

Redacted April 2013 - 4/8/2013

Released April 2014

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June 30, 2011

Douglas F. Spesia
(1940-2010)

FEDERAL EXPRESS

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

RECEIVED
JUL 01 2011
Terrance M. Johnson, Esq

Re: *Rudofski*
vs
Diocese of Joliet
=====
Father Mateo Records

Dear Mr. Johnson:

Enclosed are Diocesan records of Father Mateo consisting of the following:

- 1.) **Priest file of Father Mateo** – (Total Pages 349)
This file includes “*investigation*” interviews conducted by Bishop Kaffer.

The file also includes an attorney (Byrne) interview of Father Mateo on 12-13-91.
- 2.) **Secret Archive File** – There is none.
- 3.) **Review Committee** – (Total Pages 12)
Records submitted to the Committee and Minutes of Committee Meeting regarding Father Mateo (deleted as to other matters).
- 4.) **Miscellaneous Memos** – (Total Pages 4)
One page of names and phone numbers and one page of Dr. Gioioso’s Achievements, and a two page brochure on Dr. Gioioso Counseling Center.

Established 1899

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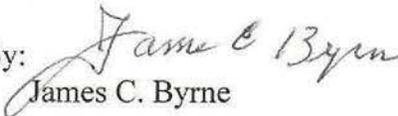
Mr. Terrance M. Johnson, Esq.
June 30, 2011
Page 2

5.) A Privilege Log that is primarily for mental health records.

Please note that all of the records reflect the names of four victims. These names have been deleted except for the [REDACTED] family, which was not deleted because of multiple disclosures to third parties by the parent [REDACTED]. However, caution should be exercised to prevent further disclosure regarding that family.

My Best Regards,

SPESIA & AYERS

By: 
James C. Byrne

JCB/skm
Enclosures

cc: The Honorable Michael Powers
The Most Rev. Joseph M. Siegel, D.D.
Mr. Patrick Bradley, Esq.
Mr. Daniel Kelley, Esq.
Mr. Thomas Cronin, Esq.
Mr. Stuart L. Bressler, Esq.
Mr. Joseph M. Laraia, Esq.

MEMORANDUM

Re: Meeting

Pastoral Team/ [REDACTED]

DATED:

After a briefing of all parties, the following decisions were made:

Fr. Lennon & Fr. Tapella would contact [REDACTED] and possibly another boy by the name of [REDACTED] and a third Polish boy. Whether or not anybody after [REDACTED] would be contacted would depend upon what [REDACTED] stated, and to what extent others may have been involved.

Father Lennon, and perhaps together with Fr. Tapella, will interview the school principal, Helen K. Wasniewski, and before doing so will give a courtesy call to Fr. Riva so that he knows what is taking place.

Bishop Kaffer will contact Fr. Fleming, for the purpose of determining, among other things, if he communicated with any Religious Superior.

Father Tapella will contact Fr. Cullen. I forgot who was supposed to contact Henry Wilkening, and Fr. John Nitske will not be contacted yet, until more information is learned about him.

It is hoped that all of the above could be resolved, if possible, before January 7th.

FR. MATEO SCAN FROM THE DIOCESE OF JOLIET NO. 12

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Kid with polish name we used to tease



000002

PARENTS



Mike Guccioue. SCHWITZCHER
385 Adele St.

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000003

Sr. Judith Davies

From: [REDACTED]
To: <jdavies@dioceseofjoliet.org>
Sent: ~~Thursday, April 11, 2002 5:14 PM~~

Letter m



Dear Sr. Davies,

I am writing about a very PRIVATE matter regarding the sexual misconduct of a priest, Fr. Mateo, that served at St. Petronille Parish in Glen Ellyn for a couple years, around 1982.

I am not interested in discussing this in any sort of a public forum. In fact, I prefer to remain completely anonymous. However, I feel it is my duty to make you aware of his misconduct in an attempt to thwart any future misconduct by Fr. Mateo, and save other children from the pain he caused me (and at least 3 others that I know of).

Can you let me know if he is still an active priest? If he is no longer an active priest, I am comfortable letting this issue go. If he is still an active priest, I would be willing to provide additional details so that enough of a case can be made to prevent his contact with any children going forward.

Thank you for your time. I look forward to hearing back from you soon.

Do You Yahoo!?
Yahoo! Tax Center - online filing with TurboTax
<http://taxes.yahoo.com/>

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000004

Page 1 of 1

Subject: Re: General Information
Date: 4/12/02 6:26:26 PM Central Daylight Time
From: [Redacted]
To: MarianJng@aol.com
[Redacted]

letter
[Redacted]

Marian Jung

Congratulations
They could not have chosen a better person. Without you, Remembering could have failed. You have a lot of energy. Always bring super deserts our meetings. I love them.

On a serious subject. There was a priest at St. Pets who took liberty with boys at our church. One of these emailed Romeoville the past week, it received no response. I know the priest took showers with the boys and was criticized by Father Cullen. Why no response to this email? Do they want to be suited for a million dollars?

It is not me that is involved, so do not call me as I know no details. The church must respond. This priest must be called to respond or he will continue to abuse boys. The church has the email seeking a response.

Now this is a difficult job to bring to your first meeting, but it is our responsibility. It is a must to clean up this problem. Failing to take action could involve those who knew but did nothing.

I am pleased that the only person to be contacted is Sister Judas Davies who is the chancellor for these legal affairs. One should not contact anyone else. Her phone # is 815-722-6606.

You should see that this is not going to go away. Some response must be taken, or else you can see where this is going.

I hope you are as angry of what has happened in our church as I am, and want it cleaned up.

[Redacted]

Open the message at 4:45

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then print
send
Diocese of Joliet
To
To + Jnm

Answered

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Sr. Judith Davies

000005
Letter
[Redacted]
Jung
to [Redacted]

From: [Redacted] d.com>
To: <MarianJng@aol.com>
Sent: Sunday, April 14, 2002 9:54 AM
Subject: Re: General Information

This is all to remain confidential and I am not sure I should even have brought this to your attention. I gave my word I would not tell anyone other than two priests I did talk to, so I can not relate any additional info to you. We are not talking about just one boy. Hopefully the diocese will act next week, and you will not be involved. It is not for you and I to do anything except to see that the church investigates. It is the boys themselves that should act.

Father Cullen told me this priest showered with the boys and Father Cullen put a stop to it. Father Cullen also told me that he put out an order at that time that priests were not to invite guests to their bedrooms.

Yes this person did talk to me. I am sure he did not know what to do. I understand he first emailed the diocese and had no response, and only a couple days ago emailed Judith Davies. Do not know how he obtained her email address as I could not locate it on the diocese web page.

[Redacted]

On Sat, 13 Apr 2002 17:28:46 EDT MarianJng@aol.com writes:

Dear [Redacted]
Thanks for your kind words.

I have to say that the rest of your E-mail put me into a state of shock. I didn't know anything about a child (boy?) at St Pet's who had been abused by a priest. It sounds like your saying it was during the time Fr. Cullen was pastor. You are saying that this boy now reported this to Sister Judith and that there has been so response. If so, Of course, I'll do something. This is just awful! I am sure all of us as Catholics have been horrified by this scandal. What has even been more horrifying is the non-response from the Church - and the covering up done by the Bishop. If you know that the priest took showers with the boy - Can I say that someone knows that without giving your name? Has this boy talked to you? How do you know about him

Sincerely
Mary Ann

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000006

Sr. Judith Davies

From: [Redacted]
To: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
Sent: Tuesday, April 16, 2002 10:08 PM
Subject: Re:

Letter to me from Mr [Redacted]

Sr. Davies,

Thank you for the response. I understand that you must be very busy with everything that has been going on, but I am disappointed that you do not have any additional information on Fr. Mateo. I thought that the "church" cared about everyone, including children in the Philippines. Shouldn't an effort be made to locate this "man" and make sure he is not in contact with (Philippine) children? Please let me know if you come across any current information on this "man".

— "Sr. Judith Davies" <jdavies@dioceseofjoliet.org> wrote:

- > Dear [Redacted]
- > So sorry about the delay in responding to your
- > message. I just located it
- > now among my e-mail messages.
- > Fr. Mateo is no longer in the U.S. I'm not sure of
- > the date, but I do know
- > he returned to his native country.
- > As to whether he is active in the Philippines, that
- > is something about which
- > I have no knowledge.
- > Again, please accept my apologies for the delayed
- > response.
- > May God bless you.
- > Sister Judith Davies, OSF

> ----- Original Message -----

> From: "[Redacted]" <[Redacted]>
> To: <jdavies@dioceseofjoliet.org>
> Sent: Thursday, April 11, 2002 5:14 PM

- >> Dear Sr. Davies,
- >>
- >> I am writing about a very PRIVATE matter regarding
- > the
- >> sexual misconduct of a priest, Fr. Mateo, that
- > served
- >> at St. Petronille Parish in Glen Ellyn for a
- > couple

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000007

Fr. Mateo

Sr. Judith Davies

From: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
To: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
Sent: Tuesday, April 30, 2002 10:28 AM
Subject: Re:

Dear [REDACTED]

Although I was of help to you a couple of weeks ago, is there any other way that I might be of assistance? I would be happy to meet with you in person to discuss what happened to you or, if you would feel more comfortable in speaking with a mental health professional, I could arrange for that. Please let me know.

God bless you.

Sister Judith

----- Original Message -----

From: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
To: [REDACTED]
Sent: Friday, April 19, 2002 4:23 PM
Subject: Re:

> Dear [REDACTED]
> Glad I could be of help.
> God bless you.
> Sr. Judith

> ----- Original Message -----

> From: [REDACTED]
> To: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
> Sent: Wednesday, April 17, 2002 9:24 PM
> Subject: Re:

>> Sr. Davies,
>>
>> I feel much better about things. I really appreciate
>> the extra effort and extra information. Thank you!

>> Best wishes to you...
>> --- "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>

>> wrote:
>> Dear [REDACTED]
>>> I do not have any information concerning the
>>> whereabouts of Fr. Mateo or
>>> even if he is still alive.
>>> However, because of your e-mail message about Father
>>> Mateo, a letter was
>>> sent to his bishop in the Philippines. That letter
>>> stated that Father

Letter from the son to me

April 17 & 19

Redacted April 2013 - 4/8/2013

Released April 2014

000008

Sr. Judith Davies

From: [Redacted]
To: "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
Sent: Thursday, May 09, 2002 1:47 PM
Subject: Re: Counseling

Thanks for the reply Sr. Davies. I would be interested in getting in-touch with the therapist you recommended. My name [Redacted] and my phone number is (773) [Redacted]. Again, I would like to keep things as confidential as possible.

Thanks in advance for your help.

[Redacted]
-- "Sr. Judith Davies" <jdavies@dioceseofjoliet.org>
wrote:

- > Dear [Redacted]
- > Thank you for responding to my former message.
- > Please know that the Diocese is willing to be of assistance to anyone who
- > experienced sexual abuse by a priest. Part of that assistance is to provide
- > counseling for the person.
- > I would be happy to put you in touch with one of the therapists on our
- > Review Committee. While that person would not provide the counseling, she
- > could give you a list of reputable thereapists in your area. If you do not
- > want to see anyone on that list because you already someone in mind, she
- > would probably know if that person is a qualified professional. As you can
- > imagine, there are persons who profess to be qualified therapists, but do
- > not have appropriate credentials.
- > So, in order to proceed, I will need at least your first name and a
- > telephone number. Once I receive that information, I will give it to the
- > therapist who will then contact you.
- > May God bless you.
- > Sister Judith Davies, OSF

>
> ----- Original Message -----
> From: [Redacted]
> To: "Sr. Judith Davies"
> <jdavies@dioceseofjoliet.org>

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000009

Sr. Judith Davies

From: [Redacted]
To: <jdavies@dioceseofjoliet.org>
Sent: Friday, May 10, 2002 7:47 AM
Subject: Copy of my letter to my son.

Letter to his son

I really believe you did the correct thing, but you have to be willing to respond to any message they send. I doubt they can call you. Doubt you gave them your name or address. If this is true, you have been just exchanging cold emails, like getting a get well card.

To resolve this in a completely satisfactory manner, there is going to have to be a face to face meeting with someone. Anyone can say they are sorry, but that seldom ends the hurt. You have a choice of meeting Sister Judith or request a priest or other. It is my feeling that Sister Judith is not trained in counseling. There is still the lawyer choice, but that also will probably take you face to face in Joliet.

- What do you want out of all this is very important.
- a) Do you want money, even if possible?
 - b) Is just I am sorry good enough?
 - c) Do you want and need someone to help get your life back on track? If so, you need to do something or tomorrow will be the same as today.

Whatever you decide, now is the time to bite the bullet, tell all, be fully honest, and hide nothing. Only then can everything be in the past and out of your mind.

[Redacted] and I were talking about the priest thing, and she told me she had two instances with men in school and at work. Mom confessed she also had an instance in her teens. Guess this is not as uncommon as I had always believed.

Love Dad

Sister Judith
Please take forceful action. My feeling is that your past letters are very short and not very warm and encouraging. Please extend yourself.

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<http://dl.www.juno.com/get/web/>.

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(2)
 was hoping for
 some outreach
 for these boys -
 successful -
 It's an idea -
 The priest who
 was involved
 went back out of the
 country + is said
 to be dead now.
 Just thought I'd
 pass this on. There
 may be a plan you
 already have
 Sincerely, Mary Ann Jung

Dear Bishop Jonesch,
 I have been
 hearing from the
 Father of a sexual
 abused son. This was
 from a long time ago
 when Fr. Cullen was
 pastor of Glen Ellyn's
 St. Peter's parish. The
 man says his son
 and 3 or 4 other boys
 were involved. He

I think it is time to tell you that the young man hurt in this was one of my sons. I may have promised not to reveal this, but times have changed and please keep this name under your hat. As all this started we did not know how things would proceed. My son did not want his name in the paper and was uncertain how to proceed, as was I. Sister Judith may have been over her head and too much to handle. People went on vacation and did not return phone calls for 2-3 weeks. I do not think Joliet takes this case seriously as others because the priest is said to have gone back to the Philippines and died there. However, this priest damaged 3-4 boys at St. Peter's and others in another parish. The church needs to find out who the other boys hurt are. I do not know, but these boys should be included in any mending. They need an invitation.

I had no idea the Bishop visited each individual and had a strong impression he refused to do this, except in special situations. I could be wrong, but do not think he visited my son in Chicago. Visiting is a problem, I think. Distance, rather forget (this does solve the problem), and most important arranging an agreeable time and place.

I had all but given up of anything happening. I have to agree that it seems God has been involved in many things recently. You read my letter on how he and Mary helped me in my illness and recovery. Doubt you even knew. I wrote at the right time and took the message to Joliet. God and Mary have been a big help to us in many ways in our move to Texas. Now only need a lawyer. Our estate sale was the only option for us and a huge success. We sold so much we do not even have a bed in the home and only about 4 chairs.

I think maybe a private reconciliation mass might be an answer if we can get these men to attend. Maybe an 11 AM Sunday mass somewhere easy to get to.

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I appreciate your help in all of this and do not want my son to go through life out of the church. I hope you will make contact with

000011

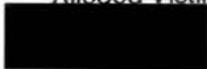
MATEO, Leonard

Priest from the Philippines

March 1977-November 1982: I.C. Elmhurst & chaplain at Elmhurst College
November 1982-February 1984: Associate at St. Petronille, Glen Ellyn
February 1984: Left Joliet Diocese and went to Diocese of Richmond to serve in the V.A.
Approx 1985 was serving at Hines Veterans' Hospital in Chicago. He then returned to the Philippines.

His bishop was informed of the allegation and was asked that he be restricted from contact with children. Letters written to his bishop: 1991, April 17, 2002 and October 9, 2002

Alleged Victims



An allegation of sexual abuse was brought forward (approx 1983). Police did not prosecute. According to newspaper: "Police opted to allow Mateo to go into counseling because the family...just wanted to keep him away from their children." (Daily Southtown, August 30, 2002)



Reported abuse August 19, 2002. Currently aged 32; separated from wife and daughter. Abuse was to have occurred at the "Y" in Elmhurst. Sr. Jean Keeley interviewed him & reported on October 1, 2002 that his insurance will pick up some of the counseling costs. The Diocese will assist with the remainder.



His father reported the abuse April 11, 2002 but refused a name. The victim finally gave his name on May 9, 2002. In spite of repeated attempts by Sr. Jean Keeley and Tom O'Donnell (as of October 29, 2002) no interview has been possible.

000012

CONFIDENTIAL MINUTES OF THE JOLIET DIOCESAN REVIEW COMMITTEE

February 19, 2003

PLACE Conference Room, Chancery Building

TIME 7:30 a.m.

PRESENT Members: Judge Robert Baron (Chair), Dr. James Carger, Mrs. Rita Gitchell, , Sr. Jean Keeley, Fr. James Lennon, Mr. Thomas O'Donnell, Judge Michael Orenic, Mrs. Cynthia Power, Mr. John Ruberti, Dr. Alex Spadoni. Others: Mr. James Byrne, Sr. Judith Davies, Fr. Joseph Tapella.

EXCUSED Bishop James Fitzgerald

OPENING The meeting opened at 7:30 a.m. with prayer.

MATEO Mr. O'Donnell was able to speak to Mr. [REDACTED] who said the abuse lasted 2 or 3 years. He wanted to make sure that Fr. Mateo was out of ministry. Although counseling was offered [REDACTED] says he is doing well.

Rev. Leonardo Mateo

ORDERS ^{Redacted April 2012 - 4/8/2013}
 DATE CONFERRED
 Released April 2014

ORDAINING BISHOP

PLACE

DATE CONFERRED

EXTRAORDINARY APPOINTMENTS

DATE RELIEVED

TONSURE

FIRST MINORS

SEC. MINORS

SUB-DIACONATE

DIACONATE

PRIESTHOOD

1955 Manuel M. Mascarinas Tagbilaran City
 3-17-56 " " Philippines

DATE APPOINTED

ASSIGNMENT

DATE LEFT

DATE OF BIRTH

PLACE OF BIRTH

Calbayog City
 Philippines

HOME ADDRESS
 HOME PARISH

Calbayog City
 St. Paul's, Calbayog City

NATIONALITY

Filipino

FATHER'S NAME

Mariano (dec)

MOTHER'S MAIDEN NAME

Leonida de Guzman

READING KNOWLEDGE OF LANGUAGES OTHER THAN ENGLISH

Latin, Spanish, 3 Philippine

SPEAKING KNOWLEDGE OF LANGUAGES OTHER THAN ENGLISH

" " "

PUBLIC SPEAKING RATING

average

PREPARATORY EDUCATION

classical secondary

DEGREES

B.A., B.S., M.A., Ph.D.

REMARKS:

Favorite occupation: classroom teaching

1956 Assistant Pastor, Cathedral Tagbilaran City, Philippines
 1960 Hospital chaplain, Greenpoint Hospital, Brooklyn, N.Y.
 1965 Secretary to Bishop Mascarinas
 1965 Diocesan Procurator, Diocese of Tagbilaran, Philippines
 1965 Professor & dean: Seminary " : Divine Word College " : University of Bohol
 Member: Board of Trustees & Board of Discipline: Seminary
 Member: Board of Trustees: Diocesan Schools
 1969 Secretary: Senate of Priests

3 4 1974 Immaculate Conception, Elmhurst Assoc.
 3 10 1976 Elmhurst College Chaplain

FR. MATEO SCAN FROM THE DIOCESE OFFOLIET NO. 24

000001

Redacted April 2013 - 4/8/2013

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Leard Matthes - at DC Waukegan
 312-336-3684 000031A
 508 Grand Ave
 Waukegan 60084
 John James Creoran
 Has been there since 1983.

1. Damage control.
 Genuinely concerned about child
2. There are reporting requirements if
 connected with a school.
3. Be in touch with Diocesan attorney.

~~to the priest~~
 Elizabeth don't feel - talk to priest.
 If the decision -
 1. Evaluation - as you know,
 really tricky. Thoroughly, with
 2. Loyalty toward seminarians, etc.
 CR: ISSEL. The role refers to KAVANAGH, RAY
 each is possible.

Fr. Leo Mateo -
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000032

After he left + was at the Ellyn, we got a call.
We got him professional help.

The people involved -
got professional help for the kids
for Mateo.

Bill Cullen home setting about this
Police family agreed.

Went to Va. Jr now back at Great Lakes.

Visits occasional family in Elmhurst.

He has stayed away from Elmhurst.
He was spiritually depressed.

at YMCA - swimming.



Left in 1981

The one incident he knew of, immediate action.

Fr. has already been in treatment

Counseling for kids in Aurora.

We're already done some investigation.

Timetable
When he got treatment
From whom
Attempt?
Ongoing supervision

Call Tom Fleming
Take counsel with
Bp. +

Do they have expressed
willingness to
help who
my son
has
I will investigate
will get back to you.
We are pursuing it.
As a matter of fact, he had treatment.
New treatment, +
we'd want
to help them.

- 4/8/2013

Date: Saturday, September 28, 1991 (About 3:30-5:30pm)

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Dr. Anne Brown (Psychologist)

... this date at about 10:00am I had telephoned the office of Anne Brown at (708) 864- 1353 and left a message with her answering service for Dr. Brown to call me on my pager and that I was referred by [redacted] and [redacted]. At about 5:15pm I received a page to call 864- 1354. When I called that number, Dr. Brown answered and the conversation was substantially as follows.

I told her I had gotten her name from [redacted] and [redacted] and I briefly explained our situation without giving names. She expressed her regret over what had occurred relative to our sons and the unnamed priest. She said her practice involves sexual abuse of children and it is her experience that this is a much harder thing for men victims to handle than for women. One reason is that so much is brought out publicly relative to abuse of females and so little about males. There is the natural doubts about one's masculinity when a boy is abused by a priest but also the added confusion about faith and morals and everything else us adults hold as sacred. But now, thank goodness, there is a lot more brought out about this, more work being done on it, and there are definitely very effective means to deal with it both for the victim and for the victimizer. She asked what she could do for us. I told her I had spoken to [redacted] and to [redacted] and that both advised that the top priority was getting competent professional psychological advice on how to handle the situation involving our sons. They said this should be someone experienced in this area. When I asked for a name he gave me hers, saying he wasn't sure if she'd have the time to handle ours due to his case and trial but, if she couldn't, she would know of others who could. She asked if [redacted] knew I was going to speak to her. I said I told him. She asked what his reaction was and I said he may have even mentioned her on his own and that she was a very competent person to go to. She said that she was surprised and that he may have wanted to say something else as they do not agree in this area at all.

I asked her if she was a Catholic. She said that she used to be a Catholic and has a brother that is a Jesuit but she is no longer a practicing Catholic.

She went on to mention some famous people who were pedophiles, that it is an illness, and is treatable. However the way the Catholic Church handles it, in transferring these people from one parish to another where they are in the same type of work, is totally wrong. Even if they successfully undergo treatment, it is like putting a recovering alcoholic to work as a bartender. Pedophiles have to undergo treatment and then go into some other type of work where they are not around children, such as the monastery at Gethsemani Kentucky. If the priest is spiritual, and that's the purpose of the priesthood, then a place like that is the place for him to live that type of life. However the priest must be confronted and convinced to undergo treatment. I asked if they accepted priests like that there. She said that they do accept them in the order, but only after they have successfully completed treatment. She stated pedophiles are dying a slow death and going through hell with this illness they cannot control. I told her that my main concern was my sons but that confronting this priest was the opposite of what [redacted] and [redacted] had advised me. In fact I had wanted to confront the priest immediately and they strongly advised against it. She asked what [redacted] had told me. I said that [redacted] and [redacted] basically told me the same thing, that I should not contact the priest or his superiors because it would be counter-productive. It could jeopardize a civil or criminal case against him, that there must be many more children that he has abused and that he would not stop just because I confronted him. The only way to stop him would be to proceed with some type of court action and it's best to wait until you have the evidence to proceed in that manner. In fact the priest would just be more careful in the future. Further, if I contacted his superiors they would just try to sweep it under the rug (which I tend to believe). She told me that what they had told me about waiting and not contacting the priest or his superiors is not Christian, not right, and they are in fact condemning him to this lifestyle. This is a waste of his life. This priest needs treatment as soon as possible and there are several places like St. Barnabas, an Episcopal facility in Wisconsin for religious suffering from sexual addictions. Confrontation is the responsible thing to do. He cannot be ignored. I told her that my purpose for contacting her was to get some advice to help my sons and that getting advice as to the treatment for this priest is not my concern now.

