Because of the diocese's inaction, these children were left on their own—to try to heal as best they could from horrific abuse ranging from fondling and kissing to violent oral and anal sex.

Information Relating to Child Sex Abusers in the Diocese

The following section contains specific information regarding substantiated child sex abuse committed by Catholic clerics and religious brothers who ministered in the Diocese of Belleville. This information includes:

Name/Ordination Year
The name of the substantiated cleric or religious brother and the year he was ordained. In instances where no ordination year is noted, the ordination year is either designated as "unknown" or the individual is a non-ordained religious brother who took vows in a religious order.

Diocesan/Order
The diocese or religious order into which the cleric or religious brother was ordained or took vows.

Illinois Assignments
The parishes and related church locations where the cleric or religious brother was assigned while ministering in Illinois, as reported by a diocese or religious order.

Reported Survivors
The number of survivors who made claims of child sex abuse against the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Date/Location of Reported Abuse
The date and location of claimed instances of child sex abuse committed by the cleric or religious brother, as reported by the diocese or religious order and/or as revealed in criminal conviction records.

Diocese Claim of First Report
The date the diocese reports having first received a child sex abuse claim, or claim of inappropriate behavior with a child, regarding the cleric or religious brother.

Placed on Catholic Church Public Lists
The date the identified diocese or religious order placed the cleric or religious brother on its public list of substantiated child sex abusers.

Actions/Status
Significant actions relating to the cleric or religious brother and his current status.

EDWARD BALESTRIERI

Ordained: 1959 and 1979

Order: Trinitarian, O.SS.T., 1959

Diocesan: Belleville, IL, 1979

Illinois Assignments
- 1978-1981: Saint Joseph, Marion, IL
- 1983-1987: Saint Joseph, Cobden, IL
- 1987-1989: Immaculate Conception, Shawneetown, IL
- 1987-1989: Saint Patrick, Pond Settlement, IL
- 1989-1994: Saint Mary Magdalene, Todd's Mill, IL
- 1995-1999: Saint Paul, Vienna, IL
- 1995-1999: Saint Francis de Sales, Stonefort, IL
- 1999-2002: Saint Mary, Sesser, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1975-1976: Monmouth County, NJ

Diocese claim of first report: 2002

Placed on Catholic Church Public Lists
- 10/18/18: Diocese of Belleville, IL

Actions/Status
- 2002: Removed from ministry
- 2005: Retired
- 2012: Died

REAL "RAY" BOURQUE

Ordained: 1954

Order: Oblate, O.M.I.

Illinois Assignments
- Not reported by archdiocese/diocese/religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- Unknown

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 04/22/21: Diocese of Belleville, IL

Actions/Status
- 2014: Died

PAUL J. BRUENING

Ordained: 1954

Diocesan: Sioux City, IA

Illinois Assignments
- 1970-1975: Saint Rose of Lima, Metropolis, IL
- 1970-1975: Saint Paul, Vienna, IL
- 1975-1978: Saint Ann, Nashville, IL

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1957: Diocese of Sioux City, Iowa

Diocese claim of first report: N/A

Placed on Catholic Church Public Lists
- 02/22/19: Diocese of Sioux City, IA
- 07/25/22: Diocese of Belleville, IL

Actions/Status
- 1978: Died

JAMES R. CALHOUN

Ordained: 1955

Diocesan: Belleville, IL

Illinois Assignments
- Saint Bruno, Pinckneyville, IL
- Saint Luke, Belleville, IL
- Saint Peter, Belleville, IL
- Saint Catherine, Grand Chain, IL
- Our Lady of Fatima, Ullin, IL
- Our Lady of Lourdes, Sparta, IL
- Saint Anthony, Coulterville, IL
- Blessed Sacrament, Belleville, IL
- Saint Boniface Church, Germantown, IL

Reported Survivors: 9

Date/Location of Reported Abuse
- 1956-1960: Unknown
- 1979-1983: St. Clair County, IL
- 1981-1983: St. Clair & Pottawattamie Counties, IL

Diocese claim of first report: 1993

Placed on Catholic Church Public Lists
- 10/18/18: Diocese of Belleville, IL

Actions/Status
- 1993: Removed from ministry
- 1996: Died

MICHAEL CHARLAND

Ordained: 1971

Order: Oblate, O.M.I.

Illinois Assignments
- Not reported by archdiocese/diocese/ religious order

Reported Survivors: At least 1

Date/Location of Reported Abuse
- 1970s: St. Clair County, IL

Diocese claim of first report: 2008

Placed on Catholic Church Public Lists
- 07/07/15: Oblates, Central Province
- 12/03/15: Diocese of Duluth, MN
- 09/28/18: Archdiocese of St. Paul-Minneapolis, MN
- 04/01/19: Diocese of Springfield-Cape Girardeau, MO
- 02/12/20: Diocese of Belleville, IL
- 11/22/22: Diocese of Superior, WI

Actions/Status
- 1989: Laicized
- 2004: Died

ROBERT CHLOPECKI

Ordained: 1974

Diocesan: Belleville, IL

Illinois Assignments
- 1974: Our Lady of Mt. Carmel, Herrin, IL
- 1975: Saint Albert, Fairview Heights, IL
- 1977-1978: Saint Stephen, Caseyville, IL
- 1978-1979: Our Lady of Good Counsel, Renault, IL
- 1979-1982: Saint Aloysius-Sacred Heart, Royalton-Ziegler, IL
- 1982-1987: Saint Mary, Mound City, IL
- 1982-1987: Saint Catherine, Grand Chain, IL
- 1982-1987: Our Lady of Fatima, Ullin, IL
- 1987-1993: Saint Ann, Nashville, IL

Reported Survivors: 2