Dr. Brown went on to say- The first thing is to distinguish what are our needs and what are our sons' needs in this regard. We have to get a dialog going to determine what the choices are, what we can do now. There are some excellent programs modeled after the 12 step program of AA which help people dialog. She asked if I was familiar with the 12 step program. I said that I was, that my wife and I had been in a 12 step program for troubled marriages and that I had confidence in these programs. She said that she cannot say enough good about them. In her opinion if people would faithfully practice their

principles there would be no need for therapists. However a priest would be to educate our selves and our sons about sexual abuse of males, (pedophilia) pedophile, to know how they are operating socially and how effective help is really available. Mick Hunter's *Abused Boys* is a recent book on the subject and is excellent. He also has a 2 volume professional version which is very readable. *Victims No Longer* is another book on the subject. Knowledge will help dialog and letting it out is a must. She treats the victims and the victimizers in her practice. She hasn't yet met a pedophile who has not been abused himself and didn't deal with it. And the "didn't deal with it" is the significant part. Burying it is the problem.

Good questions to dialog about are- "Did I miss something? Did you try to tell me about this before and I didn't hear what you were saying?" (She gave the example of a young victim she was treating and it was a long time until she discovered he had been sexually abused and she knows this area and missed it with this boy. Further she was his third therapist. In fact it turned out that he had previously tried to bring this out but the therapists were not attuned to what he was saying.) "Did you ever wonder how Father ____ hit on boys?" Chances are the priest is doing this because he was abused and didn't let it out. It went underground and he carries it with him. He later turned from a victim to a victimizer. He fixates at that time in his life and that is why some victims of the priest don't really look upon themselves as victims. A lot of therapists who do not understand pedophilia think that all the victims should be enraged about what happened to them. Normal pedophiles (not say a sexual sadist like ____'s son came up against) are nice guys. Boys of the age that the priest fixates on consider him one of them because he understands them. He does the kind of things they like to do except for the "funny" times. They probably accepted and enjoyed the other positives he offered. They may be loyal to him still. There may be a fine line between what is love and what is exploitation. With parents there is that natural rage because we see it as our children being little and the priest (in this case) taking advantage of them.

Another issue to talk about is homosexuality as boys will doubt their masculinity after this has happened. However, this does not cause homosexuality. A victim may have gotten enjoyment from the "funny" activity but it does not mean he is homosexual. In fact the pedophile may be heterosexual in all other regards. It is just that he is fixated in this regard at this age with boys. They have found these people to be fixated at age groups such as 7-12, 11-14, and 15-18.

Maybe this Thanksgiving should be a special time for giving thanks to God and to our sons for all the joys they have given us. Maybe one on one with each of our sons my wife and I should tell them clearly the unconditional love we have for them. We should think back to before the time of these incidents and give examples to them of the times they brought us great joy, e.g., when they were born, etc. I told her that she was making me emotional. She told me it wasn't her. I told her it was easy to think of the great joy they continue to bring.

____ told me that alcohol and/or drug use by victims is common in these cases. Victims try to medicate their feelings as they try to keep the whole thing buried. Parents of the victims have to deal with possible excess use of alcohol until the victims can get this out in a healthy manner by talking about it. She feels that our sons are much better off than many. Just the fact they can say it happened and it's out will help them a lot. The fact that they can tell us that, is something we should value.

Dr. Brown stated that she would be happy to speak with us and our sons on the phone, to answer any questions we have, and try to help and support us. She feels we should learn more in this area and dialog about it. She is a distance away from where we live plus she would not have time to meet with us for some time due to some current matters she's involved in but she would be happy to talk to us on the phone when anything comes up. It is most important to deal with someone who has experience in and knows this area of pedophilia. She cannot immediately think of anybody in the Elmhurst area. I asked her if she knew of a clinical social worker/counselor or a PHD psychologist that we had been to previously. She said she did not know the names but whether they were social workers or psychologists did not matter as much, again, as their knowledge and experience in this area. A therapist must have compassion and feeling for both sides of these cases (the victim and the victimizer) in order to be effective. She would also be happy to confer with me if I decided to confront the priest, which she would recommend. She would say to think of approaching him with one's heart, not as a person ready to put him in jail. Tell him that he's hurt you, that you entrusted your sons to his care and he violated that trust, that you are enduring the pain, and that you're there to try to help him. I told her I understood what she was saying but I did not know if I could do that. I told her I might have to contact her for advice and support for that type confrontation. We terminated the conversation with me thanking her for her time and expertise and her saying to be sure to tell my sons that they could call her anytime with questions and/or to talk.

Partia Dr. Anne Brown (Psychologist)

000035

Released April 2014

I called 864-1354 and Dr. Brown answered. I gave my name and told her I was calling to take her up on her offer of advice if we decided to confront the priest. I told her that we hoped to do so next week. She asked how our sons were doing and whether we had gotten a dialog going. I told her that I had written up what she had told me before, had given it to my sons to read, and discussed that briefly but that has been about the extent of it. They seem to be really adamant against discussing the subject. She said that we should not worry about that. The important thing is that it has come out, that they know we are concerned about them and are available to discuss it when they are ready. She related the following-

Fr. Greeley has been writing about pedophilia among the clergy. We have not offered a true alternative to these pedophiles. All that is offered by the system as it exists is humiliating. Pedophilia is not about sex. It is about control and power and it is a sickness. The alternative given by the Church is the Isaac Reyes Center which treats the problem with chemical castration which is useless. The priest has to agree to take these chemicals which are known carcinogens. These stop the priest from being able to get erections and thus stop this activity of the priest. But this is not an effective treatment and is not humane. The only effective treatments she knows of are out of state. Louisiana leaves it up to the physician as to whether the police are called in. River Oaks in New Orleans, Cottonwood in Arizona (602-743-0411) which has some reporting rules which legal requirements the client has to accept as part of the treatment, and the Golden Valley Treatment Center in Golden Valley Minnesota all offer good and effective treatment for pedophilia. The latter is operated by Patrick Carnes who wrote *Out of the Shadows* (which might be good for us to give to the priest) and *Don't Call It Love*. Other than telling the priest of the effective treatments available she does not know what our next step should be. The diocese is bound by 16 sets of rules about it and at this time you should not expect them to do what is effective about the situation as they do not want to be hurt. The handling of the situation in Berwyn is a good example. Another is with another priest who they elevated, even got a street named after him. They think that if they can make a saint out of him then they won't go after him. Once a person stops and gives up and the incident is reported, the States Attorney wants prosecution. Her office is working with someone who has done everything there is to be done, went to Cottonwood to be treated, is in a 12 step program, etc., and the States Attorney still wants 15 years in jail. He said they should have lied about it. She thinks of going to Fr. Greeley to find out if there is anyone in the clergy that these people can go to so they can be treated in a humane way. We might consider going to Fr. Greeley to see how we should handle it or who, if anyone, we could go to in the diocese.

She totally supports what we intend to do by going first to the priest and confronting him. We should be ready for him not being surprised, though we think we are surprising him. She asked if I thought he might be alerted to the fact we were coming. I told her I doubted it. She said these priest pedophiles live with this constant fear and expectation that they are going to be found out. They are locked in secrecy. They don't trust anything. When someone makes an appointment with them and they don't know what it's about they are uptight until they know it isn't about this. In the situation the Church puts them in they are protected and at the same time shunned. When they first discuss this subject their eyes are cast down and wait to see what response there is to their pain. All depending on how it is handled and the circumstances, we may get admissions from him. We may also get just denials. How we respond to his pain is important to him and to our sons. As once you accept a bribe you feel part of the crime so, also, our sons may feel part of this. They may have been given something or liked his friendship and therefore feel part of this abuse. But the priest has a sickness which resulted from him being abused as a child and not having anyone to tell. He buried it and it became an illness for him. That does not mean that those he abuses have to get it. Just like the flu, you can wash your hands, etc., so you can do something about this. I asked Dr.

I told Dr. Brown I feel there must be other children here in our parish who were abused by this priest. She said that when these priests go through that eighth step in regards to this, those they have harmed, they list 50, 60, 70 children and that does not include all the other people close to these children that they have also harmed. It is a violation of trust. They could have abused everyone who is an altar boy. She is sure our sons are not alone. I told her I was taking one step at a time but one thing that might be considered in the future was what to do about any other children he abused here. I told her I heard on the news that the Archdiocese was offering counseling to families in that Berwyn matter. She said that they would be offering the Catholic Charities social services which she does not have much use for. At this point there are not effective remedies in place. There are also not alternatives for these priests that are humane. She couldn't really tell me what to do.

I told her that when I got off the phone last time I realized how much time she spent with me. Now she's spent more time and I know it's her occupation which she should be paid for. She laughed and said it wasn't an occupation, it was a penance. Further that she is glad to help and doesn't expect to be paid. She is merely giving back what she was given. In fact my phone calls have helped her. It gets her thinking if there could be a humane way of handling these things. Further I should feel free to give this priest her name and telephone number and explain her background in helping others in his situation and that she would be happy to assist him. Further that she does not have his name and does not need his name to talk to him.

When I asked her about the VOCAL organization which referred us to, she said she has mixed feelings. It is good in that it provides an outlet for people to let out their anger. She knows several people in it and it acts as a lightning rod for some crazy people. It lacks a spiritual base. It's a dumping ground for anger and there's nothing for healing. If you can't get past the anger you get all tied up with it. It is easy to get bitter and cynical on how the clergy react and it's very difficult to make sense out of this whole thing. A good book to read on this subject is *When Society Becomes Addicted* by Ann Schaeff. She suggests some time in the future if I had a free weekend and, if they allow it, to go to a place like Gethsemani to get a distance from this and to work on spirituality. Spirituality is the wealth of religion and it just can't be lost because of this.

On terminating the conversation I thanked Dr. Brown again for her time and she told me to call anytime she could be of assistance.

FR MATEO SCAN FROM THE DIOCESE OF JOLIET NO. 65

000036

Redacted April 2013 - 4/8/2013
Released April 2014

Date: October 28, 1991 7:00pm-8:45pm

Redacted April 2013 - 4/8/2013

Released April 2014

Place: St. Bede's Parish Rectory
First Floor Conference Room
36455 N. Wilson Road
Ingleside, Illinois

000037

Present: Father Leonardo G. Mateo (FM)

[REDACTED]
[REDACTED]
On this date we met Father Mateo (FM) for a conference I had prearranged by phone using the name [REDACTED]. He escorted us to a conference room where I closed the door after us. Once we sat down I asked FM if he remembered us. He smiled slightly saying he did. I told him our names and introduced [REDACTED] as my best friend. In response to questions asked FM related substantially as follows-

I asked if he knew why we were there. He said he didn't. I told him it was about our sons [REDACTED]. I asked if he remembered them. He said he did. I asked him again if he had any idea why we were there. He said he didn't. I told him it just came to our attention recently that he sexually abused our two sons several years ago and that's why we were there. He looked down and said that he was sorry. I told him that our sons just recently brought this to our attention by accident or providence or whatever. He said probably due to the news. I told him no, that it didn't have anything to do with the news, that it just came out on August 15th, the Feast of the Assumption. I told him we were there just to hear what he had to say, to find out where he was at in his life, and to give him the opportunity to say whatever he wanted to say. We didn't know what kind of position he was in here, we hadn't gone to his superiors or the police. We came first to him. He said he appreciated that. I told him that we have since learned quite a bit about this type activity and sort of worked through this in a way. We had been totally enraged. He said he was sure we were devastated. I asked him what his situation was here. He said he just resided here, that he works for the Veterans Administration Hospital and no longer works around children. I asked if the last time he worked around children was at Immaculate Conception (IC) parish in Elmhurst. He said he spent a year at St. Petronille parish in Glen Ellyn after leaving IC but he has never worked around children since then. After St. Petronille he went to work for the Veterans Administration and had no contact with children since then. When asked if he took the treatment, he said he did. He consulted with Fr. Wilkening and Fr. Fleming of Maery Queen of Heaven parish in Elmhurst who suggested he go to a psychologist, an Italian whose name he can't remember, for treatment for six months. The doctor examined him and treated him once a week for six months and advised him to stop any association with children which he did. He then went to work for the Veterans Administration. The last time he was associated with children was before going to work for the YA.

In response to questions asked, Fr. Mateo related substantially as follows-

The last time he abused children was about ten years ago when he was at IC in Elmhurst. It was reported to Fr. Fleming at Mary Queen of Heaven parish after one child said he abused him when they went swimming at the YMCA. That was the beginning of the treatment that lasted six months, maybe as much as a year. An Elmhurst policeman had gone to see him (FM) as a result of this complaint and they exonerated him because he agreed to go for treatment. He no longer has any association with children, even at St. Bede's where there is a school. He has never gone in the school, and when there are children playing in the yard he never goes out there. Concerning how long it went on before, he said he has been a priest for 36 years and had received some complaints about him. It was rare because he was teaching in a graduate school. Concerning the knowledge of his bishop, the bishop knows about it because Fr. Wilkening told him about it. He never met with the bishop relative to complaints. He believes there were very few instances and these were usually at the swimming pool. Sometimes he wished he could just drop dead from all this. He just couldn't imagine the affect on us when we found out about this, but just as hard as it is on us it is just as hard on him. When that happened he asked God why didn't He just take him. He wanted to kill himself. Maybe he should have done it. It might have been a good idea. I told him we had a living situation with our children. From what I have read when children don't let this out and talk about it, it becomes a perpetuating type of thing. We were very worried about our children because they kept it inside for so long and didn't talk about it. He said he was very sorry because we trusted him. He was very close to us, and he is sure he hurt us very much. I told him it was

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hard to describe. He said he had dinner with us and we trusted him. That is probably the hardest thing, when people love and trust you and you do that to them. It is the same as with the other priests, it is out of their control unless God helps. That is what he has been doing. Last week he made a retreat at the Trappist monastery in Dubuque. All he prays for is that this does not happen to him or anyone else. He knows the disastrous lifelong consequences of these acts on children and that he is responsible.

The only time he can remember abusing our sons was one time at the movie when he just fondled them. He never went beyond that. He never did it in his apartment. When asked if it might have been more than one or two times he said it was only that one time at the movie. He thinks they went to see Superman. Several times during the interview he said the only place this occurred was at the theatre and it happened just that one time. When asked if he touched both boys he said he was not sure but one was on his right and one was on his left. That is the only thing that he can remember. He may have had them in his apartment but he never fondled them there. Fr. Wilkening and he usually left their doors open. Fr. Wilkening didn't know of this abuse activity of his when he came into the parish as nothing had happened before then. Fr. Wilkening knew him very well and he even spoke to the bishop about this. He thinks he told the bishop that it could have happened but just once or whatever. The most times he would have done this to our sons was that one time. The only other time, and he is not sure of that, was at the swimming pool with a child he cannot even remember. He was not from our parish. He didn't think there was anyone else from our parish. He was devastated himself when it happened with our children thinking that we had invited him to dinner, trusted him, everything like that. FM acknowledged that this child abuse activity occurred here for only a very short period of time and only in a few instances. From what he's read these things recur all the time until the person is absolutely cured or stops. That's why he would advise any priest who is having this kind of problem to take a very long retreat and get God's help as it will just come up again if he doesn't. That is why he hasn't even gone in the school here nor did he where he was before. He came here about 1 1/2 years ago and before that was at Immaculate Conception Parish in Waukegan. When he went there he had already received a letter from the bishop saying he should not be dealing with any children whatsoever. He was there for about 5 years. The reason he went from the Joliet diocese to the Chicago diocese was to work for the federal government. He had applied for this job with the VA while in Glen Ellyn, and when he got it he moved to IC in Waukegan. Now he just works with veterans. He was not assigned to the VA because of the problem he had with kids. He just applied there. He never worked with kids while at IC in Waukegan and had no complaints against him. He doesn't even try to give the suspicion of it. He doesn't go swimming any more. He doesn't play with children any more. He wants to avoid even the impression. Like with an alcoholic you can always fall back even if you have been free for 10 years. He knows from the experiences of others you can be away from it for many years and then if you fall you can be back to square one. Like with the priest on the news. If he could only talk to him he would tell him only God can help him. All the psychiatrists and psychologists and all they have are like nothing without God. A person like this should not even talk to children. Once a person like this is around children it is like an alcoholic passing a liquor store. All of a sudden they are inside.

I told FM that a problem with this, as he probably knows from going through his treatment, is that he was a priest. We have had problems for years with our boys not wanting to go to church. In looking back on it, it probably goes back to when this happened. They don't want anything to do with church or religious. I had to force them to go to Mass. After we found out about this I could no longer force them to go to Mass. Now the question is how do we get them back to God. He said he was so sorry. He said he would do his best, do a lot of sacrifices for them. Right now that is his aim because whatever he did cannot be undone. In fact he does not know what he can do for us who have been so good to him and he did that to us. I told him we didn't know what his position was and that our position was that we would have done anything to get him away from children. We're glad that he's in the position he is. He said that he would not even associate with his own nieces and nephews. He is like an alcoholic, he can't touch anything. He is not an alcoholic but is like one, he can't touch anything. This is as bad, if not worse, than being an alcoholic.

We are the first parents that confronted him about this. I told him that if we had only known this earlier we could have done something to prevent problems for our sons. If we only knew this might have been a factor we could have gotten them appropriate help. He asked when we found out about this. I told him on the Feast of the Assumption this year. He said that maybe the Blessed Mother could help us. I told him we felt she had a part in this, in unburdening our sons after all these years. I told him that we have learned a lot from this experience about the severe problem that exists in the Church with the Church transferring priests with this problem into situations where they continue to work with children. I told him we were glad he was not in this situation and hoped this did not occur. He

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said it did not, thanks to the grace of God, for a person can listen to psychologists, psychiatrists, and all kinds of people and if you do not have God on your side you'd just be wasting time. That's why since that time he has doubled and tripled his time of prayer and retreats because without that he knows he cannot beat it. He is trained in psychology and he should know how to do it better than most, but he knows he can't. You can't even help yourself as much as you try. The same with the priest in the newspaper. They say he was cured. You are not cured. That's one thing that helps him. The same with the alcoholics and drug addicts that he works with. With all the help of the psychiatrists and psychologists they cannot get rid of that problem. Unless God in they are just wasting time and money. When asked if he was in any type of 12 Step program he said that in his work they teach that to the addicts at the hospital. He is assigned to the drug addicts but meets with the alcoholics on Saturday. He knows how hard it is for them. All this and child abuse are beyond the realm of natural and physical sciences. That is why the greatest rate of success for alcoholics is in AA and it's the same with the drug addicts. Their record of success for drug addicts is only one in ten, and they have a program that lasts nine months to a year. He tries to be there to tell them they need more than that. They probably know that he talks from experience. They cannot overcome this with all kinds of science and expertise from doctors, etc. If that's it, they might as well give up. It is more moral than physical or psychological, more spiritual than any other thing. It's like a homosexual. No one wants to be a homosexual. They are tormented when they do that. That is why the suicide rate is very high. No one wants to be a child abuser. It is just something that gets them.

He was abused as a child and never talked about it to anyone until he did so with the psychologist he told us about. I told him that I heard that this is where the problem lies, with being abused and then not telling anyone, not letting it out. He agreed. I said I heard that child-abusers then center in on that age when they were abused when they become the abusers. This may become a problem with the children that he and other priests have abused. I told him I thought that what he should do is somehow notify the parents of every child that he has abused so they can get effective help, the cycle can be broken, and so these children do not get to his age and have this problem. I told him that there could probably be legal problems in doing this, but morally it seems the right thing to do. Further this is something the Church should do about all the victims of child abuse by religious. He said that if he lived longer he would just like to work on cases like this. You can have the psychologists and psychiatrists but you first must have God.

When asked what can be done for children like ours that have been abused to heal them and make them whole he said it is like the alcoholics. His dad was an alcoholic but he is not. You can learn from your dad that that is not the way to act and live, to get drunk. He decided that he would never drink. He wished he would have done that with his problem. He was abused and now he realizes it should not be done. He has to pray more that the children will realize that this is wrong. He criticized his father for doing this and now he's doing the very same thing. Relative to being abused as a child, with God's help somehow the children have to realize what he did to them and say they do not want to do the same thing. Otherwise the vicious cycle just keeps going on and on. Somebody has to stop it and tell the truth. He promised he would double his efforts in praying for them and especially sacrifice. He would be willing to talk to them and tell them that he is so sorry. He doesn't know if that would help but he'd be willing to do it. I told him I didn't know if it would help, but I know right now they wouldn't want to talk to him.

I told him I was going to try to verify what he had told us. If it is not true and there are a number of children that he abused he has to do something about it. He cannot leave them and their families hanging for a lifetime as he was. He has to think of how he can do it so they can get help for their children before it is too late. Hopefully our sons will turn out alright because they have begun to let it out.

Prior to the 5 years at IC in Waukegan he was an associate pastor at St. Petronille's in Glen Ellyn for 1 year. While there the complaint was made by the family in Elmhurst. A policeman came to see him, told him he had been reported, and suggested he get treatment and this he did. He consulted Fr. Fleming and Fr. Wilkening and ended up with a psychologist who has two offices, one in Chicago and one in Downers Grove. He was very good. He had a technique that when you're tempted you take a very deep breath and a couple other things which he memorized and used. He did not go away for treatment but met with the psychologist each week, and the doctor gave him all kinds of tests. He could not recall the psychologist's name but remembered that he was Italian and that the psychologist gave him his telephone number to call if there was ever an emergency. In fact the bishop spoke with the psychologist

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about him and the psychologist assured the bishop that everything was under control. The psychologist gave lectures on this treatment to doctors, etc.

When asked his opinion of how many priests in this diocese are like this and are out with children, he said it is estimated that 3-10% of the priests are like this. When asked what could be done about this when there are priests hurting children so badly, he said that somehow these priests should get to know they cannot be around children and that they have to do something for themselves. When asked if he knew any priests who were actively doing this, he said he has no association with priests any more.

He suggested I talk to the psychologist that treated him. This doctor assured the archdiocese that he (FM) was alright now. He had to tell them about this doctor or otherwise he could not be here (at St. Bede's Parish). Also when he came here they had to tell the pastor what precautions had to be taken by him (FM) so he has a copy of that letter. He has the psychologist's three steps on his desk at work and he was sure he had his name there and I could call him on Thursday and get it. His phone at work is 688-1900, ext3162. Ext 3715 is their secretary Barbara. I told him that we believe his abuse of our sons took place more than on that one occasion in the show and that it took place over a period of time more often than he described. He said it only occurred that once in the show and he remembers the movie was Superman. He felt so bad he didn't want to visit us again.

He can soon retire. He will be 65 and after this year will have 28 quarters (of earnings) in. He is no longer on the diocese payroll but is earning his own income. He does not practice in his field of psychology because he would have to be around children. He has a doctorate in educational psychology and in spite of all that education in psychology, he cannot help himself. I told him our primary concern is the health of our children, spiritual, psychological and physical. Also the more we learn about this we realize the cancer that is in the Church because of this. I'd like to do something about this but also he, as a priest, should do something from within for instead of saving people they are doing just the opposite. He agreed and said it was a terrible thing.

I told him that from what I am hearing him tell us, it would only be a couple children that he damaged up until that point when he was reported. He said there probably were a few that he touched at the swimming pool but it scared him to death. Just like we have a terrible disappointing feeling with him, he has a terrible feeling about himself. In the case of our sons he didn't choose them or anyone. He just happened to be with them and that's it. He is sure the extent of his involvement with our sons was the fondling and that it never occurred in his apartment. He had them in his apartment, as he did other kids, but he did not touch them. Like [redacted] who he is very close to, he was in his apartment but he doesn't think he ever touched him. Even [redacted] family is very close to him. He used to go there on weekends, and they still want him to come there, but he doesn't like to go.

He had never been assigned to a parish in the United States before coming to IC in Elmhurst. He had been in the Phillipines and then was preaching the missions from one place to another in the U.S. In one year he had been to 18 places. The first time he abused a child in the U.S. was while he was at IC in Elmhurst. Usually it would happen while swimming so probably the first time was at the swimming pool where it was easy to touch a child. When he was preaching the missions in the States there was no time. The first time he did this was when he was in fifth grade and it was with a very close friend. He could have done it to others while he was in the Phillipines. I showed him class photos of [redacted]'s Grade 5 1979-80, Grade 6 Room 21 1981-2, and Grade 7 Room 14 1982-3 and asked him which kids he abused. He said he didn't remember who he did it with but did point out the photo of our son [redacted] asking if that was our son. Several times during the interview he indicated that the swimming pool was where his greatest problems were and he said he could remember going there with boy scouts. He said he never did it when he went fishing with the children as it would be out in the open. He said he was so sorry for the children, that he would give his life for them if it could be undone.

He said he was going to the Elmhurst Hospital for a checkup for prostate as he was showing blood in his stool. Maybe he has cancer and it will be all over. He would take whatever comes his way.

He said that he has shared his problem with several people including some current priests. He referred me to the following who could tell me what kind of person he is, that he is behaving himself, and is not around children- Fr. Robert Fitzpatrick the pastor here at St. Bede's, Fr. Quinn had been the pastor of IC in Waukegan but he died and Fr. Ed Barrett took over, Fr. Collins who is now at a parish in Oak Brook, Fr. Henry Wilkening in Manteno 815-468-3403, Fr. Arthur Maher 469-0404, Fr. Raymond Dunne S.J. 255-7452, Fr. Bill Vanderhyden a young priest

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that he works with at the YA, and Randy Hutchinson who is his chief at the YA. I could get them through their secretary Barbara. He was going to get an apartment but Fr. Fitzpatrick who he worked with at IC in Waukegan invited him to live here. During the week he opens the church, prays for 30 minutes, says the first Mass and then drives directly to work at the YA. He does not even eat breakfast here at St. Bede's. Fr. Fitzpatrick and every other pastor where he lives have to be given a letter so they know of his problem and can take the proper precautions. He stays in contact with his former pastor at IC, Fr. Wilkening, who he feels very close to as a result of the help Fr. Wilkening was to him when he felt like committing suicide over this problem. He and the young priest he works with at the YA, Fr. Vanderhyden, have said that if they had it to do over again they would not become priests due to the things that have happened in this vocation. He suggested I talk to all these people.

Concerning his own abuse he implied it may have been his father but he was also abused in the seminary by a German priest. Again he never told anyone about this until he went to the psychologist after the complaint at IC. We discussed again the fact of this abuse coupled with not telling anyone about it as being what may cause this type of behavior in some victims. When discussing the number of child abusers in the priesthood he said that the priesthood is no worse than the rest of society, that priests come from society. Christ chose disciples like Judas and Peter who he knew would hurt and betray him. I told him that what I thought was terrible is the transfer of these known child abuser priests into situations that they are around children and that efforts are not made to identify all victims and notify their families so they can get effective help. Several times in the conference FM said that he would want to work in the area of getting priests out of these positions by talking with them and convincing them to do so. Further when I asked him to find some way of notifying the families of his victims he indicated (but did not emphatically say) he would do so. He emphasized increasing his prayers and sacrifices for these victims.

He also told us of the letter they received from the archdiocese which was read at all the Masses on Sunday. It was an apology for what has occurred in this area. It was very difficult for him to read this letter and he didn't know if he'd make it through the reading. All priests in the archdiocese also received a second letter advising them to be exceptionally careful in this area.

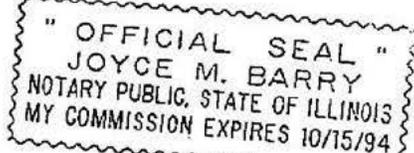
He told us again of making the retreat this last week at the Trappist monastery in Dubuque Iowa and that he is thinking of entering the Trappists when he retires if they would accept him. There are doctors, etc., who do the same. His life now is mainly one of prayer and sacrifice for that is the way he knows he can get God's help with his problem which he knows he cannot handle himself. He has not been on the payroll of a diocese for several years, since he went to work for the federal government.

On terminating the interview I told him I would attempt to verify what he has told us and would call him on Thursday to get the name of the psychologist as I particularly wanted to talk to him. He thanked us for coming to see him, continued to express his remorse over what he had done to our sons and to us and to assure us that he has changed his life, thanks to God, and is no longer abusing children.

This memorandum prepared on October 28-November 1, 1991



Joyce M. Barry 11-5-91



Place: Chaplain's Office (Of Father Mateo)

Building 4
Released April 10, 2014

000042

Veterans Administration Hospital
Buckley (North Chicago) Illinois

Present: Father Leonardo C. Mateo (FM)
Father Bill Vanderhuden (FY)



On this date at about 2pm [redacted] and I arrived at the above location for an interview previously arranged by telephone with Fr. Mateo. He met us while we were at the receptionist and, after showing us the chapel, escorted us to his office where this interview was conducted. After a few minutes into the interview Fr. Vanderhuden arrived and was present for the rest of the interview. The following is substantially what was discussed in this interview.

He first asked if we could start with a prayer which he led. He then said that FY, the head Catholic chaplain, wanted to be present and he asked if we had any objection. I told him we had no objection and that it was up to him. I told him that I had intended to talk to some of the others that he had referred us to but that I felt it was most important to talk to his psychologist, Dr. Gioioso. However it took us almost a month to get together with him because he could not locate the file, etc. FM stated that Dr. Gioioso had told him that due to the size of his practice he had to destroy files every 5-6 years. I told him a file was located and we met with the doctor last week and he reviewed the file with us, which was enlightening in a way. FM said it was probably a summary of all the interviews. I told him it was. However, probably the main reason we talked to him (FM) the first time and talked with Dr. Gioioso was our sons, to learn what happened to them. Our oldest son was telling us nothing other than that he had been abused by FM and our youngest son has apparently blocked out some sections of his childhood relating to this. We had learned how important it was for victims of abuse to leave this out and talk about it and we were concerned about our sons. I hoped to be able to fill in some of this data to help in their healing process. I figured he (FM) would be the best to give this data (Fr. Mateo acknowledged that he should be the best) and that Dr. Gioioso would be the second best if he (FM) told him about it. FM said he probably put his arms around them, particularly the young one, because he would always try to sit on FM's lap. He said that really scared him. I asked him why putting his arms around him would scare him. He said that in the priesthood they were warned not to get close to anybody as it might lead you into sin. The doctor told him that he must have a very sensitive conscience. We asked him again what would be wrong with putting his arms around a child that was sitting on his lap. He said and indicated that then sometimes his hands would move down to the child's genital area. He said that he really had no sexual activity with [redacted] the "smaller one" loved to sit on his lap all the time (and he was more cooperative). He said he wouldn't have sex activity with anyone. He said that when this happened (apparently having his hands come down on the genital area of [redacted] it hurt him more than anything else. After that he tried to stay far away from them. He wouldn't touch them or even shake their hands anymore. Now he is very sensitive and wouldn't even bring children out to fish.

At about this time the phone rang and it was apparently FM's superior who FM invited into the interview. I asked FM if it was alright to discuss anything in front of his superior and FM said that it was. I told him that I intended to be completely honest and I hoped he (FM) would be too. FM said that there was nothing to be gained by being dishonest, that you can't fool Him (indicating God). That is why the doctor commented to him, that he was overdoing it (relative to his scrupulous conscience). But he had learned in the seminary that what might be a venial sin for lay people would be serious for a priest because it would be a violation of their vows. He wouldn't even watch a movie that had bad scenes or even read about it. The vow of chastity is very strong. That is why he ran to Dr. Gioioso because he wanted to get rid of even that (bad thoughts). When asked, he said that if he did anything more to them he would remember it because he has no problem with his memory. He said that he would not lie to us because he might fool us but it would be on his conscience and you can't fool God. He could not sleep at night if he was not true to himself. When asked again, he said he only had sexual involvement with [redacted] once and nothing [redacted] he said both of them tried to sit on his lap but when [redacted] did it he put his hands down on his genitals and that is wrong. When asked again if he ever did anything to [redacted] he said no, that he didn't think so. He couldn't remember. When asked [redacted] be so vehement in not wanting to talk about what he (FM) did to him, he explained that it might be something like in the nursery case in California where there were 300 who testified. He said it might be due to some problems and [redacted] must get to the roots of those problems and justify why he is the way he is. He said he would be angry too but he had very little contact with "the older one". He had much more contact with the "younger one" than the "older one". When asked what the contact was, FM said it was at the movie house, at the Superman movie or whatever it [redacted]. He was closer to the smaller one who was always tagging along with him [redacted] was aloof. FM could hardly get to him

He was "aloof". It was only at the [redacted] house that they were together. When FM came to our house it was always that was hanging around with him. [redacted] was distant. He had very little contact with [redacted] God knows. His contact with [redacted] would be playing ball with him or saying hello. FM doesn't think [redacted] ever went swimming with him. There was much much more [redacted] He was always there. He was so friendly [redacted] was sort of like "leave me alone".

After the Phillipines he (FM) was on mission work here in the U.S. for a long time. When asked where he was first assigned in the U.S., he said it was in New York. In 1960 when he went to the Chaplain's school run by the Army which he thinks was in the Queens. From there he went to many places and was never in one place very long. In one year he would be in 24 parishes. He lived more in his car and in motels than anywhere else. He was assigned to IC in Elmhurst in 1977 and had not been assigned to a parish before then. Prior to that he was just in school.

When FY came in FM described FY as his confidant and that he could hear anything that was said. I went into the background of why we were there and I told both that I was pleading with them to tell us what happened to our sons so we could get the help they needed. I told them that I had read enough to know that there could be profound damage done when a priest sexually abuses a child by even very simple acts. They were told that it seems to repeat itself if it is not dealt with. FY said that these were very serious charges and that it was his understanding from what FM told him that he had helped us even more than one would expect, given the fact that he is the accused. Such as by supplying us names including Dr. Gioioso's name. He didn't know how much FM could say without incriminating himself. I asked FY if that was what his concern was and he said it was. I told FY that for what FM has done to our sons he has not told us much. That I was concerned about what he has not told us. We were here today to give him the opportunity to say anything else he wanted to tell us. FM said he could not tell a lie. I told him that the way I understood him now was that he was telling us that the extent of his involvement with our sons [redacted] used to like to sit on his lap and he (FM) would put his arms around him and he (FM) might have his hands over [redacted]'s genitals. FM said that was correct, that was the extent of it. FY asked if it was touching through the clothing and FM said it was [redacted] as always very close to him. FM asked me that wouldn't I think that if there was anything serious that it would have come out while he was there. I told him that I heard children carry this into adulthood.

I asked FM if it was true that what he had told us before that the reason he had applied to the YA was that the Elmhurst Police Department came out to see him relative to a child he had abused and he indicated it was. I asked him what specifically had happened. He said that he had been just swimming with the kids and he had touched him and that was it. When I asked where that child was from, FY interjected that this is where he is not sure that we are helping my boys. He is not sure us talking with each other is going to get the therapy they need to go on. When FM was asked if the bottom line was he did nothing with the older boy [redacted] he said that was correct, that he was "aloof". When told [redacted] was quite [redacted] about not talking about his relationship with FM and that we would be quite naive to think that nothing happened, FY stated that given the nature of the charges and the consequences they would have for him as a priest and in his career as a priest he didn't know if FM should say anything. FM stated that there was no point in him lying. He asked me why he would lie. He would rather drop dead than lie to me. I asked him if he ever recalled this happening with our sons in his apartment. He said no, not at all, especially with [redacted]. When asked if it happened with [redacted] in his apartment, he said no. FY stated that he was not sure whether it even paid to continue in this whole line of inquiry. I told them that we had not gone to the police or to his superiors. We came to him to get an explanation of what had occurred. Since we talked to him we got a little information and went to the psychologist. He (FM) had told us he had been treated for 6 months with in depth therapy. (FM interjected that he didn't know how many months.) I told him it was 3 months and he went there an hour each time and never told the psychologist about the police coming. In fact after talking to the psychologist we realized we knew more about him than Dr. Gioioso.

I told them that this was what our son [redacted] happened. He told us this since we spoke to FM the last time. FY asked if this was the younger or older. I told him [redacted] was our younger son. I told FM I would like him to listen to this to see if this is correct. He indicated he would listen. I told them that parts of [redacted]'s memory are gone as far as this whole period of time. He thinks it started sometime in fourth grade and by sixth grade he was sitting around the lunch room with his buddies and everyone knows about FM going after kids. By that time [redacted]'s activity with FM is finished.

I told them [redacted] said the following- He doesn't remember the first time this happened. He thinks it was in 4th grade. FM was coming around in the classes giving boys match box cars by putting them in their pockets. Mrs. Plummer may have been the teacher at the time. He thought it was neat but hadn't gotten any yet and he got involved with him (FM) [redacted] was in his (FM) apartment but he can't remember how many times. He can remember one time when he was there by himself when FM went inside his pants and felt him. Then FM asked him to bring his brother. The next time he brought his brother and FM went into [redacted] pants and into his pants. Maybe they were wearing shorts at the time. It may have been summer [redacted] may have been there only that one time and later said that Father was weird. One time [redacted] was at the apartment

1 Fr. Wilkenning (FW) came into FM's apartment while he [redacted] was there and had [redacted] come into his (FW) apartment and shine his shoes. FW didn't see anything because nothing was happening.

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I told FM and FY that there were blanks in what [redacted] says.

[redacted] said FM was always buying and giving things. Dunkin Donuts was a regular. One time [redacted] went with FM when FM bought the [redacted] from the other class and bought him a bike. [redacted] doesn't really know anyone else because if FM did it with anyone else he did it alone with him. Maybe [redacted] Much of the time nothing happened. Other times he just touched outside the clothes and only a few times inside. He didn't remember it happening at the show, Superman. I told FY that FM had previously said that he had brought both our sons to that show and that he touched them as one sat on one side of him and one sat on the other but [redacted] remember it.

[redacted] also said that at the pool at the Y FM was always calling boys over to the corner where he was. He was there and kids would come over there. FM always wanted you to take a shower. He would want them to take off their trunks to shower. He also stripped but there was no touching. In sixth grade he ate lunch at school with [redacted], and someone else and the subject came up of FM going after all the boys. He [redacted] may have told them about FM doing it to him. [redacted] FM hadn't done it with these three boys. They would run away from him. By that time in the 6th grade it was no longer happening with him. [redacted] Everyone was running away from FM by that time.

When I asked FM if this sounded familiar, if this happened, he said he did not remember these things. I asked him if God was his witness. He said yes.

I told them I feared what happened in our parish and that I encouraged this by getting FM in as a moderator and that he was there for 3 or whatever years. FM said he was there for 5 years. I told them that in conscience I felt I had to do something. I had heard of kids who had committed suicide after being abused by a priest. I also knew of the recurrence rate with this. Further I was trying to treat FM with the love that God would have for him. I didn't think I could do this. (FM thanked me.) I hated what he did. I thought it was his responsibility, not only as a priest but as a human being, to do something about this. I realized that he could not redo or correct what he did. That there were a lot of things I did in my life I'd like to correct. But he has a living situation here. Only he knows how many kids he has touched inside their pants or whatever else he did. And these kids are living with this. And they can live to be 65 and also be abusive. This is a vicious cycle. Further I thought who was really wrong here were his superiors, every bishop and boss in the Church who knows priests like him and put them in situations with children. It would be the worst of mortal sins, to say the least. To put men who are weak in this area in situations putting an alcoholic in a bar to work. It's terrible. We can get millions of dollars from the Church and put priests in jail but that's not an answer. They are sick in this area as other people are sick in other areas. These Church bosses who are responsible for this should be the ones in jail and punished but what needs to be done is correct the system. Priests like them (FM & FY) who know priests who are doing this must do something about it. I don't know how you do it. A priest referred me to a lawyer in Minnesota, Jeff Anderson, who specializes in this and has settled cases with the Church for millions of dollars. I told him, as I'm telling them, that I'm not interested in money. I want the system corrected. I asked him if there was a way to correct the system within the legal system and if there was not I intended to go the way I thought best, contacting him (FM), etc. Probably the next way is to advise the pastor that he may have a spiritual cancer living in his parish from this activity of FM and that he must do something about it. I told FM that he may have a problem with this legally but morally, to me, there is no question. Maybe what God is asking is that they go up on the cross with Him. Do something about these children.

I told them that maybe FM was putting himself in a box by talking with me. FM said that he was willing to cooperate. Ted Mc told them that I was probably approaching this different than anyone else ever has. That I had gotten advice to go just the reverse and I that I had refused to do so. I told them that it was not that I won't. If I have to sue for \$100 million to get change made I'd do it. And maybe that's what has to be done. I am somewhat familiar with the current \$7 million suit against the Archdiocese of Chicago and maybe that's the only way to go. Maybe when they close up all the schools and churches and all they have left is a tenth of the priests they have now, maybe they'd be better off. FM said that they are going that way. I said that maybe that's the way God wants it. I told them that the same prayers FM led us in when we started this were the same prayers we said in the parking lot. Let's do God's will here. I told FM that I'll try to do the best I can with this thing. I told FM that one thing he has caused was to strengthen my faith and practice of my faith. Someone told me (about this) that the devil got us and our family 10 years ago and we can't lose your souls over this. He advised us to go to confession often. I try to go to Mass and communion daily and go to confession once a week because I know I have to stay close to God. If I wasn't (close to God) I guess I wouldn't be in there talking to them. I asked him (FM) if he understood. I told them that I thought we could all do that (stay close to God). I told FY that I assumed he was not into this activity but that the priesthood was his career, his life, and it's the best life on earth. Christ chose them as priests.

FY said that because of the complexity of what we are talking about, denial is very strong in families and in the Church. It is only recently that the Church authority is facing it and acknowledging that it is going on. Six years ago when FM was assigned here the Archdiocese called and told FY about this. FY told them FM already told him about this but there was no problem here because in FM's ministry at the YA there are no children, mostly only old men. So he told them that for the ten hours a day that they are together he can observe FM. At that time he was living in rectories and he could be supervised there. So slowly the system is starting to respond. Now it's a hot item in the news and he thinks Cardinal Bernadin is trying to make some response. Apparently he has been campaigning for years to have a national policy. The bishops, as a group, have had denial, and refused to have a national policy. In November he didn't go to the national bishops' meeting in Washington. When asked if this was as a rebuttal, FY said no, that he stayed here to deal with the problems in the news. As far as the Church authority facing it and trying to handle it in a Godly way, there are the victims and the accused. How to handle it is the question. I advised FY that the emphasis thusfar by the Church has been on the accused. However only FM knows his numbers but studies show the average pedophile molests some 260 children in his lifetime. A priest may be more. And multiply those numbers by the fact many of these priests' victims themselves become abusers, you are talking about a terrible situation.

I told him I heard what he (FY) was saying that Cardinal Bernadin is campaigning to do what is right, and I hope he is, but historically the Church doesn't have a good record. He may have heard that some time ago three men (I thought the head of St. Luke's, the attorney who represented the priest in Lafayette, Louisiana who molested all the children, and a canon lawyer assigned to the Vatican embassy in Washington) knew of this terrible problem and got together and wrote a confidential report to the U.S. Catholic bishops telling them about this terrible situation of priest pedophilia within the Catholic Church. Not only are all these people getting hurt, and that it is multiplying and multiplying, but that \$500 million has been paid out for this problem already and by the year 2000 it is estimated \$1 billion would be paid out. And what's being solved? What did they do with it? Apparently they put the report under the rug as they didn't want to deal with it. I hoped policy had changed by the Church leaders' own free will but I feel they were only reacting to pressures from without, including the press coverage, to change. Maybe the publicity on this subject is good. Maybe the Church will go broke. Maybe it sounds impossible but it might happen. It may have happened in Lafayette Louisiana and they now have a \$7 million suit in the Chicago Archdiocese and maybe a few more and it will make more of a difference. But maybe what they have to do is all get together and ask how God wants this handled. Maybe as much as it's going to hurt, they have to bring it out and get to the victims and minister to them. But members of the clergy can never really ever feel the damage of this. You have to be a parent of the victims. I described to them our situation and how therapists who we had our boys to never overpowered the problem of them being abused by a priest. As a result they were never treated effectively. For instance one was taught some relaxation techniques which treated the symptoms and allowed him to function but the therapist never got to even know the problem, let alone treat it. I also tried to explain my own spiritual experience of hitting bottom, like FM may now feel, and being honest and truly opening myself up for God and Mary to pull me out of it. I was powerless to do it myself. I have since really felt their hands in experiences in my life including this terrible situation and I related specifics of this. I told them of my appreciation to God and Mary for staying with me and helping me in this situation.

I told them I felt Mary wanted something done about her priesthood. I told them I had no means but if she wants to use me I'll try. I didn't know where I was going from here and if they had any ideas now or in the future they should let me know. I hoped they'd pray (FM said he would). As difficult as it might be, as a priest at Gethsemane once told me relative to my marriage, it might be my cross. As difficult as it might be, I have to accept it and carry it and maybe it will be my way to heaven. I thought alcoholism, as terrible as it might be, could be alcoholics' way to heaven. Also his (FM's) problem here, as terrible as it might be, could be his (FM'S) way to heaven. But he has to take responsibility. I don't know how, except how I told him before (make a list of his victims and make amends). I know what I heard was the procedure in the past, where priests would tell their pastors in confession so they wouldn't have to report it, was not right. That was an abuse. If I could help him (FM) I would try. Maybe FY could help him. I thought we should all do something. We cannot bury it. To me if I walked away from here and walked into a bishop who might ask me how we could handle this now and offer me \$100,000, \$200,000 and put me on a gag order would not be a responsible way for me to act in accepting it. I don't think any amount of money right now in a situation like this would be responsible for me to take. Something should be done positively about this situation by all of us.

FY said that he didn't think this is buried as my sons are talking to their father so it's like Mary or our Lord is already doing something about this. Dr. Gioioso offered his services for FM, my wife, and I to get together on this to try to vent some feelings on this. The ball is slowly rolling but not in sensational newspaper headlines. The victims and accused are getting help. I told them I wouldn't go to Dr. Gioioso. I thought the treatment he gave to FM was practically useless. I told FM if he corrected his situation it was not due to the psychological help, it was due to Him (God) because miracles happen. I

think the only effective help for FM's problem is in patient treatment, as described on television or in our Joliet Diocesan paper by reporter Gaudie as what they do at St. Luke's, followed by some type of 12 step program, and staying away from children. What FM received was band aid treatment when he (FM) wasn't even honest with Dr. Gioioso. He (FM) was scared due to the police, which I would have been too. I didn't think he dealt with it psychologically. I've prayed that FM has dealt with this. But after talking to Dr. Gioioso I asked myself whether he (FM) was still doing it. I knew he was working at the VA but I also knew he was living at St. Bede's. Although he told me he didn't go to St. Bede's school, I also know he didn't tell

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Gioioso about the priest abusing him in the seminary, touching my sons inside their pants, and other things. So I was fearful and to this moment I was still fearful that he still might be abusing children. I couldn't let this happen to anyone else and, if I could do something about it, I have to try to stop him. I told them this was an emotional subject for me. Also I knew they said the hierarchy was out trying to do something about this and also that Dr. Gioioso wanted to get us all together. But I didn't really know if all this was from the heart. I didn't know if everyone was doing what they really should be doing. I told them of reading of the estimate that 2-4% of the priesthood are this way and the recurrence and if only 2% were active it would have a devastating affect.

FY said that this was a very difficult problem. He related about when he was getting his counseling degree and was working on the sex offender unit at a state hospital. He said that 9 out of 10 offenders were married men who were doing this to their daughters or sons. It was in-family stuff. One in 10 were homosexual men. Every state handles it differently. Some states put them in jail and others into treatment. The spiritual option, such as at the various places like St. Luke's for priests, is the better option whether it be 12 step or whatever your spirituality is. FM, being a priest, is a spiritual person who has developed these spiritual resources over the years to the degree he can hold these impulses in check. Even if he went through treatment and was released the problem still remains how to guarantee to continually monitor him.

FM and FY were told that we were there pleading with FM to tell us what happened so help could be gotten. We understood people who do this do not forget. FM said that what we have to do is pray more. He was told it is our responsibility to pray but we also have to take responsibility to do something about it. Maybe TM and FY to a more minor degree but FM and I have more of a responsibility because it's closer to us.

I told them I had a lot of specific questions and if he's willing to answer them I'm willing to ask them but I didn't know if the answers would help him. I had documented through the Catholic Directory where he had previously been assigned which was contrary to what he had told us. I told him that he had at least been assigned to El Paso, Texas, Virginia Beach, Virginia, and had also been to Fordham University in New York all of which he had not told us about. I asked him if this was correct. FM nodded down and said yes. I told FM I was not interested in putting him in jail. If he was still abusing children I was interested in stopping him by whatever means necessary including letting him know that effective help is available such as through the psychologist who specializes in this area and who has been advising me and who is willing to speak to him. It appeared at this point I would be going to my pastor at IC in Elmhurst. I was interested in getting the Church to change its policy so it would be primarily concerned about the spiritual and psychological health of all the past victims of priests, including his victims at IC. I would do all I can to accomplish this including trying to document the responsibility of the hierarchy in FM's abuse of children at IC and wherever he abused children. I told FY that I presumed he did not want FM to answer any questions. FY said that FM can do what he wants as he has his own mind. FM indicated that he wanted to cooperate but also that he wanted to go along with the advice of FY. That, coupled with the fact that one or both indicated they had a Mass to say there shortly, we discontinued the questioning. In terminating the interview I told them that the church they seemed to represent in this interview was not my Church.



December 6, 1991

Redacted April 2013 - 4/8/2013

Released April 2014

To: Father Riva (Pastor of Immaculate Conception) to be forwarded to Bishop Imesch

000047

Subject: Father Leonardo G. Mateo (FM)

SOME INFORMATION FOR YOU

- 1) FM was assigned to Immaculate Conception Parish, Elmhurst, Illinois (IC) from about 1977-1982.
- 2) FM, who admits to sexual desires and acts with children, is known to have been close to many children at IC, visiting them in the classrooms and at their homes, playing games with them during free periods at school, taking them to shows, fishing, swimming, and having them to his apartment. He was also chaplain to the IC Cub Scout Troop and active with altar boy service.
- 3) A.W. Richard Sipe's 1976 study on celibacy revealed that 2% of the nation's priests were pedophiles and that the average pedophile molested 265 children in his lifetime. Dr. Gene Abel's larger, more recent study held that the number of victims averages 281. Dr. Nicholas Groth's research found that 40% of child victims themselves become pedophiles. A respected psychologist who treats both pedophiles and their victims has told me that she has yet to treat a pedophile who has not himself been sexually abused and buried it (not telling anyone). Therefore the real psychological damage may come from this burying. Of course, to us all the spiritual damage to the victims and their families is of utmost importance but only God can measure that.
- 4) FM told me the following- in the early 80s he was contacted by the Elmhurst Police for sexual activity with a child. He was told that if he underwent treatment he would be exonerated. On the advice of other priests he underwent treatment.
- 5) After receiving a written release from FM, on November 25, 1991 I met with FM's psychologist and obtained information about FM's treatment which appears to me to have been a "band-aid". This may have been partially so because apparently FM failed to tell the psychologist pertinent facts. In thinking that FM may not have gotten adequate treatment for his problem, I felt there was a possibility FM may still be sexually abusing children.
- 6) On the afternoon of 12/5/91 I again met with FM who asked that his superior be present. I agreed and advised them, among other things, of the information in item 5. Based on the advice of his superior FM refused to answer questions I had because he felt they may hurt him. He did advise me that as soon as his retirement could be processed he was planning to move to the Phillipines and teach in the seminary. I told FM that I felt we all, but particularly he and other priests, have a moral responsibility to do something about the spiritual and psychological suffering of the victims of pedophile priests. I suggested again, as I had in a previous meeting, that FM find a way to notify the parents of his victims so adequate help can be sought. I was told they would pray that the victims have the courage to seek help. I told them I would do what I felt I should. Thus I write this letter.

INFORMATION I AM SEEKING FROM YOU

- 1) That all parish and diocese records relating directly or indirectly to FM be made available to me and true copies provided of what I want. These records should include, but should not be limited to, FM's complete personnel file, application for employment/assignment, resume(s), correspondence relating to FM, memorandums and notes relating to conversations with others about FM, formal complaints, police records, results of psychological tests, checks made payable to FM, all records relating to payments to FM including Forms W-2 and supporting data, and the same records relating to payments or anything else of value given to persons on behalf of FM or because of his actions.
- 2) The complete truth from parish and diocese representatives who have information about FM.

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ACTION I WOULD LIKE YOU TO TAKE

- 1) Act as Jesus Christ would act in this situation. Humbly pray to know God's will and to have the fortitude to do His will, and do it.
- 2) Prevent FM from leaving the U.S. until his victims' families can be notified and appropriate action taken, including pastoral support.
- 3) Seek from FM the identity of his victims and notify the families so effective help can be sought.
- 4) Notify all families of male children who were 7-13 while FM was assigned to their parish. This notification should include an objective explanation of FM's activities and the spiritual and psychological consequences of being sexually abused by a priest. These parishes should include, but should not be limited to, the parish(s) FM resided when he was in the Phillipines, while he traveled the U.S. preaching the missions, while he attended the Chaplaincy School and while he attended and/or taught at Fordham University (both in New York City), St. Patrick's Cathedral (El Paso, Texas), Immaculate Conception (Elmhurst, Illinois), St. Petronille (Glen Ellyn, Illinois), St. Nicholas (Virginia Beach, Virginia), Immaculate Conception (Waukegan, Illinois) and St. Bede (Ingleside, Illinois).
- 5) Remove FM from the priesthood if he does not undergo adequate treatment and followup. It appears adequate treatment for a pedophile may include one year inpatient treatment followed by participation in a 12 step program and outpatient therapy where the pedophile identifies his victims and makes amends to them.
- 6) If FM undergoes adequate treatment, written assurance to all victims' families that he will not be around children and that he will be monitored.
- 7) Implement effective procedures to identify all active pedophile and active homosexual priests and remove them from the priesthood.
- 8) Implement effective procedures at seminaries to identify pedophile and homosexual candidates.
- 9) Compensation-
 - a) \$100,000 per son for a total of \$200,000 (plus 20% per annum after 1/1/92) to be put in a trust fund to be used only for past and future therapy of all members of our family and for education. The balance in this account, when the youngest child is 40, would be donated to a Catholic charity of our choice.
 - b) \$50 per hour for the time I've spent on this matter plus reimbursement of all expenses including for legal services (if any).

Agreement to the above should not preclude us from talking about any aspect of this matter or from participating in any class action or other legal action against the Diocese of Joliet or any other diocese or entity. If any additional financial settlement is obtained from such suits I would be willing to donate it to a Catholic charity of my choice. Due particularly to the fact that FM may leave the U.S. at any time and the possibility of continuing grave damage to FM's victims, I would like your decision and some action on this matter ASAP but no later than a week from today.

*Received
R. J. Koffler
12/19/91*

Please excuse any typographical, etc., errors but I'm sure you'll recognize, as I do, the urgency of this matter and why I wanted to get it to you quickly.



Received Ronald Riva Date 12/7/91

*The original of this letter given to Fr. Riva 11:22 AM 12/7/91. This copy m
by Fr. Riva on a IC copying machine. As he gave this to me + was glaucin
over the original I told him compensation (75000?) was the most impact
if all other items are done I'd be open to anything. Most important
ultimately would be that all active pedophile + all active homosexual
priests be removed from the priest hood. Most important now is that
Fr. Mateo is stopped from leaving the U.S. so something can be done
about this.*

Redacted April 2013 - 4/8/2013

Released April 2014

CONFIDENTIAL

December 7, 1991

Memo re: Father Leonardo Mateo

Father Jerry Riva phoned me at home to tell me of a visit he just had from [REDACTED] at 11:00 a.m.

On August 15th [REDACTED] told his son, [REDACTED], who lives at home, that it was a Holy Day of Obligation and he should go to church. [REDACTED] caustically said: "I'm not going to a place where there are homos." This was an apparent reference to Father Leonardo Mateo. [REDACTED] has been doing a direct investigation to get background on Father Mateo. He found him at St. Bede's in Ingleside, confronted him, and Father Riva gathers Father Mateo said: "I'm sorry." Supposedly Father Mateo is leaving the country.

[REDACTED] there may be others, and he wanted Father Riva to contact the bishops and ultimately wanted me to contact [REDACTED].

[REDACTED] said when Father Mateo was at I. C., he had sexual contact with his sons by touching them in his apartment when they were in grade school, in about fourth to sixth grade, for a period of about two years, eleven years ago.

[REDACTED] said his sons had seen Father Mateo in his apartment, went swimming, fishing and to movies with him. He spoke of fondling at the movies. He was also the chaplain of the scouting troop. Were there others? If there were, we need to contact all these people.

[REDACTED] told Father Riva that his sons have a very bad attitude toward the Church and toward priests. One has had difficulty with drugs and alcohol. When the father told the counselor(s), they said they had not been told this by the boy(s).

[REDACTED] wants me to contact him on his pager. The pager number is 312-804-7700.

Because I was already late for an appointment in Joliet, I asked Father Riva to call [REDACTED] and tell him I would get in touch with him as quickly as I could, that I am very concerned, and I would be in touch. I would like to see him at the Chancery on Monday at 10:30 a.m.

Memo re: Father Leonardo Mateo -2- December 7, 1991

Within a few hours after this conversation with Father Riva, I tried three times from 2:00 to 2:15 p.m. to reach [REDACTED] from the Chancery Office on Saturday afternoon. On my first call, I was asked to leave my number, and did so by voice, and then got a busy signal, so I hung up. It then dawned on me perhaps I was supposed to punch in the phone number and I called back and repeated the number by punching into my phone after I was told to leave my number. But I again got a busy signal.

A few minutes later I did the same thing, and again got a busy signal. Within about 10 minutes, [REDACTED] did return my call, and explained that is how his pager works. After the number is punched in, the caller receives a busy signal, but [REDACTED] does get the message. He had gotten all three of my calls but was not at a phone where he could return them. He told me he had left a two-page summary of everything he had to say with Father Riva. He had already received the message from Father Riva that I would like to see him Monday at 10:30 a.m., since I did have appointments and ceremonies on both Saturday and Sunday. That was fine [REDACTED] I asked him how long he needed. He said two minutes, because all he would have to do is give me the paper. I said since Father Riva had it, maybe it would not even be necessary for him to make the trip, but he evidently wanted to come in person, so we confirmed the 10:30 a.m. time. I told him I would phone Father Riva, and if he had a FAX, would have the two-page memo he left FAXed to me so I would have the opportunity to read it before he arrived.

R. K.

Bishop Roger Kaffer

RLK:bjd

cc: Bishop Joseph Imesch

CONFIDENTIAL

December 9, 1991

Memo re: Father Leonardo Mateo

[REDACTED] came at 10:30 a.m. As he sat down, he took from his pocket what I thought was his pager, so I began by explaining how embarrassed I was that I first spoke into the telephone and then called back two other times to punch in the numbers. I was not familiar with those kinds of gadgets. One of the first things [REDACTED] told me was that he didn't know if he trusted me, but that I had confirmed his younger son and his wife liked me, and so she thought it would be good for him to talk to me. [REDACTED] stayed for over an hour, explaining how distraught he was over the abuse of his sons by Father Mateo. I expressed my sympathy and my concern. I did not take notes since [REDACTED] told me that it was all contained in the memo he had given to Father Riva to forward to me. I did explain that I had phoned Father Riva earlier this morning, but their only FAX machine was in the high school and the high school was closed for the holiday, so he could not FAX the document to me before [REDACTED] arrived.

[REDACTED] did tell me that he himself had encouraged his sons to see Father Mateo, who seemed so interested in kids, which the other parish priests did not. In fact, [REDACTED] asked Father Mateo to be chaplain of the Cub Scout Troop, with which he apparently was himself involved. I got the impression that [REDACTED] might feel some sense of responsibility for that, if there were others who may have been abused besides his own sons.

[REDACTED] told me that he had talked to Father Mateo, who admitted having abused his sons, and hung his head and said he was so sorry. [REDACTED] also told me that Father Mateo had told him he had seen a psychologist every week for six months, but that he had never told the psychologist that he had fondled children, but only that he had tried to touch a boy outside his swimming trunks in the swimming pool, and that that was the only incident he was treated for, and therefore was not adequately treated by the psychologist.

[REDACTED] said he goes to daily Mass with the Sisters of Mother Theresa's Order, and that he is praying greatly over this. Because he learned of this on the Feast of the Assumption, he seems to feel he has special calling from Our Blessed Mother to be an instrument in ridding the Church of pedophiliacs.

Memo re: Father Leonardo Mateo -2- December 9, 1991

██████████ did tell me that just on the basis of what he now knows, he feels he could easily get a million dollars from the Diocese of Joliet, and that he has been in touch with Jeff Anderson, a lawyer in Minnesota, who has worked on these cases. Anderson is willing to fly down to talk to ██████████. But ██████████ said he is not as concerned about the money as he is about the problem. He said he has not yet hired a lawyer, but he wanted a reply from me by the end of this week (Friday).

Near the end of our conversation, ██████████ pulled out what I had thought was his pager and seemed to throw a switch. I wondered if he might be tape-recording our conversation, though he had never asked my permission, but I said nothing, still thinking it might be his pager and not wishing to get off the subject.

I did assure ██████████ of my prayers. In fact, at the very beginning of our meeting ██████████ asked if we might start with prayer, and I agreed, telling him that I had put in my pocket before the meeting a prayer to the Sacred Heart with which I wished to conclude the meeting, so we would start with his prayer and conclude with mine. At the end of the meeting, we did conclude with a prayer that I had composed to the Sacred Heart, and I gave him extra copies for his sons and wife. He also gave me a copy of a prayer by Cardinal Neuman which I photoed. I assured ██████████ of my concern, my sympathy and that I would get on this immediately. I would also read what he had given me. He asked me to sign that I had received the two-page document dated December 6, 1991, indicating my reception of it. I did that, giving him the original and keeping a photocopy.

I did urge ██████████ twice to get counseling for his sons and told him we would be happy to take care of the cost of such counseling. ██████████ gave me his address and home phone number, but asked me not to call on that number, but rather to call him on the pager. If I could not reach him via the pager and had to call him at home, I should identify myself simply as "Roger," rather than as Bishop Kaffer, because he did not want his family to be upset or concerned any more about this. I asked ██████████ what he did, and he said he would not tell me what he did, and again indicated he did not trust me.

Roger Z. Kaffer
Bishop Roger Kaffer

RLK:bjd

December 9, 1991

CONFIDENTIAL

Memo re: Father Leonardo Mateo

After my conversation with [REDACTED] I tried this afternoon to contact both Father Tapella and Mr. James Byrne, the other two members of our Pastoral Concerns Committee, to alert them that there had been an allegation concerning a priest who had once been in our diocese. I was told Father Tapella was away until Wednesday. I arranged to see Jim Byrne on Thursday, December 10th. I also immediately notified Bishop Imesch of these allegations.

I also immediately called Chicago to notify them of these new allegations, since he is working in their Archdiocese.

+ R. Z. K.

Bishop Roger Kaffer

RLK:bjd

December 10, 1991

Memo for the file

[REDACTED] phoned for two reasons: First, he wanted immediately to begin getting counseling for his son, [REDACTED] and for his family, and wanted to know if he could send the bills to us. I told him he could. I also told him that though I had read of cases in the newspaper and had been involved in two cases in our diocese, I had never spoken with anyone who had been involved directly with younger children and sexual abuse, and I was stunned and felt like I was hit by a Mack truck. I wanted to express my sorrow and concern and said I appreciated that [REDACTED] has been dealing with this for months, and that I had had no time to process it when he spoke with me. But I am concerned for his sons.

[REDACTED] also said that the psychologist who had interviewed Father Mateo and with [REDACTED] and his wife spent an hour, with permission from Father Mateo to speak with him, had sent a bill for one hour of consultation. [REDACTED] phoned him and told him he thought the bill should go to Father Mateo and not to him, but on thinking about it, he asked if we would pay for that hour of consultation. I told him we would. He said the man may have simply decided to write it off.

[REDACTED] then told me that his second reason for calling was to save me time trying to find out what his background was. Though yesterday he told me he wouldn't tell me what he did, he proceeded to give me a rather

[REDACTED]

I believe he again then tried the Police Department and again asked for youth work, but was told he needed to

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Memo re: [REDACTED] -2-

December 10, 1991

be married. He wasn't ready to get married, partially because his parents had been divorced and he needed to analyze that. I observed that a desire for a particular assignment would not be sufficient reason to get married!

[REDACTED]

[REDACTED]

But [REDACTED] said his sons are his top priority right now.

I told [REDACTED] that since I talked to him yesterday, I have not even had the opportunity to look up some of the items brought up, but I would be working on it, although I don't know how much I'll be able to get done this week. [REDACTED] told me if I was going to turn this over to an attorney, I should let him know, and he would then get an attorney himself. I told him I certainly intended to consult our diocesan attorney on the answer I gave him yesterday afternoon, namely that we would not have to report his sons' allegations to the D.C.F.S. (Department of Children and Family Services). I told him I was going on my recollections as high school principal, but my understanding is that reporting would have to be done only if they were under the age of 16 at this time. Moreover, at the time that the alleged incidents happened, there was not even a law that required reporting to the D.C.F.S. If the lawyer should say there is a responsibility to report something like [REDACTED] asked me to first notify him, and I assured him I would.

[REDACTED]
-3-

December 10, 1991

I also told [REDACTED] that I try to say the Litany of the Sacred Heart each day, and that as of yesterday, I put him and his family on my Monday list of about 15 people that I mention by name, and I will surely include all those for whom I have promised to pray and ought to pray, that at least weekly I do have about 15 people on a daily list. He thanked me and told me that he did say the prayers I had given him yesterday.

R. K.

Bishop Roger Kaffer

RLK:bjd

cc: Bishop Joseph Imesch
James C. Byrne

December 11, 1991

CONFIDENTIAL

Memo re: Father Leonard Mateo

I spoke with Bishop Goedert. He asked me to notify Father Kealy of any developments after I have seen Father Mateo.

I asked him if he had to notify any parishes, how he would go about it. He said where a priest had been publicly removed, they spoke to six or seven people on a Leadership Team convened by the pastor, and asked them how they'd suggest this be communicated to the people.

Then the public announcement was made that Father was being removed for problems that put children at risk, and he is getting treatment. If there are any concerns, please talk to the pastor or the Archdiocesan representative.

They then went back to previous parishes with the staff and psychologists, Carol Kraddock and Jill Gardner, who were very helpful.

He said: "We've been available and as forthcoming as possible on a need to know basis." We suggested the parents talk to their children and pointed out to them the availability of Carol Kraddock and Jill Gardner.

But none of the Chicago cases are the same as this particular case, which involves something that happened so long ago.

R.L.K.

Bishop Roger Kaffer

RLK:bjd

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December 11, 1991

CONFIDENTIAL

Memo re: Father Leonardo Mateo

I spoke with Father Bob Kealy, Chancellor, of the Archdiocese of Chicago, who is the one who had been handling the Mateo case, to bring him up to date. He was very grateful because they knew nothing of these additional allegations. He advised me to follow our own procedures, which I assured him I was doing. He said it might be best to get a hold of Father Mateo and demand that he come in and confront him. He suggested I get the expertise of Ray Goedert or Pat O'Malley to get admission from someone in these circumstances. He said they have always had them go to the Isaac Ray Institute to get an evaluation. Given the fact that he wants to stay at the V.A. Hospital does give us some leverage over him, and I should try to require him to go through an evaluation.

Father Kealy said there may be things that Chicago would have to do, like notifying people, and asked me to keep them advised of the progress of this case.

He also gave me the number of the Chaplain's Office at the Veterans Administration, suggested I first talk to Father Bill Vanderhyden, the senior chaplain. Father Kealy said when he first saw Father Mateo, he was all worked up, fearful of being sent back to the Philippines before getting all the ^{quarter} ~~quotas~~ needed for social security. On the second call to him, Father Kealy said he was belligerent. He suggested I be direct with Father Mateo, but very gentle.

He told me that they had transferred him from the parish and withdrawn his faculties given by the Archdiocese on the basis of their review of his case some time ago. However, since he is a chaplain for the Veterans Administration Hospital, he is under the Military Archdiocese and has faculties from them for working there.

When Father Kealy met him, he admitted an incident at the swimming pool related to his depression. Father Kealy suggested I ask Father Mateo to come and see me. Father Vanderhyden is the superior at the site, not an official of the Military Ordinariate, but a Green Bay diocesan priest who is a chaplain. He would not be viewed as an official of the Military Archdiocese.

+R.Z.K.

Bishop Roger Kaffer

RLK:bjd

Wednesday, December 11, 1991

CONFIDENTIAL

Memo re: Father Leonardo Mateo

I tried to phone Father Leonardo Mateo, but he was on his day off. I left word with his superior, Father Vanderheyden, to ask Father Mateo to come to see me on Thursday, December 12th, at the Chancery at 2:00 p.m.

I also consulted Bishop Goedert on how to approach such an interview, having had very little experience at this kind of thing. He said he would first ask for Father Mateo's response to the allegations, and then start from the beginning and tell him for his own sake, as well as for the sake of anyone else who might have been involved, that we must know any other children he may have had a problem with. He said after interviewing such a person, he would ordinarily have him then interviewed by a lawyer, because they are more adept at getting information from people.

I consulted him on the advisability of taking our diocesan attorney with me, since he is a member of our Pastoral Concerns Team, and I would not want to blow the interview with Father Mateo. Yet I certainly don't like the idea of a bishop interviewing a priest with a lawyer present, even though he is part of the Pastoral Team. However, in this instance, since Father Mateo had already been twice interviewed [REDACTED] with someone else present on both occasions, it might not be so traumatic for him or so inappropriate in this case. Moreover, Father Mateo is not one of our diocesan priests, but only worked in the diocese for a comparatively short time.

I also checked with Father Joe Tapella, the third member of our Pastoral Team, to alert him and see if he would be free, as well as with Jim Byrne.

Since Father Tapella did have a meeting on Thursday, I told him I would ask Jim Byrne to accompany me.

+R.2.K.

Bishop Roger Kaffer

RLK:bjd

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ARCHDIOCESE OF CHICAGO

Office of the Chancellor

Post Office Box 1979
Chicago, Illinois 60690(312) 751-8220
Fax (312) 751-5381

December 12, 1991

Dear Bishop Zafra:

Father Leonardo Mateo has been residing in the Archdiocese of Chicago since June, 1985, while he has been working as a staff chaplain at Downey Veterans Administration Hospital in North Chicago, Illinois. Prior to this time, Father Leonardo had experienced a period of psychological stress which resulted in an incident in which he fondled a ten year old boy. Father has had therapy and apparently has been doing well. Nevertheless, a review of our personnel problems has resulted in a decision to withdraw his faculties to exercise any public ministry in the Archdiocese of Chicago. This would not preclude him from continuing to exercise his priesthood within the confines of the Veterans Administration Hospital, which is outside our jurisdiction. The senior Catholic chaplain at the hospital, Father William Vander Hayden, is aware of Father Leonardo's situation and has been very supportive of him.

Just recently, however, I learned from Bishop Roger Kaffer, the Auxiliary Bishop of Joliet, that a man has come forward with an allegation that his two sons, now in their early 20's, had been molested repeatedly by Father Mateo while he was serving in the Diocese of Joliet. Therefore, I need to ask you if you know of any difficulties of this kind which Father Mateo might have had in the past. This would be very important to us in determining how best to deal with this matter.

With cordial good wishes, I am

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Robert L. Kealy".

Reverend Robert L. Kealy
Chancellor

Most Reverend Felix S. Zafra
Bishop of Tagbilaran, Philippines
P.O. Box 18
Tagbilaran City
6300 Bohol, Philippines

cc: Most Reverend Roger Kaffer
Reverend Richard Saudis
Archdiocese of Military Services, U.S.A.

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CHANCERY

FEAST OF OUR LADY OF GUADALUPE
December 12, 1991



Dear [Redacted]

You requested an initial response to your memo to Father Riva and to our meeting of December 10th by the end of this week. Hence this letter. Your immediate primary concern, with which I concur, is the welfare of your sons - and I would add the welfare of their parents, because I am deeply concerned for the spiritual as well as the temporal welfare of everyone who is or who may have been affected by this situation.

On the day after our initial meeting, you asked me if the diocese would pay for counselling for your sons, you and your wife. I said that we would, as I had said at our meeting on Monday, when I urged you to have your sons seek counselling. I did ascertain from our diocesan attorney that this is not a case in which the names of your sons need to be reported to D.C.F.S.

I did have the opportunity to check our files after I spoke with you on Tuesday. Father Mateo's recommendation from the Philippines was very positive. There is nothing there to indicate that anyone ever knew there was any problem with Father Mateo before or during his assignment at Immaculate Conception in Elmhurst. I have since learned that after he left Immaculate Conception, an incident was reported to the Elmhurst police and apparently was resolved to the mutual satisfaction of the parents, police and police chaplain. I am advised that the law prohibits me from granting your request to see Father Mateo's files.

I have learned that Father Mateo, as a V.A. Hospital chaplain, is now under the ecclesiastical jurisdiction of the Military Ordinariate. I am setting up a meeting with him to confront him to learn the names of any other possible victims. Obviously, we have no authority to prevent him from leaving the country, but I have and will ask and urge that he not leave.

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000063

[REDACTED]
-2-

December 12, 1991

I repeat our offer to take care of the immediate counselling needs stemming from this situation. We are trying to address the most urgent concerns as expeditiously and conscientiously as possible, and we shall continue to do so.

Once again, with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer
Auxiliary Bishop of Joliet
Vicar General

RLK:bjd

Thursday, December 12, 1991

CONFIDENTIAL

Memo re: Father Leonardo Mateo

Father Mateo phoned to tell me he was too distraught to come in today. He would be afraid to drive, afraid he might lose control of the car. He had not slept for two days, was terribly nervous and distraught over this situation, and simply could not come to Joliet.

Because of other appointments, I was not able to drive up to see him today, but told him I would try to be at the Vets Hospital to see him between 10:00 and 11:00 a.m. on Friday, December 13th. I also asked him if he minded if I brought another member of our Diocesan Pastoral Concerns Team with me, and he said that would be all right, and also told me he would like to have Father Vanderhyden, his superior, at the Vets Hospital, also sit in, and I said that would be fine.

J.R. K.

Bishop Roger Kaffer

RLK:bjd

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Released April 2014

000065 A

Bishop,

[REDACTED] called and said it was important that he talk to you and left his page # [REDACTED]. I called you and then returned [REDACTED] call. I told him you were out of town and I did not know if you would be checking in. He then said that he had received what he considered a threatening phone call & felt he needed to take action very soon and it was imperative that he talk to you. I then called you. [REDACTED] called again and said he wanted to give me the gist of the "threatening" phone call. He said he was bothered that this anonymous person had his private and unlisted phone number and the person said that the priest in question is very depressed & that someone from the Chancery should contact the priest.

[REDACTED] called again and said that if you were not available then he wanted Bishop Imesch to handle it - he did not feel it should wait until Monday. I told him Bishop was not in the office.

Natalie
12-13-91
8:45 a.m.

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65B

Bishop

[REDACTED] said that he talked to the psychologist who has been helping him and she said that she is concerned (based on what [REDACTED] told her) that Father Mateo might do harm to himself. She is willing to talk to you or Father Mateo. She is Dr. M. Brown 708-864-1353

Natalie
12-13-91
1:45 p.m.

I arrived at CO. at 2:45 PM and called [REDACTED] at 2:47, leaving my number on his machine. RZK

December 13, 1991

CONFIDENTIAL

Memo re: Father Leonard Mateo

When I returned last night from a board meeting in Geneva, there were two urgent phone calls from Tom Fleming that I should contact Dr. Gioioso as soon as possible, and certainly before I saw Father Mateo this morning. I was able to reach Dr. Gioioso just before leaving for the appointment with Father Mateo.

Dr. Gioioso told me that Father Mateo wanted him to talk to me before I saw him today. Father Mateo is quite distraught, anxious and nervous. He has been approached a couple of times by [REDACTED] Dr. Gioioso, a licensed clinical psychologist, treated Father Mateo. He told me the bottom line is, as he tried to tell Mr. [REDACTED], that Father Mateo was very guilt-ridden. Dr. Gioioso said he did the best he could and Father Mateo responded well.

Father Mateo has told Dr. Gioioso: "I'm concerned about my livelihood, my pension, my life."

Dr. Gioioso said he examined Father Mateo from beginning to end. He did behavior therapy with him. He went into the past with him. Father Mateo did have a problem 10 years ago and responded well. I believe he said there may have been four incidents. Father Mateo was very highly motivated. He said that Father Mateo had touched boys but did not do anything like penetration, etc. He said this is not the type of case that is making the newspapers. And there has been no incidents of touching since he saw Dr. Gioioso.

I told Dr. Gioioso that I was grateful for his call, and that I know that he cannot really get into an in-depth discussion of his treatment of Father Mateo with me without written permission from Father Mateo, but I would seek that when I see Father Mateo today, and would hope to come to see Dr. Gioioso as soon as possible in the future. Dr. Gioioso indicated his willingness to cooperate.

J.R.K.

Bishop Roger Kaffer

RLK:bjd

Attorney work product

Witness interview:
Summary & impression

MEMORANDUM

TO: File

FROM: James C. Byrne

Re: Complaint of [REDACTED]

Dated: Friday, December 13, 1991

JOINT MEETING

(Myself, Bishop Kaffer, Rev. Vanderhein & Fr. X)

By prior arrangement a meeting took place at the V.A. Hospital near Great Lakes, where Father X is assigned as a Chaplain, and took place in the Chaplain's quarters, and at that time, his Superior, Father Vanderhein was present. What prompted the meeting were allegations [REDACTED] relating to his boys having previously been sexually involved with Fr. X in the early 1980's.

I.

OVERALL SUMMARY

Fr. X denies any sexual involvement with the [REDACTED] or any other boys or children at any time.

He states that he has not even had any sexual attraction to children, and volunteered that the only sexual attraction he has ever had is to the opposite sex.

He denies having made any admissions to [REDACTED] in either of his two prior conversations with [REDACTED]. One of these conversations was in the presence of Rev. Vanderhein, and Father Vanderhein stated that when he was present he did not hear any admissions by Fr. X relating to any sexual activity with children.

The following is a more itemized detail of a summary of conversations during the meeting, and various personal impressions of mine.

II

ASSIGNMENTS OF FR. X

The following assignments of Fr. X are set forth in order to have a frame of reference in relation to the conversations during the meeting.

1) Diocese of Joliet,

1st Assignment, Immaculate Conception, Elmhurst,
(1977-1982)

While at this parish, Fr. Maher was the pastor for a very short period of time, and then it was Fr. Henry Wilkening.

2nd Assignment, St. Petronille, Glen Ellyn

(1982-1984)

While at this parish, Fr. Cullen was the pastor.

Diocesan Faculties:

The Faculties of the Diocese of Joliet over Father X terminated when he left St. Petronille.

2) Norfolk Diocese

(1984-1985)

After Father left St. Petronille's he went to Norfolk to work for a short period of time, where he has relatives, but, then returned to the Illinois area in July of 1985.

3) Archdiocese of Chicago

The Archdiocese of Chicago granted Fr. X Faculties upon his assignment to the V. A. Hospital in July of 1985.

(Military Assignment: July of 1985 to the present)

Father was made a Chaplain at the V.A. Hospital near Great Lakes for the above-captioned period of time, and during this period of time he was in residence at the following Chicago parishes:

1st residency, Chicago: Immaculate Conception in Waukegan

He stated that while he was in Waukegan, there was Jesuit priest by the name of Raymond ? Dunn, and he

stated that they had both discussed the subject of molestation and they decided the safest thing would be not to have anything to do with any children at any time, and, therefore, once he was in residence at that parish, he no longer was actively involved on a social level with any children. Apparently, what had prompted this conversation was, a believed to be false allegation of a high school student regarding a high school teach. Evidently, this Father Raymond Dunn also had a brother, who may have taught at Mundelein at one. Raymond Dunn is approximately 71 years old, and is retired and lives in Mt. Prospect.

2nd residency, St. Bede's Parish

Military Faculties:

Father X also has Faculties from the Ordinary connected with the Military at the V.A. Hospital.

Suspension of Faculties:

In the recent past, when Bishop Kaffer started inquiring of Chicago, Chicago has suspended Father X's Faculties.

At the time of this memo, the Ordinary of the Military has not suspended any Faculties, but, is in the process of considering doing so, even though all allegations at this time relate to the early 1980's and that there are no current allegations.

III

ALLEGATIONS OF SEXUAL ABUSE

1) 1981 incident/ [REDACTED]

The exact or approximate dates of these alleged incidents are not known, and the 1981 date is used for convenience of identification only.

It is not perfectly clear as to what Father is alleged to have done in relation to the [REDACTED]

However, the allegations can be summarized as follows: That Father, during a period of time, had at least sexually touched [REDACTED] and especially the younger of the two by fondling the child's genitals through clothing, or slipping his hand under the clothing, and this was to have taken place in both the Rectory and also at a YMCA swimming pool.

Fr. X denies ever having sexually touched the genitals of the [REDACTED] or any other boys. He stated that the two [REDACTED]

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boys, as well as some other students used to come over to the Rectory after school, and he would give them candy and visit with them for approximately 1/2 hour.

He states that this was done in an open area of the Rectory, and he denies ever having taken either of the [REDACTED] or any of the other children into his apartment at any time. His apartment, "or his bedroom" was a relatively short distance from the general room in the rectory where he claims he visited with these boys.

Although he denies sexual contact, he states that it's possible that on one particular occasion when he took the [REDACTED] to a movie, that the youngest boy sat on his lap, and that he had his arms around the boy, and his hands may have been over the boys crotch, but, he did not touch, fondle, or slip his hand under the clothing. He states this is what he admitted to [REDACTED] and this is what he stated he might be sorry for. Fr. X states that he learned from [REDACTED] that the young boy "denied" this event taking place. Upon further questioning, Fr. X admitted that the boy, in fact, has not denied this episode of the movie, but, rather, does not recall it.

Father also states that he frequently took the [REDACTED] as well as some other children, swimming at the YMCA, and while helping them swim, or go off the diving board, he may have touched them, and in doing so, in trying to get them to dive, he may have momentarily, or inadvertently, touched the genital area, but denied that he ever slipped his hands under any of the clothing, or made any deliberate, sexual contact.

It was our understanding that [REDACTED] told him that Father had put his hands under their pants at the rectory. Father states that he may have put his hands in their pocket, but denies putting his hands under the clothing.

Bishop Kaffer asked him directly, if he could give the names of any boys who may have perceived him as having made any sexual contact, and he could not.

I followed up the question, could he give the names of any boys who he frequently and repeatedly socialized with over a period of time, or, if he could not give the names, could he at least give some descriptions.

He stated that he could not, but that after considerable prodding, he stated that he was familiar with a family by the name of [REDACTED] that he frequently had dinner there, which was approximately once a week, and even had a regular place at their table. [REDACTED], who he was very friendly with, [REDACTED] a very popular boy, who used to have a lot of friends over at his house. He

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was able to recall one other name, who he thought was [REDACTED] and then he also remembered there was another boy who was a frequent guest in the [REDACTED] home, who had a Polish name, and they used to tease him.

He also recalled a school teacher from Immaculate Conception in Elmhurst, who he said he was close to while at that parish, and this adult's name is Mike Guccione, who lives at 385 Adele St.

Father stated that he would try to learn the names of other young boys who at the time he had strong social contact with and get back to Bishop Kaffer with the names, if he could.

Father indicated that at one meeting with [REDACTED] [REDACTED] had a school yearbook, and was asking Father to identify any of these children who he may have molested, and Father stated that he could hardly remember hardly any of the children he even socialized with, because it was so long ago.

The first time Fr. met with the [REDACTED] it was [REDACTED] and also there was a third party present, and he did not have the full name of the third party, although he had the first name, and I cannot recall it.

The second time that he met with Mr. [REDACTED] was in the presence of Fr. Vanderhein.

IV

1984 INCIDENT, ELMHURST POLICE

I'm not altogether ^{sure} if this actually occurred in precisely 1984, but it's used for reference purposes.

At this time, Fr. X was stationed at St. Petronille in Glen Ellyn, and he states that the Elmhurst Police came up to him in a parish parking lot and advised that a young boy had claimed that Father had sexually touched him while in a swimming pool at the YMCA. Father could not remember the name of the young boy, but, stated that he was not a parishioner of St. Petronille, nor Immaculate Conception, but, apparently was from another parish, [REDACTED] [REDACTED] forgotten, but, I believe that Fr. Tom Fleming was the pastor of the parish where this other boy resided. The Police stated to him that they would be satisfied, and the boy's parents would be satisfied, if Fr. X got professional help, and that the child in question would get professional help, and the matter would be ended.

Fr. X denies any sexual molestation of this particular boy from an adjoining parish, although he states that he does recall that a few days prior to the Police meeting him in the parking

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lot, he was at the YMCA in the swimming pool, and that this particular boy was also present, and it's possible that he may have, in helping him dive or swim, may have accidentally touched the front of his bathing suit.

Psychotherapist: Dr. Joseph Gioioso

(6900 Main Street, Downers Grove, 60515)
(708) 852-0808

Father states that pursuant to the suggestion of the Police he contacted Dr. Gioioso and began counselling. I believe that he stated that Fr. Tom Fleming may have made the recommendation to this particular psychologist.

There seems to be some discrepancy between [REDACTED] knowledge of how frequently Fr. X had professional sessions with this psychologist, and what Fr. X's perception is of the number of sessions.

At any rate, Fr. X states that he personally paid for all of this consultation out of his own funds.

Knowledge of any superior

Fr. X states that he did not reveal the 1984 incident to Bishop Imesch, or anyone at the Chancery Office, or to any other superior.

His immediate pastor at that time was Fr. Cullen, and he stated that he did not advise Fr. Cullen of the accusations brought to him by the Elmhurst Police.

He states that the only clergy who knew about these allegations were Fr. Tom Fleming, who was not his superior, and he also consulted with his prior pastor, Fr. Henry Wilkening, because he had had a long, established relationship with him.

To his knowledge, neither Fr. Fleming nor Fr. Wilkening ever discussed this with Bishop Imesch, or anyone in the Chancery Office.

Father X states that at no time in the past did he ever discuss any allegations regarding the [REDACTED] with anybody, because it is only recently that these allegations regarding the [REDACTED] boys have been brought up.

V

INCIDENTS SINCE 1984

Father X states, consistent with the above, that there have been no allegations or claims that he has had any sexual contact with children since 1984, and, in fact, has not had any sexual contact with children at any time.

VI

INCIDENT PRIOR TO 1981

Consistent with the above, he states that he has never had any sexual contact with children, and specifically states that there were none prior to 1981, and was asked to respond to Mr. [REDACTED]'s statement that he may have had some sexual contact with children in the Philippines, and he stated that this was not true, and he did not state that [REDACTED]. He answered Bishop Kaffer's questions in this regard, to the effect that he was not a pedophile, but did not limit his response to that technical word.

He went on to state that, what he had said to Mr. [REDACTED] was that when he was in the Philippines and was a very young boy, they were poor and usually only had two changes of clothes, and on the way to or from school, they might take off their clothes and go swimming, and then put their clothes back on.

He also stated that as very young boys, they might, in play, grab at each others genitals, and in fact, he stated that it was not uncommon for adults to grab at the genitals of young boys, and to do so innocently, and only as part of "horseplay," and that this was at no time considered any kind of sexual stimulation or sexual abuse in the Philippine culture. This was referred to as a "cultural thing."

I specifically asked Father, if at any time this "cultural aspect" carried over to any activity in this Country, and did he even, in jest, or as part of horseplay, or as part of the culture that he was used to as a boy, did he engage in similar activity in this Country, and he stated that he had not, and he knew the custom of this Country was altogether different.

VII

LEAVING THE COUNTRY

Father stated that within a very short time he was due to go back to his Country for Christmas, and then he would return in

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January. Both Bishop Kaffer and I urged him to return to the United States, and his reply was to give us assurance that he would, because he needed to put in one more year of employment in order to get his Social Security pension, and, therefore, he was trying to create the impression that this was the reason which would highly motivate him to return.

I then asked him to please, please make sure that he returns, because if he fails to do so, it will be considered and interpreted as guilt of any allegations made, and if any of these allegations should become public, it will be extremely difficult and awkward for the Bishop to respond to such allegations, if Father does not return to the United States. In response to this, Father stated that he would return and see the matter out.

My parting words to Father were that I hoped that he would send me a Christmas card, and that it would be mailed from the United States, and dated in January, after he had returned to the Country, in which I again tried to make the point that it was in the best interest of all that he return.

VIII

CONSULTATION WITH THERAPIST

During the meeting, I had asked Father to sign an Authorization for his therapist, (Gioioso) to release information or records to Bishop Kaffer. He read through this and then stated that he would prefer to call Gioioso right then so that Bishop Kaffer could talk to him, and I suggest that we use our time in the meeting to confer with Father X, and that the time could best be utilized by Bishop Kaffer later conferring with his therapist.

IX

PERSONAL OBSERVATIONS

I believe that Father is a very bright individual, and it's possible that he is a better writer than a speaker of English. I was very concerned over some of the phrases he used in responding to questions, because when asked to make responses to direct allegations of sexual abuse, several times he stated "he didn't remember." That response, at first blush, is very damning.

He also stated at one time that he may have had his arms around the boy, and his arms touched the boy's genitals, and I stated that I was perplexed by such a statement, and then he corrected it to state that he may have had his arms around the boy, and his hands on the boy's lap.

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12/13/91

To Whom It May Concern:

When the Elmhurst Police came to me with the allegations of child sexual abuse, I never informed the Bishop of Joliet, or any official in the chancery office about the case.

I only spoke with Fr. Tom Flemming, and sometime later, also with Fr. Henry Wilkencing. To my knowledge they did not talk with the Bishop.

Fr. Armando R. Mateo

December 13, 1991

CONFIDENTIAL

Memo re: Father Leonard Mateo

I arrived at the Chancery at 2:45 p.m. and learned that [REDACTED] called me three times today. I returned his phone call at 2:47 p.m., leaving my number on his answering machine.

[REDACTED] returned my call. He said that last night at 5:30 p.m., when he was having dinner, a very strange voice talking low, phoned and asked if he was [REDACTED] and if he was investigating the activities of Father Mateo. The man told [REDACTED] he had good friends in I. C. parish and [REDACTED] should desist from ruining Father Mateo's reputation. The voice said the statute had expired 13 years ago, and that this is out of proportion. He said Father has no money and here in [REDACTED] people consider him a saint. If this comes out, [REDACTED]'s kids would be named and children who were hurt would be hurt again.

[REDACTED] said he was not out for the money, but to have kids identified and helped. He asked the man his name, and he said it was "Ted Skeltert." [REDACTED] does not believe that was the true identity of the man.

[REDACTED] said he spoke with the principal of I. C. school, Mrs. Helen Kwasniewski. On a scale of one to ten, she is eleven. [REDACTED] said he is concerned about Father Mateo and that he is not telling the truth, and he is also concerned that he is depressed. I believe he said he spoke also with Dr. Brown, and asked if pedophiliacs harm others, and was told they usually harm themselves.

Father also said he has a little more information. He has talked to Father Cullen and to Father Nitzke, who was living next to Father Mateo at I. C. when he was assigned there. [REDACTED] also said he spent a couple of hours with Father Wilkening and said he is concerned and that Father Wilkening said: "I've always feared there were more kids from I.C. There is one other child with whom he had a lot to do." [REDACTED] said the deal in 1983 involved two brothers, and that Father Fleming and the police handled that, and that someone (the children?) got treatment from Dr. Cusick.

Memo re: Father Leonardo Mateo -2- December 13, 1991

One other piece of information is that [REDACTED] is worried Father Mateo will leave the country.

He told me Mother Theresa told him: [REDACTED] what is happening is God's will. I will do all in my power to have Cardinal Sin take action on it." She expressed her deep concern.

[REDACTED] also mentioned again Jeff Anderson, the Minnesota lawyer, that he might engage.

[REDACTED] said that until Father Mateo admits his guilt and deals with it, he may become even more active than before.

RLK

Bishop Roger Kaffer

RLK:bjd

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000080

December 16, 1991

Memo for the file ✓

On December 12, 1991, Bishop Frank Roque of the Military Ordinariate phoned me, having been alerted by Chicago of the difficulties with Father Mateo. I told Frank I was hoping to meet with Father Mateo later today, and gave him a very brief synopsis. He asked that I keep him posted, said that they would be meeting about this today and they might have to withdraw his faculties.

A little later, as I reflected on that, I phoned Bishop Roque back and told him we were very anxious that Father Mateo not leave the country, and I worried whether withdrawing his faculties would be a good idea at this point. He expressed his concern that Chicago had withdrawn faculties, and for them not to do so in these circumstances may be inappropriate for them and allow them liability, since this incident about which none of us were previously aware has surfaced. He said he will be in a discussion today on this later today.

I simply expressed my hope that Father would not leave the country and that it is very important that we learn from him any other victims there may have been. I did say I would keep him posted.

Bishop Roger Kaffer

RLK:bjd

cc: Bishop Joseph Imesch

December 17, 1991
4:30 p.m.

CONFIDENTIAL

Memo re: Father Leonardo Mateo

After several days of trying to connect with Father Robert Kealy, we did connect. I asked why Father Tom Ventura had phoned me in 1987 about Father Mateo. Bob indicated there was a letter from [REDACTED] in 1987, friends of Father Mateo's from St. Petronille's. They said he is suffering greatly and could Tom help him.

Bob suggested an assessment for Father Mateo at the Isaac Ray Center. He said that the F.B.I. and Secret Service used the Isaac Ray Center for their own personnel in any sexual problems. Isaac Ray has a national reputation in being able to assess criminal sexual behavior. They are pretty comprehensive.

He also suggested that I talk to [REDACTED] boys myself, with [REDACTED] present, and question them and from them get the names of other friends or parents who ought to be contacted. He said it is good to ask parents if anything untoward happened.

As a general rule of thumb, Bob said if they were to do things over, they would ask more questions, not fearing what might turn up. Perhaps there could be more discreet inquiry such as: "Do you know of any other kids who might have gone away with Father?"

I thanked Father Kealy for his advice and help, mentioning that I really am not very experienced in these kinds of situations.

RLK

Bishop Roger Kaffer

RLK:bjd

Released April 2014

Dear Bishop Kaffer-

Since I'm having trouble getting to sleep, I thought I'd share something that has been on my mind since attending midnight Mass a few nights ago. My wife was playing in the bell choir at I.C. and, to show our love for her, we attended the service. I sat with my daughters a few pews from the front so we were in clear view of the choir. My sons also attended (one of two times I know of they have been to Mass since 8:15:91 - the other time was for the baptism of their newest cousin in Davenport, Iowa.). As I saw the smile on our pastor as he obviously enjoyed the performance of our choir and the choir director as he moved from one section of the choir to the other, I thought of my sons in the vestibule in the back of church. This is where they had spent too many Masses that I had forced them to attend over the years since their grammar school days at I.C. I thought of the Catholic education they had received at I.C. and as the performance at the Mass continued I felt I could hardly control myself as I was feeling so sad. I excused myself as I squeezed by my daughters, saying I wasn't feeling well. As I got to the back vestibule of church I saw my sons on the other side. I had to leave church because I felt so sad and angry. I walked several blocks crying and cursing the Church and it's leaders that allowed this to happen to my children. I was also angry at it's "pomp and circumstance". My anger subsided as I went to the sites at the I.C. schoolyard and the former rectory where I had buried miraculous medals at the suggestion of some authentic Catholic religious.

When I got back to church I entered the vestibule where my sons were standing and put my arms around each and stayed with them, as some sign of solidarity I guess. Each moved up periodically to be in view of their mother playing the bells, apparently the only reason they were there. Before long it was communion time and they (and this time I also,) did not go to receive communion. I had looked at my oldest son a few times as he leaned against the wall just inside the back door and his head was down. It was very sad for me to see him there on Christmas with his head down, there to witness his mother playing the bells, there apparently with no Catholic faith. I continue to pray he has a faith in God. I think of how he was damaged spiritually and psychologically by an alleged priest of God and other priests of God who did nothing to prevent him from inflicting that damage on my sons and on other fathers' sons who don't even know the damage exists. I see my oldest son here with his disheveled appearance and lack of confidence and I know his beauty and God-given talents that he may not see, at least to some extent, because of what happened to him so many years ago at the hands of a priest. Again, it upsets and saddens me so much. I continue to pray for you.

Last night I interrupted putting the final touches on this letter to watch a 20:20 show on reprogramming sex offenders. What I got from watching it was that it centered on a program used in a unit at a Vermont prison which housed sex offenders, primarily rapists and pedophiles, who volunteered for this minimum one year in-house program and recommended lifelong followup program on the outside. The purpose of the program was for the offenders to develop true empathy for their victims and thereby control their addictive behavior (It is apparently recognized there is no cure but there is effective treatment for controlling this activity). A key tool used in this program was a test instrument, a penile plethysmograph, which measured the offenders' responses to photos of various sexual stimuli. The treatment program was geared to the results of this test and the effectiveness of the treatment was also measured by this test. It is my understanding that the well renowned Isaac Ray Center, where the Archdiocese of Chicago send their suspected pedophile priests for evaluation, use this same test as an integral part of their evaluation of pedophiles but have not used it on priests because they understood it to be a violation of canon law. Thus, the Isaac Ray Center evaluations of pedophile priests may not be as valid as they could be. Something else brought out in this 20:20 show was that a criteria for release (a criteria of potential danger to society) of one of these offenders was the psychologist's opinion that he had not developed true empathy for his victims. Based on my two interviews with Fr. Mateo, it's my unprofessional opinion giving him the benefit

of the diocese. The diocese has never had a policy on what to do about sexual abuse. Children let alone have empathy for them. According to Dr. Brown he's still in the denial stage. He minimized his acts to me in the first interview, tried to deny even that in the second interview and I assume he's not been upfront with you either. He's not owning what he's done. This is why, as I told him, I feared he may still be doing this, maybe not now in a parish setting but elsewhere.

000087

Redacted April 28/13 - 4/8/2013
Released April 28/14

Bishop, I'm certainly not putting you in the same category as Fr. Mateo but, to some extent, I think you also lack that same knowledge and empathy for those victims. I wish you both could take our place as the parents of our two sons. He's a little better now but for years my oldest son couldn't seem to stand for me to touch him even in the slightest way. My youngest son used to be a very loving and affectionate child but, even to others, he lost much of that warmth years ago. As I think I told you, on August 16th the day after my son told me about this, I was filled with so much anger and negative thoughts that I felt I should go to confession. The confessor's advice was to pray like I've never prayed before, do something about the priest, and do something about my son (at that point I thought it was just one son). The confessor told me that these children who have experienced priest sexual abuse often have great difficulty in marriage so it is important that they get help.

My wife and I share an immediate concern for our oldest son and this is where my attention is focused. Anytime the subject of Fr. Mateo is even hinted at, he becomes adamant, almost irrational, in refusing to discuss the matter. Some of his talk and activity (or lack of activity) coupled with what we've learned about the damage done to children when they have been sexually abused by priests and don't talk about it, very much concerns us. To date, we have been unsuccessful in convincing him in to see Dr. Brown or her male associate.

From reading your last letters I feel and pray your heart is in the right place and I sincerely appreciate all the prayers. Now I feel we must put our hearts in action as He did.

I have put considerable resources into gathering all you need to act responsibly in this matter so children harmed by Fr. Mateo can be healed and because I don't want my children, grandchildren, etc. growing up in a Church (that also means very much to me) as it is today. I am hoping you will be open with me as to what you have done, the results, and what you intend to do in this regard which may include providing me a copy of the diocesan procedure that you said you must follow. I feel you have an obligation to the laity, and particularly to me as a very injured father and as a scout leader at the time, to be completely open. If I do not hear from you by 2/9/92 (which is two months from the day I first notified you), I feel I must proceed on this matter independent of the diocese and as I feel God wills. Please do not take this, or anything else I have said, as a threat or as flattery but only as a statement of fact or intention. As I told you, I feel a certain responsibility for the possible spreading of Fr. Mateo's sexual abuse of boys at Immaculate Conception parish because I asked him to be the chaplain of the I.C. scout troops. I know the damage that could have been done and I know something should be done about it.

As of 12/31/91 I have committed 531 hours, \$279.36 in out of pocket expenses and 2,386 vehicle miles. This does not include the resources of others in such matters as out of town/country contacts.

Enclosed is documentation for what we've paid for therapy relating to our sons-

1) Payments to William M. O'Connell, A.C.S.W., L.C.S.W. from September 24, 1986 to September 25, 1991 totaling \$2,045.00 for 51 consultations. [redacted] first consultation with Mr. O'Connell on September 24, 1986 related to our [redacted] use of drugs. I had previously contacted several persons and counselors to identify an appropriate counselor for [redacted] problem and decided on Mr. O'Connell. The rest of the consultations were with [redacted] or with [redacted] and I, or with just [redacted]. The last consultation, on September 25, 1991, between [redacted] and Mr. O'Connell was for [redacted] to find out [redacted] ever told Mr. O'Connell about being sexually abused by Fr. Mateo. Mr. O'Connell told [redacted] that [redacted] never told him about this. But that now that he [redacted] knows what happened, "it fits" with [redacted] abuse of drugs and if he (O'Connell) knew about [redacted] sexual abuse by a priest earlier in his life, he would have treated [redacted]

FR MATEO'S [REDACTED] ON THE DIOCESE [REDACTED] ETNO 113
different at the time [REDACTED] opinion at the time of his [REDACTED] of [REDACTED] that family
members' problems are [REDACTED] and, following this advice [REDACTED] alone, and [REDACTED] alone
consulted with Mr. O'Connell. Some of these subsequent meetings between Mr. O'Connell and [REDACTED] or with [REDACTED] 000088

Released April 2014

may have had nothing to do with the fact Fr. Mateo sexually abused [REDACTED] or our other son [REDACTED] years earlier. However, if we had known of this abuse we may have sought out a more appropriate counselor for this problem or Mr. O'Connell's treatment might have been more effective.

2) Payment to Joseph Y. Gioioso, Ph.D., dated 1/20/89 per check #3566 for \$85 for consultation with our son [REDACTED] had been experiencing stress and nervousness and, again, his abuse by Fr. Mateo was not disclosed.

I now ask that you reread with your heart my two other letters and two memos of interview with Fr. Mateo and turn yourself over to God acting through you in this matter. I appreciate your counsel about doing things God's way- "We must beware of doing our own will and rationalizing that it is God's." The only way I know to discern that is through prayer and having an open heart.

In your last letter you advised me of your added responsibilities and that Fr. Tapella or Fr. Lennon are available for me and I do appreciate that. However, it gives me the impression we may be looking at this, also, differently. I feel all I've done including meeting with you, providing you with the information I have, and requesting responsible action from within the Church is for your benefit as a Church leader and for the benefit of our Church. Personally I feel I have gone much beyond what most people would do under the circumstances to work within the system. I hope you understand that and that I am waiting to hear from you what your response has been, and will be, to this situation. I'd like you to go down the points in my letter of 12/9/91, particularly the nine under ACTION I WOULD LIKE YOU TO TAKE but also the two under INFORMATION I AM SEEKING FROM YOU. If you are not available, my wife and I would like to meet with someone ASAP, but at least by 2/9/92, who has the authority to speak for the diocese to provide us with this information.

To end on a positive note- when Mother Teresa learned of our situation she asked her sisters in Chicago to have a holy hour of reparation with our family. I told the superior that it would take something slightly less than a miracle to get our sons there but that we should pray about it. Yesterday I thought of inviting you and it's agreeable with the superior. The sisters have a holy hour each day 2:30-3:30pm in their convent at 2234 W. Washington Blvd., Chicago. Weekends and probably Sundays would be best for us. The sisters are somewhat flexible as to time. I know you're very busy. I'm not interested in having your representative. It would only be our family, the sisters, and maybe one of their priests to officiate. If you'd care to, you could just sit with us, praise God, and make reparation to Him for what has happened. Let me know if you'd want to join us and, if so, when you're available.

Most important, a plea and a promise for continued mutual prayers particularly for the many souls touched by this terrible cancer within the Church and that we do God's will in regards to it.

Sincerely,

[REDACTED]

Enclosures- Letter of William M. O'Connell dated 12/20/91 re payments for therapy
Copy of cancelled check #3566 rendered in payment to Joseph Y. Gioioso, PhD
Reading in Living Faith for 1/24/92

PS (1/27/92)- By the time I got to the post office on Saturday, it was closed so I brought this home again and reread it again for the ? time. I know this is long enough but maybe more needs to be said. One reason is

Redacted April 2013 - 4/8/2013

Released April 2014

ARCHDIOCESE FOR THE MILITARY SERVICES, USA

(Ordinariatus Castrensis)
962 WAYNE AVENUE
SILVER SPRING, MARYLAND 20910
Telephone (301) 495-4100
FAX (301) 589-3774

COPY

PERSONAL AND CONFIDENTIAL

December 16, 1991

Reverend Leonardo G. Mateo
VA. Medical Center (125)
North Chicago, IL 60064

Dear Father Mateo:

Recently, we have been made aware of serious allegations of misconduct made against you during your time of priestly service in the diocese of Joliet, Illinois. We have also been informed of the withdrawal of your priestly faculties by the Archdiocese of Chicago and the withdrawal of permission for you to reside in a rectory of that Archdiocese.

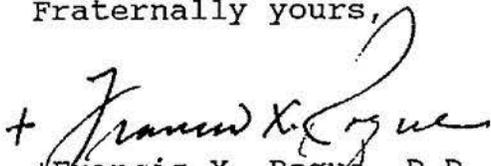
Because of the serious implications of the allegations against you and because of our responsibility to all the people entrusted to our care, we must require that you consider yourself on ecclesiastical leave of absence from service to members of the Archdiocese for the Military Services. You are not to perform any priestly functions for the subjects of our archdiocese until the situation is favorably resolved.

We do not plan to withdraw your faculties officially or to withdraw your endorsement to serve as a chaplain with the Department of Veterans Affairs until we have discussed the allegations and implications with you personally.

Therefore, we request that you visit us at the Chancery Office during the period of January 13 to 17, 1992. Please inform us of the date and time selected for your visit.

Be assured that you are very much remembered in our prayers during this very difficult time.

Fraternally yours,



+Francis X. Roque, D.D.
Auxiliary Bishop
Episcopal Vicar, Veterans Affairs

CC: His Eminence Joseph Cardinal Bernardin
Most Reverend Joseph L. Imesch
Most Reverend Felix S. Zafra

FXR/mc

Redacted April 2013 - 4/8/2013

Released April 2014

December 22, 1991

Bishop Roger Kaffer
Diocese of Joliet
Joliet, Illinois

Dear Bishop Kaffer,

I just said your beautiful Sacred Heart prayer. I don't know if I'll ever get to the words "But my confidence and love for you is such that I know whatever you ask you will more than give me the strength to give you- not fearfully, reluctantly, begrudgingly- but cheerfully and gladly." Honestly I am not to the point of being cheerful about doing His will. I know you know doing His will is difficult. Hopefully I'll develop to that cheer and gladness when I have to get up on that cross.

The purpose of this letter is to put some of what I've verbally related to you into writing in hopes you will make responsible Christlike decisions and actions on this matter, soon after the first of the year. I realize how difficult that would be to do before Christmas.

I know you don't know the pain and damage, particularly spiritual but also psychologically and in some instances physical, of the sexual abuse of children by priests. As a law enforcement person for 25 years I thought I saw much of man's inhumanity to man. Further, I've had some personal tragedies in my life including the death of a son. But I tell you, being a parent and a Catholic, this has hurt me more than anything else. What hurts is not only the acts of a sick person, who unfortunately is a priest, on two of my children who I could never describe how much I love, but I think what hurts even more is the knowledge of the irresponsible and unChristlike way the Church has responded in the past and what appears to be the way you are going. I've only been carrying this since 8/15/91 but my sons have been carrying this for many years. I know just a little of their pain and damage done to them. They are lucky because they left this out and the psychological healing can begin. Who knows about the spiritual. But I'm pleading with you, as I have with Fr. Mateo, to do something to let the families of all his victims know so they can get the help they need. If not, studies show too many will become other 65 year old Fr. Mateos. Please look at all those souls, bishop.

I know you've said I've had this since 8/15/91 and you've only had it since 12/9/91. For valid reasons which continue, I did not trust the hierarchy of the Church to handle this in a responsible way with the very limited information I initially had. By mid 9/91 I had curtailed my business and have devoted my efforts to working on this matter. I gained knowledge of priest pedophilia, got connected with people with expertise and experience in this area, and located and on October 28, 1991 interviewed the person who knows the most about the activities and victims of Fr. Mateo- Fr. Mateo. In following up on some of what he said I determined he did not tell us the truth at least about his treatment, his assignments, and the extent of the abuse of our children and I interviewed him again on December 5, 1991. Since it appeared during this interview that Fr. Mateo did not intend to take responsibility and, in fact, was intending to leave the U.S., that same day I attempted to notify Fr. Riva. He did not call me back until 12/7/91 by which time I had prepared the letter I delivered to him on 12/7 and to you on 12/9.

In our meeting of 12/9/91 I told you I intended to continue to follow up and gather information on this matter and I've tried to keep you apprised of the results-

- 1) Fr. Wilkenning told me that he had suspicions about FM's interest in children and was about to approach him on it when he was transferred to St. Petronille. After FM was transferred and he (FW) learned of and had to handle the case of two brothers FM had abused, he often wondered if there were other children at IC that FM abused. He wonders about one, in particular, that he is still friends with.
- 2) Fr. Cullen told me that while he was at St. Petronille he learned of an "indiscretion" of FM showering with boys after swimming and told FM and the principal of the school to not let it happen again. One or more of the St. Petronille parishioners have commented to him (FC) that they thought they were close to FM but once their children got older FM lost rest in them.

3. **FR. MATEO SCAN FROM THE DIOCESE OF JOLIET NO. 117** (41-42569-0003-40) (for me to call to ask the priest to let me see the records of FM's interest in children and that there were children constantly going in and out of FM's apartment.

4) Mrs. Helen Kwasniewski, principal of IC grammar school, knows of at least a handful of IC children that appear to be that they may have been abused by FM but she is also concerned, as I am, about the spiritual damage done possibly to all boys at IC who were running from FM because they knew he was abusing other boys. 000093

I told you, each of these persons are willing to talk to you about this.

In your letter of 12/12/91 you advised me the law prohibited you from granting my request to see FM's file but that his recommendation from the Phillipines was very positive. I told you that my information was that he wrote speeches for the bishop there and may have been his secretary so there is the possibility he wrote the letter himself. I still would like to see the letter. You also advised me you have no authority to prevent him from leaving the country. As I told you, on 12/12/91 I spoke with Mother Teresa who hopefully has notified Cardinal Sin of this matter and maybe he can have FM stay in the U.S. to do what is responsible. I've worked with Mother Teresa's sisters for a few years now and never knew what a concern this area is to Mother. She moved a community of her sisters to Lafayette, Louisiana where, of course, the Church had a terrible situation. The purpose was to be God's pencils in going after all those souls. I understand from them that Bishop Harry Joseph Ryan (Diocese of Lafayette, PO Box 3387, Lafayette, Louisiana 70502-3387, telephone 318-261-5614) is doing a good job of ministering to the victims' families and I suggest he might be worthwhile for you to contact.

You'll be pleased to know the anonymous and hangup calls to my unlisted telephone number have stopped. As I advised you the last conversation was a party advising me that you had gone to see FM with a lawyer to make him sign a paper saying he had not notified the Diocese of his problem when he came here and had not received any complaints. I had told you of another phone call I received saying that he was depressed. Being concerned about the physical well being of my children, on 12/13/91 I called Dr. Anne Brown, who has somewhat of a specialty in priest pedophilia, who told me FM should not harm anyone else but, since I had broken down his defenses by coming to him with my heart, his depression might lead to suicide. Thus the several calls to your office on 12/13/91 as I was concerned about FM, as I knew you would be. You can imagine my disappointment to get the call saying you were there with a lawyer with that paper. The caller also said FM was very depressed before you came but was better after you left. So maybe you did minister to him. But I still suggest that you (for more knowledge in this area of priest pedophilia) and FM (to get some effective treatment) contact Dr. Anne Brown 708-864-1353. As I said, she is mentioned in the Chicago Reader article on priest pedophilia in the priesthood which I gave you and I hope you have read.

Partly to encourage you to follow some of my suggestions, I followed yours in going to Anne Brown myself. She found me AOK. In fact, she has encouraged me in the approach I have been taking. Her suggestion for the spiritual well being of all, that help should come from the Church. A lawyer from outside suing the church is not going to help the spiritual well-being nor is an outside psychologist like herself. She said she'd be happy to help anyway she could. She would even write a script containing the information on this area but she believes this information should come from within so spiritual healing can begin. She also reemphasized the psychological damage done to people when this is done to them by a priest. Most people carry this around as a liability for well into later life or a lifetime because they have never talked about it and left it out. Personally I don't know if I will ever be able to get my boys to be practicing Catholics again. I fear for them but maybe they are on their way to spiritual healing as well. But I worry about all the rest and I hope you do too.

I continue my prayers for you and I have you and FM on the prayer lists of about 5 religious communities- that you do God's will in your lives. Two Sundays ago when just the priest, nuns, my wife, and I were present for Mass I mentioned you both by name during the petitions.

I hope you do not take this letter, or this matter, as a negative thing. Maybe this is the best gift our Lord and Mary could give us this Christmas, the means to save a lot of souls and cleanse their priesthood. It amazes me the support I've been getting from religious. One Chicago priest was insisting I contact the Vicar of Priests there as he was sure Cardinal Bernadin was in the mess he is in in this area because he was following bad advice. I hope you do not do the same. You don't have to be a theologian to know what is right here. We all just need the courage to do it

God's peace and love.

Your Friend,

Attachments - memos of 10/25/91 & 12/5/91, Bill of Anne Brown PhD

PRK
12/23/91

2/23/91

Redacted April 2013 - 4/8/2013

Released April 2014

000094

Memo -

On this date, [REDACTED] accompanied by [REDACTED] a friend of many years, who said he is a member of St. Thomas the Apostle parish in Waverlyville and had been a member of St. Jerome's in Waverlyville when Fr. Brown was pastor, dropped off the letter to me dated Dec. 22, 1991, and also his memos of Dec. 5, 1991 and Oct. 28, 1991.

He also gave me the bill of Anne Brown, Ph.D., dated Dec. 10, 1991, which I said we would pay.

This meeting was only a couple of minutes long.

+R.L.K.

Redacted April 2013 - 4/8/2013

Released April 2014

000106

January 2, 1992

CONFIDENTIAL

Reverend Robert L. Kaaly, Chancellor
 Archdiocese of Chicago
 P. O. Box 1379
 Chicago, IL 60690

Dear Bob:

You asked that I keep you posted on the Father Mateo case, so that you could do anything you might have to do or contact anyone you should contact.

In your last letter to me, before leaving for the Christmas break, you said the Cardinal asked that we ask the Military Archdiocese to put Father Mateo on administrative leave. The mail that carried your request carried also a letter from the Military Archdiocese doing exactly that, and I believe you already received a carbon copy of that letter, so they had done that even before you or we could ask.

On December 23, [redacted] hand-delivered to me his letter of December 22nd, and enclosed with it copies of October 28th and December 5th, some of which information he had given me verbally when he first came to see me on December 9th. It was on December 9th that he also hand-delivered his letter of December 5th, which was addressed to Father Riva to be forwarded to Bishop Ineich.

I am enclosing copies of all of these documents for your review, so that you can determine for yourself if there is anything further that the Archdiocese ought to be doing to minister to any possible victims, as well as to Father Mateo himself.

[redacted] is obviously a very distraught and concerned father, and I do want to minister both to him and to his family, though he has expressed his reluctance to have me talk to his son(s) personally.

Everything that has happened since I first alerted Chicago of these allegations of [redacted] has come from him, and from his interpretation of events and conversations. I do not doubt the sincerity of the man, but I am not sure that he is able to be objective in his assessments and interpretations. Already, in speaking with at least three different people with whom [redacted] has

Revised April 2013 - 1000000

Released April 2014

000107

Reverend Robert L. Kealy

-2-

January 2, 1992

spoken, their interpretation of their meeting, and sometimes of what was said was at some variance with his. So while I truly wish to minister pastorally to [redacted] and his family, I am also very concerned about Father Mateo and his physical and mental health. It may well be that the incidents we are aware of are the only ones that ever occurred. Perhaps the most significant misunderstanding I had came from Dr. Ciccolo, the psychologist. I understood [redacted] to say that Father Mateo had never told Dr. Ciccolo of any incidents other than the one in the swimming pool. Dr. Ciccolo assured me that was not the case.

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

Sincerely yours in the Sacred Heart,

Most Reverend Roger U. Kaffer
 Auxiliary Bishop of Joliet
 Vicar General

AK:bid

enclosures

Redacted April 2013 - 4/8/2013

Released April 2014

000108

January 2, 1992

PERSONAL & CONFIDENTIAL

Most Reverend Raymond E. Goetert
 Auxiliary Bishop of Chicago
 724 Elder Lane
 Deerfield, IL 60015

Dear Ray:

I have tried unsuccessfully to reach you by phone, had hoped we might already have met in person, but decided this might be the best way to contact you. Both Jack Gorman and Bob Kealy had indicated you have much more experience in ministering to hurting families, as well as ascertaining from alleged violators the truth and extent of their activities. This is specifically with reference to the case of Father Leonardo Mateo. I already have followed your advice and have contacted the Iona Bay Institute to set up an evaluation for Father Mateo, in the hope that he will cooperate.

What triggered my phone call and this letter was the poignant letter of December 22nd of [redacted] the father of two boys who allegedly were molested by Father Mateo about 10 years ago. [redacted] hand-delivered this letter on December 23rd and enclosed with it news of October 28th and December 5th, some of which information he had given me verbally when he first came to see me on December 9th. It was also on that occasion that he hand-delivered his letter of December 6, 1991, addressed to Father Riva to be forwarded to Bishop Iseach.

[redacted] is obviously a very distraught and concerned father. And I do want to minister both to him and to his family, though he has expressed his reluctance to have me talk to his son personally.

Everything that has happened since I first alerted Chicago of these allegations of [redacted] his case from him and his interpretation of events and conversations. I do not doubt the sincerity of the man, but I am not sure that he is able to be objective in his assessments and interpretations. Already, in speaking with at least three different people with whom [redacted] has spoken, their interpretation of their meeting and sometimes what was said was at variance with his. So I truly want to minister pastorally to [redacted] and his family, yet I am

Most Reverend Raymond E. Cozzart -2- January 2, 1992

also very concerned about Father Mateo and his physical and mental health.

Furthermore, how can we best ascertain whether there were others involved, remaining sensitive to them, to the community at large, and to Father Mateo? It may be that the incidents we are aware of are the only ones that ever occurred.

I hesitate to impose on you this way, but do hope after you have had a chance to glance over the enclosed that we might get together for half an hour so you can share with me some of the fruits of your prayer and wisdom.

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

Sincerely yours in the Sacred Heart,

Most Reverend Roger D. Kaffier
Auxiliary Bishop of Joliet
Vicar General

RK:bjg

Enclosures

cc: Reverend Robert Kealy (w/encl)

Redacted April 2013 - 4/8/2013

Released April 2014

000112

January 8, 1992

CONFIDENTIAL

Memo re: Father Leonard Mateo

I spoke with Father Wilkening concerning his conversation with [redacted] about the Mateo case. Father Wilkening said that [redacted] was trying to tell him that the kids were talking about Father Mateo. Henry said: "They never said anything about it to me! I taught religion to 6th, 7th and 8th graders."

I asked Father Wilkening if he had any reason to suspect that Father Mateo was abusing children. Father Wilkening said: "No!"

Father Wilkening said that Father Mateo was associating with kids a lot, taking them in the car, fishing, etc. He said he knew him very well, and that Father Mateo had confided in Henry. But Henry said: "I could never have accused him of anything." I pushed him on what he meant then by [redacted] that he was concerned about Father Mateo and would have talked to him, but then Father Mateo was transferred right about that time. Henry said he was concerned about the impression other people might get from it, riding around in the car with little kids. When we were in the seminary, we were taught that we should not be "solus cum sola." I asked if Henry thought it was imprudent, and he didn't like to use that terminology. The impression I received from Henry was that due to our own seminary training, we were taught to be very careful not to give any wrong impressions, but he certainly had no evidence of any kind that anything was going on with Father Mateo and children.

Concerning the swimming pool incident in 1983, Henry said the grandfather of ~~one~~ of the kids called him. He didn't know how the police got involved. But they did, so Tom Fleming said he would take care of it. So Tom got a counselor ~~for~~ Father Mateo, and Immaculate Conception got counseling for the kids, and Immaculate Conception paid for that counseling for the kids. Immaculate Conception did not pay for Father Mateo's counseling. [Father Mateo had told me that he paid for the counseling himself.] That counseling was when Father Mateo was in Glen Ellyn. Henry does not think that even Bill Cullen knew of this. Henry also said he did not tell Bishop Tmesch about it.

in the middle of the 70's

I am under the impression the actual incident occurred while Fr. Mateo at St. Pet's.

I don't know what person was responsible for the counseling. I'm not even asking.

Redacted April 2013 - 4/8/2013

Released April 2014

000113

Memo re: Father Leonard Mateo -2- January 8, 1992

Henry went to talk to the mother and, I believe, the aunt of the boys. The mother's brother was a priest and she said he'd be able to find a counselor. He did, and Immaculate Conception Parish paid for the counseling. I think he said the kids' counselor was in Aurora. Henry said he knew Mateo went to a counselor - that was the condition.

Henry said he [redacted] to get counseling for himself and his wife, and suggested Dr. Cusick's daughter, also for his kids. His wife, Henry thinks, does not [redacted] in his pursuing this. Henry thinks she wants it forgotten. He suspects there is a lot of guilt, because [redacted] kids ~~went off the deep end,~~ and Henry has the impression that he would like to make the incidents of his kids with Father Mateo the scapegoat for everything else that may have happened.

*did it measure up? HW
"cover" or "defence"*

He said that the [redacted] who accompanied [redacted] to see him is a business partner of [redacted] he thinks.

*partner
associate
1967*

This interview took place at the Cathedral rectory before the Presbyteral Council dinner in January.

Roger Kaffer
Bishop Roger Kaffer

RLK:bjd

January 9, 1992

CONFIDENTIAL

Memo re: Father Leonard Mateo

I spoke with Tom Fleming, who told me he has never spoken [REDACTED] told me that Father Mateo came to him, evidently in 1983, and they discussed what his problem might be. So Tom asked for an evaluation by a psychologist, and Father Mateo gladly submitted to that. At that time, Tom got together with Henry Wilkening, and Henry got together with the parents of the boys who were involved at the YMCA swimming pool, and said that he would assist and support them getting help for their boys.

Father Mateo went through therapy. The next Tom heard, the personnel man from Chicago, Tom Ventura, called Tom Fleming about 1987.

I asked Tom Fleming if he ever told Bishop Imesch about this, and he said that he never did. He said: "I felt it was so confidential I left it up to Leo himself. I made the recommendation for help. I was aware of only one incident at the YMCA swimming pool about 1983. As Father Mateo described the incident to me, it did not seem to be of a major nature, so I suggested he see the psychologist."

R. Z. K.

Bishop Roger Kaffer

RLK:bjd

Redacted April 2013 - 4/8/2013

Released April 2014

January 9, 1992

Ms. Sue Liles, R. N., Program Director
Isaac Ray Center, Inc.
1720 West Polk Street, Room 107
Chicago, IL 60612

Dear Sue:

Thank you so very much for establishing appointment dates for Father Mateo. Enclosed find a copy of a letter I am sending to him, hoping he will honor it and come for the appointment.

The reason I am referring him to you is that he worked in our office for about seven years in the late '70s and early 1980s. In 1993, there was an allegation that he had touched a boy or boys in the YMCA swimming pool in Elmhurst. It was reported to the Elmhurst police, and it is my understanding that both Father and the boy or boys received counseling to the satisfaction of the police, the parents, Father Mateo and the Catholic chaplain of the Elmhurst Police Department.

In December of 1991, an allegation was brought to us that Father Mateo, prior to that incident, had fondled at least two other boys, now ages 21 and 22. The father of these boys had encouraged them to see Father Mateo because of his interest in children, and also obtained his services as chaplain of a Cub Scout Troop with which he was associated. The father has done a great deal of reading about pedophilia and is very apprehensive that there may be all sorts of other children who were abused by Father Mateo. It may also be that the only cases that occurred were those in the YMCA swimming pool and his two sons.

Actually, we have no ecclesiastical jurisdiction over Father Mateo. He is a native of the Philippines and belongs to a diocese there. He worked for some years in the Joliet diocese, and for the last several years has been working in the Archdiocese of Chicago, but under the sponsorship of the Military Ordinariate. Chicago has withdrawn its faculties. The Military Ordinariate is considering doing so and has put Father on an administrative leave until after they have the opportunity to talk to him, probably within the next week. He has gone home to see his 105 year old mother during the Christmas holidays and is due back to this country within the next week or so.

Enclosed is a letter I am today sending to Father Mateo, with the hope and prayer that he will come to see you for the evaluation you have scheduled.

Ms. Sja Liles

-2-

January 9, 1992

We are greatly concerned about other possible victims, and if there are any, would wish to get them whatever help they might need. We are also deeply concerned about Father Mateo, and his health, physically, psychologically and spiritually. If nothing has really happened, except for the three or four boys mentioned above, and for which Father Mateo was already treated in 1983, he is being put through a tremendous trauma at this time. If something else has happened, we would like to know what that is so that we could address it. We would also appreciate knowing your professional recommendations concerning ministry in the future for him. We are very hopeful that you and your team will be able to ascertain the full extent of anything that may have happened either before or after the incidents alleged above.

You may send the bill for this evaluation to me and I will see that it is taken care of.

With sincere thanks and cordial best wishes, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Farrier
 Auxiliary Bishop of Joliet
 Vicar General

RLS:jd
 Enclosure

cc: Bishop Joseph Imach (w/enc1)
 Mr. James C. Byrne (w/enc1)

MEMORANDUM

December 31, 1991

TO: Bishop Roger L. Kaffer
FROM: Reverend Joseph J. Tapella
RE: FM

I spoke to Father Bill Cullen on Monday, December 3, [REDACTED] with regard to his knowledge of FM. He said that [REDACTED] spoke to him a couple of weeks ago. Father Cullen told me that nothing was ever brought to his attention by any principal, parent, teacher, or student with regard to any indiscretions which FM may have committed. Father Cullen does remember being informed, by whom he does not remember, of the showering incident which [REDACTED] related in his letter to you. Father Cullen only remembers being upset about this incident, however, there was no reason for him to believe at the time that anything had happened which was illegal or abusive. Father Cullen remembered that FM liked children. However, there was a policy at St. Petronille's that no visitors were ever allowed on the second floor where the priests lived except for members of their immediate family. Thus, he does not believe that FM ever had any visitors to his room. Father Cullen was also regularly in the rectory and his room adjoined FM's, so that he would have been readily aware of anyone upstairs. As to the police confronting FM in the parking lot at St. Petronille's, Father Cullen has no knowledge of this having taken place.

Father Cullen described FM as staying very much to himself, being moody, and sullen. He recalls that one family did mention once that FM would be friendly with families until the children had grown up. Contact would then seemingly cease with that family. Other than this, Father Cullen is not aware of any behavior which was out of the ordinary.

Redacted April 2013 - 4/8/2013

Released April 2014

January 15, 1992

CONFIDENTIAL

Memo re: Father Leonardo Mateo

Bishop Frank Roque of the Military Ordinariate phoned and told me that Father Mateo has resigned, effective tomorrow. He has not been working at the Veterans Administration, and declined to visit the Military Ordinariate as he had been requested to do. He is going to return to the Philippines, but no date has been set. It will probably be in about a month. His plans are to say goodbye this weekend at the Masses at the base, but he will not celebrate liturgy. He will go to his brother's house in Florida to fish, will then return to Chicago and from there will go on to the Philippines.

Bishop Roque also told me that on January 13th, a letter dated December 29th was received from the Bishop of Father Mateo. He said: "I want my priest to return from the Veterans Administration immediately. I need him in the diocese for a special assignment." Bishop Roque was under the impression that the Bishop is offering Father Mateo a job as Chancellor of the diocese.

Bishop Roque encouraged Father Vanderhyden to encourage Father Mateo to keep the Isaac Ray appointment that I had made for him. But Bishop Roque has the impression that Father Mateo wants to get away from all the stress, wants to get to Florida and probably will not keep that Isaac Ray appointment.

Bishop Roger Kaffer

RLK:bjd

cc: Bishop Joseph Imesch

Redacted April 2013 - 4/8/2013
Personal & confidential
Released April 2014

000129

January 16, 1992

Most Rev. Roger L. Kaffer, D.D.
Aux. Bishop & Vicar General
425 Summit Street
Joliet, IL 60435

Dear Bishop Kaffer:

God reward you for the tone of kindness in your Jan. 9th letter which was received today.

The Military Archd. after consultation with you and with Chicago withdrew my faculties. Fr. Bill and I pleaded for a short extension in vain.

This is my last day at the Veterans. No SS, no more medical insurance, no job.

I feel angry and hurt at the church I tried to love and serve for 36 years. In the name of protecting the church, I was yanked out of the parish and the hospital. My ordinary then made me retire.

Now I know how Pope John (Journal) and Padre Pio (Biography) felt at the hand of the "church administration."

I don't feel up to being interviewed at Isaac. This after consultation with confidants: Dr. Gioioso, a Jesuit, another priest, a friend. In mercy I hope you understand my state of mind.

My mother just died. I am in charge of dividing our properties. I am looking for a job.

Hoping for your compassion,

Sincerely in the Crucified,


Leonardo G. Mateo

*Sent Copies to
JHI & Janet Ryan
Rec'd: 1-21-92*

Redacted April 2013 - 4/8/2013

Released April 2014

000133

January 25, 1992

Bishop Roger Kaffer
Diocese of Joliet
Joliet, Illinois

Dear Bishop Kaffer,

Please excuse me for not responding earlier to your letter of concern and prayer written on the Feast of the Holy Family. However I knew (even before I received your letter of 1/14/92) that you must be busy with the illness of Bishop Imesch. Also, I've had to give more attention to my family which I'll try to explain later in this letter.

I am drafting this letter in the presence of our Lord in the Blessed Sacrament. I know I am not worthy to be His pencil or to share a sliver of His cross. I suggest, for proper perspective, you take my file and this letter into your Eucharistic chapel and read this with your heart. Please bear with me if this letter seems lengthy. I can't recall putting so much prayer and effort into a communication. It may be my final letter to you.

In response to your request to speak to my sons to alleviate their suffering, I do appreciate that and maybe, sometime, they'd be willing to let you speak to them in that regard. If it is to interview them to get firsthand the specifics of what Fr. Mateo did to them, I cannot recommend or allow that. I know they have been hurt deeply both spiritually and psychologically by the actions of a priest. As their father, I cannot risk their further harm at the hands of a priest. As you may know, children who have been sexually abused bury or block out even whole segments of their childhood in order to cope with this. Our sons buried this sexual abuse by Fr. Mateo for many years and it may take some time and the help of a competent therapist for them to remember and describe all these acts (if that's necessary), to determine the damage, and to heal that damage. If getting all the details of Fr. Mateo's sexual abuse of them is necessary for the good of all, the only way I would recommend it would be through a victim-sensitive protocol such as what I've heard was developed at La Rabida and the interviewing done once and by a person least likely to cause further damage to my sons. Right now, the only person I know who I have confidence in is Dr. Anne Brown. However, what I told Fr. Mateo (see memo of interview of Fr. Mateo on 12/5/91, page 2 last paragraph through page 3, 3rd paragraph) should be enough for you to take at least some immediate action at Immaculate Conception Parish in Elmhurst. I do care about Fr. Mateo and hope you prepare a good evaluation of him if that helps in his healing. But my primary concern is the healing of my children and all the children Fr. Mateo harmed. Maybe that's why we're seeing this situation different and maybe why this problem within the Church keeps getting worse. I feel the Church cannot just react to the disclosure of victims who are fortunate enough to let this out. The Church must actively seek out and try to heal all victims of all child abusing priests, not only to stop this recurring cycle of child abuse and to heal the grave psychological damage but, it seems even more important in your role as priests, to help these souls who may have been cut off from God through this sexual abuse by priests.

As I said, this may be my last letter to you so bear with me. To save your eyesight I'll type a letter I handwrote to you at 1:40am on 12/29/91. I've removed the many barbs I put in it that morning. Please look beyond my pain. My pain is really irrelevant and offset by the blessing of my sons telling me about it. As Dr. Brown said, just by people acknowledging that they were abused by a priest is enough to get the

February 18, 1992

CONFIDENTIAL

Reverend Henry Wilkening
St. Joseph Parish
207 S. Main Street
Manteno, IL 60950

Dear Henry:

Recently, when Father Tapella, Father Lennon and I met with [redacted] said that you said there was a boy you were always concerned about, and one that you were always going to speak to, to find out if he had had any difficulty with Father Mateo. [redacted] said you told him it was someone you spoke with.

This surprised me because when you and I talked, no particular names or suspicions surfaced, so I wonder if [redacted] really understood you correctly. However, if he did, I would ask that you directly ascertain from the young man whether or not there was a difficulty. And one way or the other, please get back to me - whether or not there is such an identifiable young man, and if there is, whether there was any problem. I did tell [redacted] that I would follow up on that.

With cordial best wishes and with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer
Auxiliary Bishop of Joliet
Vicar General

RLW:bjd

Redacted April 2013 - 4/8/2013

Released April 2014

000148

2/20/92

Re: Mateo

Henry Welshering - called re: my recent letter about a boy close to Mateo - the whole family was very good friends of his. Henry was extremely reluctant to talk to [REDACTED] the son, with whom he has played golf, but I told him I would prefer him to do it rather than Fr. Lennon or Tapella, who are strangers. I suggested to ask [REDACTED] if there was ever a problem between him and Father Mateo, that someone had surfaced and we wanted to check them out or put them to rest. Henry said he would, but I couldn't give him a deadline. I agreed.

+ Roger E. Kuff

March 3, 1992

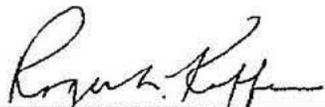
CONFIDENTIAL

Memo re: Father Leonardo Mateo

Father Henry Wilkening phoned last week. He told me he had interviewed [REDACTED], now a college student, concerning Father Mateo. In no way did anything untoward ever happen between Father Mateo and [REDACTED]. Evidently Father Mateo had been very close to [REDACTED] and to his family. [REDACTED] said, however, that the last time he saw Father Mateo was at his own confirmation party about seven years ago. Father Mateo at that time, I believe, was already a chaplain at the Veterans Administration. Recently, someone called and told [REDACTED]'s parents that Father Mateo had some kind of a disease.

[REDACTED] has worked at Immaculate Conception Parish and Father Wilkening also asked [REDACTED] whether the kids ever talked about Father Mateo, and especially about his interest in young boys. Again the answer was an emphatic: "No way!" [REDACTED] said nothing like that ever came up in conversation. Hence, Father Wilkening questions very much the allegations [REDACTED] that the children were talking about Father Mateo and avoiding him because of rumors among them.

I thanked Father Wilkening for having seen [REDACTED] and talked to him not only about himself, but about others. Father Wilkening had been very reluctant to do so and consented to do so only after I told him that if he didn't, either Father Tapella, Father Lennon or myself would. Since Father Wilkening has known [REDACTED] so well and so long, he thought it would be much better if he talked to him himself.


 Bishop Roger Kaffer

RLK:bjd

3-21-92

Redacted April 2013 - 4/8/2013

Released April 2014

000155A

Dear Bishop Kaffer,

I have a need to express my thoughts and feelings to you regarding the issue of our sons' sexual abuse. I'm on retreat this weekend at the Fullerton Cenacle and am in the presence of the Blessed Sacrament and write these words from the core of my heart.

First, I am appreciative of the prayers you have offered and the concern you have expressed for our family, also for the monetary compensation that was our due for the counseling we have sought. However, I am deeply disappointed in the stand you have taken regarding notification of other probable victims.

From the data [REDACTED] gathered through his investigation there is no doubt in my mind that there are others who have been affected by Father Mateo's deviant actions. There is no way that our sons could possibly know who, out of all the boys in all the classes of that time period, were affected.

Your remark that to make a blanket statement to the parish would cause

Redacted April 2013 - 4/8/2013

Released April 2014

155 B

problems within families is, in my estimation, a lame excuse for not taking that action. In my heart I feel the real reason for your reluctance is a fear of law suits.

I can't tell you how disillusioned I was and remain with the institution of the Church when a source close to Father Mateo related to us that a lawyer accompanied you on your visit to Father Mateo last December with papers for him to sign. In the past I loved my Church faithfully and deeply, but my trust has been broken, I love it much less and now regard it with cynicism.

I thank God that I can separate my faith in God from my faith in my Church. I pray from the depths of my heart that our sons will someday be able to do the same and once again profess a belief in God.

As a parent knowledge of this has caused great hurt, anger and sadness, but I welcome all of it, for by finally sharing this with us our sons' burden has been lessened, and I believe they

Redacted April 2013 - 4/8/2013

Released April 2014

155c

have begun to heal. Out of love for them
[redacted] and I gladly bear this burden,
really share their burden with them.
It has helped me to internalize once
again Jesus' great love for us. He bore
the burden of our sins to death on the
Cross.

Finally, as [redacted] has written, we feel a
responsibility to share the facts, as we
know them, with others. We had hoped
it would come from the hierarchy
and again are deeply disappointed that
you do not see it that way. We hope
that by our action all parties that
have been affected will be reached
so that healing for them can begin.

Needless to say this matter is very
much on my mind this weekend and I
have lifted up in prayer to the Lord,
you, Father Mateo, and all those who
have been affected.

Sincerely,
[redacted]

Redacted April 2013 - 4/8/2013

Released April 2014

CONFIDENTIAL

March 23, 1992

Memo re: Father Leonardo Mateo

Father Joe Tapella phoned to tell me that Father John Stringini called him about John's cousin, [REDACTED] who has some real serious issues. [REDACTED] son evidently was molested by Father Mateo, and she has never dealt with it. Father Tapella called me and also told Father John Stringini that we would be happy to take care of any counseling for his cousin, and John relayed that, also with the recommendation, if she needed one, of Dr. Gioioso. However, she can go to anyone of her choosing, and we will take care of the bill.

I followed up a day or so later by calling John myself. He said that she had never dealt with the molestation at the time. It is not the only and probably not the primary issue in her life at this time. She had attempted suicide twice. Her husband is a carpenter who is out of work. This happened when her son was in the primary grades, according to John. He said he was fondled by a priest who was swimming, and that the pastor had called John, but that was so long ago, he really couldn't think of the name of the pastor. John's estimate is that the boy was probably 15 or 16 now. The [REDACTED] live in St. James Parish in Glen Ellyn on [REDACTED] Street. John suggested I could [REDACTED] and she would give me all the details. The phone number is [REDACTED] John said she is always at home.

I tried to reach her but could not. I will try again.

R. K.
Bishop Roger Kaffer

RLK:bjd

Released April 2014

March 27, 1992

[REDACTED]

Dear [REDACTED]

This letter is in response both to your postcard from Gethsemani and to your letter of March 17th. I appreciated your postcard and prayers from Gethsemani. I was also grateful for the opportunity to pray with you and your family. Because I pray so very often for you and your family, it was especially meaningful for me to pray with you and [REDACTED] and the girls.

[REDACTED] I was relieved to know that you had modified your position of wanting to wring my neck literally to wanting to do it only figuratively and lovingly, for though the idea is similar, the effects are vastly different. I wouldn't like my neck wrung at all, but I would much rather have it done figuratively and lovingly than literally!

You did ask in that postcard whether Bishop Imesch agreed with my letter of February 7, 1992, to you. I had drafted the bulk of that letter prior to his return to the office after his heart attack, but I did show the finished copy to him before I mailed it, and he was in substantial agreement with what I said, even though he may not have agreed with every jot and tittle in the letter.

I agree with you that policies can never respond to people who have been victimized - only people can try to do that, and even people, be they priests, spouses, children or parents, can never fully respond to all the needs of individuals. Only God can perfectly satisfy all our needs and heal all our wounds. It is that realization that pleased me so much to have the opportunity not only to pray for you, but to pray with you. And it is for that reason that I am especially grateful in the knowledge of your continuing prayers for and with me.

Now I wish to address some of the concerns expressed in your letter of March 17th [REDACTED] we have followed up

Redacted April 2013 - 4/8/2013

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every lead including the party you identified whom I agreed to postpone contacting. We did not contact that person until after receiving your letter of March 17th, but once again, your understanding of what was said, and our understanding of what was said, was quite different. Father Tapella, Father Lennon and I all got the impression that you feared consternation in the family and that you could handle it better. I was offended that you would suggest he should not be contacted by a priest. You are a former police officer. Are all police officers precluded from investigating possible police brutality simply because they are policemen? Had I understood that was your reasoning, I would not have agreed to postpone contacting that young man the day you were at the office.

Above, I said: "Once again," because we have followed up every single lead with parish staff, psychologist, and those who were children at the time, whose names we had, as well as with Father Mateo himself, as you know. Specifically I shared your most recent comments with Dr. Gioisio because they were so vastly different from my understanding when I met with him last December - and they still are. However, it may have been providential, because he told me he has treated both abusers and abused with great success. Since [REDACTED] seems unwilling to discuss this with Dr. Brown, I just wondered if he might be willing to discuss it with another man, who also is a professional namely, Dr. Gioisio, or any therapist other than the one the rest of the family is seeing. As you know we would gladly pay for that. We remain concerned and ready to be of any assistance we can to others, as we are trying to be to you. I have forwarded your February 6, 1992, bill from Dr. Brown to our Finance Office for payment. We still feel anything further would be impractical and counter-productive, with a danger of making parents suspicious of their children who could be quite unable to prove that something didn't happen, assuming it really didn't.

[REDACTED], I apologize that it has taken me so long even to acknowledge your gracious postcard and this latest letter. I have a number of other responsibilities which prevent me from being in touch as promptly as I would like to be. I do think you know from my responses in the past, my sharing with you - gladly - the only Sunday afternoon I had free before April, that I truly am concerned about you and your family. I ask for your continuing prayers for

3.

me, and am confident I will receive them. I want you to know that you and your family will not cease to be in mine. Please do give my best to [REDACTED] and to both your daughters and your sons.

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

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer
Auxiliary Bishop of Joliet
Vicar General

RLK:bjd

Redacted April 2013 - 4/8/2013

Released April 2014

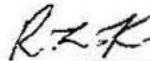
March 27, 1992

CONFIDENTIAL

Memo re: Father Leonardo Mateo

Today I finally reached Father John Nitzke by phone. I told him: [REDACTED] told me that he spoke with you about Father Mateo, and that you had some suspicions about Father Mateo when you lived there." Father Nitzke's immediate response, verbatim, was this: "I had no idea or suspicion at that time. No way! I had no idea. Absolutely none whatever." He then said that he saw some kids going into Father Mateo's room, but he was always in charge of the altar boys. At that time there was none of this publicity and there were no suspicions at all. As a matter of fact, Father Nitzke confided to me that he was dealing with his own problems of alcoholism at the time, a problem he did not recognize. He said he was generally in his room with the door closed.

We then spoke briefly about his sister's children, who had gone to Providence, and one of whom had worked at the Chancery, namely Jackie Wingels.



Bishop Roger Kaffer

RLK:bjd

Redacted April 2013 - 4/8/2013

Released April 2014

March 30, 1992

[REDACTED]
Dear [REDACTED]

First of all, thank you so much for opening your heart to me, writing in the presence of Our Lord in the Blessed Sacrament. I deeply admire your frankness, your honesty and sincerity - and your faith, yes, also in the Catholic Church, though you may question it yourself, because we have Our Lord's Real Presence in the Blessed Sacrament only in and through the Church.

It is in that same circumstance that I begin this reply, for I am just finishing a holy hour in the presence of Our Lord in the Blessed Sacrament, one in which, as in my daily prayers, I so much pray to Our Lord for you and [REDACTED] your sons and daughters. I also have been praying for all of you, by name, at all of my recent Confirmation ceremonies - and they are very frequent this season, four or five a week.

[REDACTED] I don't have your letter in my chapel now as I write, so I may edit or add to this letter when I re-read it, but I now wish, in the presence of Our Lord, to respond to you as honestly and as sincerely as you wrote to me.

You are disillusioned and disappointed by what I have done and have not done, and I would be too, were my actions and omissions based on the motives you assign to me - but those motives are in your mind, not mine.

You are disappointed we do not agree to do something we believe, after much consultation, discussion and prayer, could be of little or no value, counterproductive and perhaps harmful to many. We do not believe an announcement such as you propose will

2.

secure any possible additional victims who may be silent, to ask for help. The publicity already given to pedophilia is occasioning many to do so, be their victimizers family members, clergy, teachers, friends or strangers. Yet we both know that even if their abuse is known, some will decline help, unless and until they are ready themselves to seek and accept it.

As I told you we stand ready, as you have already experienced, to help anyone Father Mateo has hurt. Our main concern also is the welfare of people - not lawsuits. And so let us continue to pray as I believe I once [REDACTED] not that you do my will or that I do your will but rather that we do God's will.

My final observation, before I conclude this letter and my now holy hour-and-a-half, is that all of us be very careful that the devil, who is so clever at twisting half-truths, not get us - either you or me - under the guise (his disguise) of righteousness when his ultimate objective is draw us away from Jesus Christ, he cares not how.

[REDACTED], again, I cannot tell you how deeply I appreciate the sincerity and honesty of your letter to me, and I trust you will appreciate this stumbling human effort to reply in kind. May the Lord supply both of our deficiencies with His all powerful grace!

With cordial best wishes, and with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

Most Reverend Roger L. Kaffer
Auxiliary Bishop of Joliet
Vicar General

RLK/nb

P.S. On re-reading, what I had hoped for from your sons were simply the names of those who, with them, frequently visited with Father Mateo. I already have seen to it that those whose names we have had, be contacted.

Redacted April 2013 - 4/8/2013
CONFIDENTIAL

Released April 2014

March 30, 1992

Memo re: Father Leonardo Mateo

Today I finally reached by phone [redacted] the [redacted] of Father John Stringini, pastor in Dixon. [redacted] phone number is (708) [redacted]

[redacted] is the one about whom Father John Stringini called Father Joe Tapella last week, and Joe called me. I concurred with Joe that we certainly would pay for counseling if [redacted] I wanted to talk to her myself to find out if this was another case of child abuse that we were unaware of, or if she was the mother of those boys who were molested in the swimming pool by Father Mateo, the first case that had come to our attention.

This is not another case. She said her two sons were involved, and they got counseling. Her husband and she apparently went with the boys, and the counselor felt they were doing okay and would only need one more session. She said they never went back again, and the boys seemed to be doing fine until high school days when one of them was cutting up in class. She approached by then a new pastor at Immaculate Conception, who gave her a hard time, so she dropped it. But evidently she did speak to her son, and he said that his problems in school were not related to that incident with Father Mateo.

I did suggest that if her sons need counseling now, we would be happy to take care of it, and she was very grateful. She asked if she should speak to them about it or not, and I suggested that she consult the psychologist whom she is seeing right now, to find out whether it would be advisable for them.

[redacted] seemed very pleased that I had phoned and thanked me for the interest.

R. Z. K.

Bishop Roger Kaffer

RLK:bjd

Redacted April 2013 - 4/9/2013

Released April 2014

000171

May 14, 1992

CONFIDENTIAL

Memo re: Father Leonardo Mateo

Father Wilkening phoned me today concerning my letter of April 21st to him. He had a counter suggestion that we confidentially talk to Helen Kwaniewski, the principal of Immaculate Conception Grade School. I told him that Father Lennon had already talked to her for an hour and a half and said that no names had surfaced that should be followed up.

Father Wilkening said that both of these young men are in college, and it is not easy for him to get in touch with them right away. I asked him tactfully to approach this with them the next time he does see them, and we will follow up if there are any specific leads. [REDACTED] had given me the impression that Father Wilkening, Father Mitke and Helen Kwaniewski all had suspicions at the time Father Mateo was there, and all of that has proved to be erroneous speculation on [REDACTED] a part, since we have spoken with all three of these persons.

Bishop Roger Kaffer

BLK:bjd

cc: Bishop Joseph Iasech

Redacted April 2013 - 4/8/2013

Released April 2014

AMDG
DEAR BISHOP KAFFER

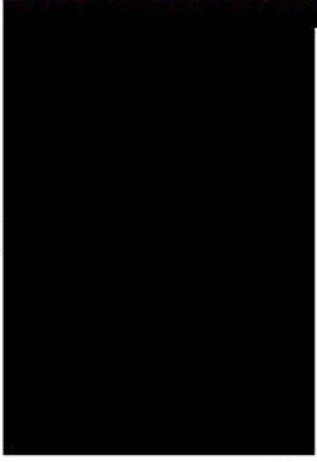
BVMH
8/7/92

We saw you on TV last Sunday at St. Martin of Tours Church. We also read the Chicago Tribune's account of Sr. Judith Davies statement "Any persons who believe that they or a family member may have been inappropriately involved with Father White are encouraged to come forward so that spiritual, professional or any other help can be offered."

It appears electronic recordings of an event, and media coverage, law enforcement action, etc. are necessary for you to reach out to those harmed as children by being sexually abused

by a priest;
Sincerely

000176



Redacted April 2013 - 4/8/2013

Released April 2014

A.M.D.G.

B.V.M.H

Dear Present or Former Immaculate Conception (Elmhurst) Parishioners,

but for the sake of our children we ask you not to try.
Before you read further it is suggested you pray from your heart at least one Hail Mary. Please excuse this being an anonymous letter. Actually we can be easily identified. Maybe in the near future those in the same situation can be together for mutual support, etc. Who I am is insignificant. What is important and what must come through in all this is Almighty God's unconditional and limitless love for each of us (in spite of some of His representatives) and also Mary's great love and motherly concern for us. The subject matter of this letter should also be proof positive that the devil is alive and well and operating in our world today.

On August 15, 1991 I found out about the sexual abuse of a child by Fr. Leonardo Mateo (FM) during FM's assignment at IC from about 1978-1983. I have since found out about FM's sexual abuse of four other boys while he was at IC and there is information to indicate there could be many more. **The primary purpose of this letter is the salvation of the souls of all boys who may feel cut off from God by the actions of FM and to stop this cancer.** I'll attempt to share with you some of the information I've gathered since learning of this situation so you can pray and make the decisions necessary for the spiritual and psychological health of all involved. Fr. Riva was notified of this situation on 12/7/91 who, in turn notified Bishop Roger Kaffer of the Diocese of Joliet who has been personally handling this matter since. On 1/22/92 Bishop Kaffer notified me FM failed to keep an appointment that Bishop Kaffer made for him for a (psychological) evaluation, failed to visit the officials of the Military Ordinariate as they had requested, and instead submitted his resignation from the Veterans Administration where he was employed. He told them he was going to return to the Phillipines. The Military Ordinariate and the Archdiocese of Chicago had withdrawn his priestly faculties. I've recently heard FM, still an active priest, returned to the position he had before coming to the U.S., the chief financial officer of a Phillipine diocese, is teaching in the seminary, and is the Superintendent of Schools.

Bishop Kaffer initially notified me that the Diocese will not be making this notification. At my request, on 7/13/93 I met with Bishops Joseph Imesch and Kaffer to determine if, in view of all that has transpired on this issue, their position has changed. Bishop Imesch made it perfectly clear they would not make this notification or any other type of public announcement. He did say he would write a letter to FM telling him of his moral obligation to identify his victims. On 7/27/93 Bishop Imesch told me he had not yet written the letter. Since then I've heard FM received such a letter from the bishop and responded that there were no more victims. I accept the bishops' decision but, as a parent, I thank God I know what happened and the possible consequences so we can deal with it and I feel a moral responsibility to share this information with other families.

The night of 8/15/91 was one of the worst in my life. I was filled with anger and hatred and the next morning, very distraught, went to a priest for the Sacrament of Reconciliation. The advice given, which I've followed, was to pray as never before, do something about the priest, and do something about the child. He said I should get the help needed for the child as victims of this many times have problems later on in life and marriage. After concluding some business commitments I devoted myself to this. I got connected with concerned priests and other religious, parents of victims, and a psychologist who is considered an expert in this area who treats both pedophiles and their victims. I read material on this subject including books this psychologist recommended. Among the information this psychologist related was that she had yet to meet a pedophile who was not himself abused and didn't deal with it. And the "didn't deal with it" is the significant part. Burying it is the problem.

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The bottom line to all this is that the spiritual damage is most important and can just be speculated to when a child being formed spiritually, psychologically, and physically is sexually abused (to my knowledge limited to touching of the child's genitals) by a Roman Catholic priest who we call Father. We teach that this priest has the power to bring God into bread and wine. When a person commits sin, that same priest has the power to have God forgive those sins. A priest told me the devil gets a child twice in this, once when the act is done it cuts the child off from God and it also prevents the child from returning to God (the Sacrament of Reconciliation comes from another priest). Psychologically the damage includes damage to self-esteem (who is wrong when a priest with that power fondles a child's genitals), intimacy, and future sexual relations. Relationships may become difficult to maintain as trusting another person becomes harder and harder. There has been considerable material written and related on this topic but what is attached to this letter for your reference is mainly from the Church-sponsored report of Cardinal Bernardin's Commission on Clerical Sexual Misconduct with Minors (June 1992).

It is my understanding that as far as psychological healing of the victim, communication with someone seems to be the key. Just admitting that the activity occurred starts the healing process. However children have been known to bury and forget whole segments of what actually happened. Apparently they do this in order to cope with what was happening at the time. This was fine at the time because that got them through it but to be healed, they should open up and tell someone what they remember.

In addition to learning a little about pedophilia, among other things I located and interviewed FM at length on two occasions, spoke to a psychologist who treated him, other priests that lived with him, and some people at IC. I met with and communicated with Bishop Kaffer on numerous occasions and provided him with information obtained. I also provided this information to an emissary to the Vatican and the bishops of the four dioceses that I knew FM was at. I did this to encourage the Church to aggressively seek out the victims of FM (and other priests like him for that matter) for effective spiritual and psychological healing. To date this has been to no avail.

Other than a letter like this I know of no way of effectively reaching boys who were directly affected by the deviant acts of FM other than if I got that information from FM, which I've tried. Through the information I gathered, it appears FM fits the profile of pedophile. During his tenure at IC he was in charge of the altar boys and was the chaplain of the Cub Scout troop. I was told that in effective treatment a pedophile can identify 95 out of 100 children he abused. I have tried to get FM to treatment and Bishop Kaffer said he did also. I've been told a pedophile priest could go through, say, all the altar boys. FM minimized his problem but told me he had his greatest temptations at the swimming pool where he brought groups of boys. I know his sexual abuse of children also occurred in his apartment at the rectory. I was told there were boys constantly going in and out of FM's apartment. I understand that towards the end of FM's tenure at IC, boys were running away from him which would indicate they knew something was wrong with this priest. Thus, at an early age, IC boys may have gotten a perverted view of the priesthood (and God).

I certainly do not want any undue harm to come to anybody or to the Catholic Church. This letter may reach families of boys that were not directly affected by FM. Hopefully the information will still prove beneficial. Likewise it may miss others who were. It will go to families who had boys at IC Grammar School while FM was assigned at IC and who were in the age group FM may have centered on (8-12). However the only previous formal complaint against FM that I know of was what he told me about. This was in the early 80's after he had left IC and the police contacted him about sexual contact with a

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boy/s. It turns out this incident involved a boy/s who were in IC parish but did not attend IC Grammar School. If you know anyone who may have been affected, please share it with them.

The potential damage to the souls and minds of children make certain risks worth taking. We are fortunate if we have a mature faith that can separate God from certain of His representatives or from the institution of the Church. But, for children, whose faith is just forming this could mean a separation from God for a lifetime. And we all know the great love that Jesus has for children.

I've been told that the way of healing in this must begin with forgiveness from the heart. The way of Jesus is love and forgiveness, not that there shouldn't be change and at times radical change for that's why I feel He came. The way of the devil is hate, resentments, etc. and that is very easy to come by. So those of us who are affected here have to pray like never before and stay close to Our Lord and Mary.

The resources that have been most useful to me in this situation, which you're welcome to use are: 1) God and prayer; 2) The Missionaries of Charity of Mother Teresa (MCs); Mother Teresa had established a mission in Lafayette LA specifically for this reason. Until recent cases Lafayette LA was the site of the most infamous case in the U.S. The MCs have two houses in Chicago. The MC active sisters are at 2234 W. Washington Blvd. 312-421-0038 and the MC contemplative sisters are at 1629 S. Alport 312-226-6769. The latter is a better neighborhood and these sisters' convent is more available for prayer. 3) Fr. Damien, a Trappist priest at the Abbey of Gethsemani, Trappist, KY 503-549-3117. 4) A psychologist who treats pedophiles and victims recommended the following books for victims and their families: *Abused Boys* by Mic Hunter published by Ballantine Books July 1991 and *Victims No Longer* by Mike Lew published by Harper & Row 1990 and the following for pedophiles *Out of the Shadows* and *Don't Call It Love* by Patrick Carnes. I found the most comprehensive and factual book written on this tragedy in our Church to be *Lead Us Not Into Temptation Catholic Priests and the Sexual Abuse of Children* by Jason Berry, published by Doubleday October 1992.

Although sexual abuse of children by priests may shake us (and the Catholic Church) to the core, it is not worth losing our souls over. How we handle this can be toxic and damning or, with God and Mary, it can be the means for our salvation and that of our Church.

During the last few weeks we have personally notified some parents and, based on the positive feedback, have decided to notify more families who could have been affected by this. To make this feasible I've decided to mail this and include a return address where you can communicate with us. We'd like to get your honest feedback as to whether receiving this information has been beneficial to you and your family and what the results were. More important, though we lack expertise, if we can be of assistance to you or your family, write and let us know.

Mailing address:



God's peace and love.

Attachment: References

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REFERENCES & ADDITIONAL INFORMATION:

There has been considerable material written and related on this topic but here I will refer mainly to the Church-sponsored report of Cardinal Bernardin's Commission on Clerical Sexual Misconduct with Minors (June 1992). I suggest you read the entire report. For the sake of brevity, the following are just some of the pertinent matters. - (Page 7) Even if no priest had ever been accused, "the Church needs to address the issue of child sexual abuse because it is undermining the stability of our society and ruining the lives of its victims."

"Impact on the victim(s). Sexual misconduct by a priest with a minor, in addition to being a violation of celibacy and chastity, almost always has serious harmful effects on the victims, whether the matter becomes publicly known or not. They suffer a loss of self esteem. They often find it difficult to trust an adult again. They may feel guilty, or be made to feel guilty by the abuser. They often experience sexual confusion. They may not feel they will be believed, or they encounter actual disbelief on the part of significant persons in their lives, for example, a parent, a pastor. They may keep the matter hidden or repress it, displacing their anger at the Church, the priesthood, even God." (My emphasis)

"Victims' capacity to develop a trusting relationship with other clergy is impeded. They may begin to lose faith in the sacraments of the Eucharist and Penance because they are administered by priests. If diocesan leaders do not respond effectively to victims' reports of sexual abuse by clergy, the victims often become further alienated from the Church. They may also ask themselves why God is allowing all this to happen to them. Often, they cease being an active member of the Church, a tragic loss for the community of faith. The psychological impact will be discussed in more detail below; here the issue is the spiritual harm caused and the need for a compassionate, effective pastoral response."

(Page 8) **"Psychiatric and Psychological Dimensions" -- "Impact of Child Sexual Abuse on the Victim"...**

"The effects of child sexual abuse cover a considerable range. For some, there does not appear to be any obvious serious emotional trauma as a result of the victimization. For others, one can identify very serious emotional trauma, including serious substance abuse, self injurious behavior, Post-Traumatic Stress Syndrome, and suicidal depression. About 20% of child victims, including boys, experience no immediate trauma. However, the pain may surface at puberty, when they establish their first intimate relationship, or when they attempt to establish their first stable relationship.

"It makes a difference at what age a victim seeks help, and what the time interval is between seeking help and the abuse itself. When the abuse is discovered fairly quickly, and the child or young adolescent is provided with counselling, there is a much greater likelihood that the abuse will not have as serious, long-lasting effects. However when the abuse remains hidden until much later, the prognosis is much less favorable."...

"Another factor that plays an important role in determining how serious an impact sexual abuse has on a youth is how people respond to the revelation about it, especially

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significant persons in the individual's life: parents, teachers, confessors. Do parents support the child or blame him or her? Is their reaction hysterical or calm? If the first reaction is one of disbelief or blaming the youth for what happened, the individual will usually repress what happened, and it will fester inside. If a parent reacts with great shock or hysteria, the victim undergoes further distress. However, if a parent, a teacher, or a confessor reacts to the report of sexual abuse with true concern, compassion, and a sense of calm, and helps the youth get the help he or she needs, the prognosis is very hopeful.

"Many young people are so embarrassed or simply unaware of how the abuse has impacted their lives -- or even that it was abuse--that they tell no one, often for years. There is also a cultural bias against males coming forward and acknowledging that they have been victimized. Boys may ask themselves what the abuser saw in them and worry that they may be feminine or effeminate. At times they were victimized simply because they were the only ones available. But they are not aware of this simple fact. At the same time, the physical trauma is not so strong for boys as it is for girls. Victims may forget about what occurred. However, at a later time in their life, it may resurface, and its serious impact be uncovered.

"A variety of symptoms may be manifest in cases involving minors or adult survivors who have been sexually abused as children. They may have difficulty in achieving a normal sexual life. Adolescent males who have been abused by an older male may have serious questions about the possibility of their being homosexual, something they hide from others. Ambiguity about sexual orientation can be very confusing for older children or young adolescents.

"If the issue is not resolved, they carry this ambiguity into early adulthood and beyond. They may run away from home and be lured into prostitution. This, in turn, often compels them to withdraw from their peers and develop a solitary lifestyle, which, in turn, makes them more vulnerable to further sexual victimization and erosion of self esteem. Anxiety and fear, and bouts of depression, lead some to become suicidal. Others are prone to become addicted to drugs and/or alcohol or to develop personality disorders. It is often a lonely, painful path for victims of child sexual abuse who do not get the help they need as soon as possible after the abuse.

"Other factors play a role in the impact which sexual abuse has on minors. Generally, the younger the age of the victim, the greater the trauma. However, this is primarily true of pre-pubescent children. The matter becomes reversed during adolescence. Despite popular belief, postpubertal abuse often causes deeper trauma than prepubertal abuse, especially in terms (Page 9) of confusion about sexual identity and a sense of self-worth. Another variable is the duration of the abuse; the longer it takes place, usually the greater the trauma will be."

..."Based on the few studies that have dealt with male victims, researchers conclude that the effects on this part of the population include sexual dysfunction, conflicts of gender identity, and an increased risk of themselves becoming sex offenders against minors.

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"Another variable factor involves the relationship of the victim to the offender. Abuse perpetrated by a father-figure--including a respected priest--is likely to be more traumatic than abusive behavior by others. In part, this is due to the greater betrayal and loss of trust between the victim and the offender. The abuse within the context of a trust relationship may be more protracted and more frequent without its being discovered or, at any rate, stopped.

"If force is used, the long-term impact is usually much greater. And while abuse which involves penetration is often assumed to be more traumatic than other forms of abuse, scientific studies disagree about whether intercourse and penetration are demonstrably more serious than less invasive forms of abuse. It depends upon the perception and interpretation of the youth who is abused. In other words, a youth may be seriously traumatized by an act which, in the perception of adults, appears to be less injurious in and of itself.

"When the impact of sexual abuse is not detected or revealed until later in life, therapy is often necessarily long-term"... "What has become quite clear to the Commission is that it is vital to identify victims as soon as possible and to provide them with the assistance they need to move through and beyond the effects of the abuse to a more productive life."

"**The illness of sexual abuse**" This section of the Commission's report deals mostly with the abuser's illness which is certainly worthwhile reading. However the purpose of this letter is primarily the health of the victim and, as such and for the sake of brevity, only the following matters are included:

..."Sexual experiences early in life may well become an important influence in one's later life. At the same time, he or she may feel guilty about what happened, and this, too, may inhibit the development of a normal sexuality. Through a complicated process of psychosexual development, a victim of child sexual abuse, if not treated therapeutically, may act out sexually with children as an adult.

"There is often a pattern to paraphilic behavior of this kind. Pedophiles and ephebophiles spend an inordinate amount of time with children and adolescents. More often than not they truly enjoy the companionship of the youths. Very often the young people like and trust the eventual abuser and the affection may well be mutual. That is why it is very harmful, for example, when people tell victims of incest that their father never loved them, rather than explaining that their father expressed his love in an inappropriate way.

"Power and control are critical factors for the pedophile and ephebophile. Often they do not recognize that they are using any coercion and totally deny (Page 10) that they used force. True, many of them do not employ physical force or violence. However, the fact that they are older than the child and often in roles of authority (parent, teacher, priest) indicates that there is an emotional coercion. The abuser often argues that no abuse took place because the minor enjoyed both the sex and the attention."..."However, this fails to recognize the power which an adult has over a youth. Abusers often treat children or adolescents as their peers, as adults, but the victims remain minors. This attitude shows

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little if any awareness of how the action impacts the young person's life, perhaps scarring him or her for a lifetime."

"**Conclusion** Given this brief description of the psychological dimensions of the problem of sexual misconduct with minors, two conclusions may be drawn.

"First, child sexual abuse usually has a deleterious impact on the victim, and it is essential that this individual get the needed help as soon as possible. Otherwise, the personal cost to the individual, and to some extent society and the Church, will be very great."

"Second, child abusers are inflicted with an illness which, to date, is incurable. They also need help, and, as a Christian community, we should offer them the therapeutic assistance they require."...

"Many offenders were themselves abused as children. There are many such people in our society -- and in the Church. Unless we show concern, compassion, and a willingness to help them, their problems will remain hidden. And this will continue to pose a risk to our children."

Another report I have states A.W. Richard Sipe's 1976 study on celibacy revealed 2% of the nation's priests were pedophiles. In 1987 a priest/canon lawyer and former ambassador of the Vatican Embassy in Washington estimated up to 3000 Catholic priests, which would be about 5% of the nation's then 57,000 priests, were pedophiles. I've been told that contrary to ten years ago, today there is considerably more knowledge available on this subject. We are just now getting to know how terrible this is. It is self-perpetuating and gets bigger and worse. I've been told there is effective treatment for pedophilia which may include one year inpatient treatment followed by participation in a 12 step program and outpatient therapy for the rest of their lives. A pedophile is never cured but his addiction can be controlled. However a pedophile must want to be helped and must never work around children. This would be like putting an alcoholic to work in a bar.

As serious as the damage is by a pedophile priest, this might be just part of a much larger problem/s in the Church. Another part may be indicated in this same report by Cardinal Bernardin's Commission --(Page 6) "It has been estimated that approximately 90% of the priests in the U.S. who have abused minors have been homosexual ephebophiles. As will be seen in Chapter Four of this Report, that holds true of the reported cases in the Archdiocese of Chicago. And this merits further study." In Chapter Four, page 12, it states concerning the reported cases in the Archdiocese of Chicago: "The overwhelming number of cases, in other words, involved homosexual ephebophiles, that is, priests sexually attracted to young teen-aged boys." (My comment - although a homosexual ephebophile priest may not have the number of victims of a pedophile priest who may have a sexual addiction, it seems the spiritual effects on the individual victim could be just as devastating).

Some other information in this Commission's report--(Page 6) "Young people are

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vulnerable. They often trust authority figures (parents, priests, teachers, coaches) whom they expect to protect and take care of them. They are frequently eager to please adults who have power over them and are also easily intimidated by these same adults.

"A child's normal sexual development spans a number of years and involves many stages -- before, during, and after puberty--and problems arise if this normal development is broken by sexual activity with an adult or someone several years older than they." ... "The physical expression of the 'friendship' or 'love' may begin with a simple embrace, caress, or kiss and gradually move into more explicitly sexual activity. Unable to understand the full significance of what is happening and incapable of giving full consent to it, the youth is abused. The youth may not understand at the time that it was, indeed, abuse. He or she may have basked in the abuser's personal attention, and may have found the activity itself pleasurable. Usually no physical force or violence is used by the abuser. But, as will be discussed more fully later in this chapter, the trauma has already set in, and the victim's life will never be the same.

"While the various forms of the sexual abuse or molestation differ in gravity and kind, all of them may seriously traumatize the victim. In itself, fondling may not be as serious as penetration, but the impact on the victim is another matter, one that deserves careful attention and usually requires healing." ...

"**Pedophilia**" ... "The essential feature of this disorder is recurrent, intense, sexual urges and sexually arousing fantasies, of at least six months' duration, involving sexual activity with a prepubescent child. The person has acted on these urges, or is markedly distressed by them.

"**Ephedophilia** involves a recurrent, intense, sexual interest in postpubescent youths, generally between the ages of thirteen and seventeen.

July 30, 1993

Reverend Leonardo G. Mateo
% Diocese of Tagbilaran
P.O. Box 18
City of Tagbilaran
6301 Bohol, Philippines

Dear Leonardo,

I hope that things are going well for you. I am writing about a rather serious matter and I need your cooperation. I know that you are familiar with [REDACTED]. Bishop Kaffer has met with him on a number of occasions and I have met with him once. He is extremely concerned about the need to provide professional assistance for any young people who may be in need of such help. He is asking me to contact all of the elementary students during the years that you ministered in the diocese. I told him that was unrealistic and that I did not feel such an action was called for.

However, I did tell him that I would write to you and request your assistance in providing us with specific names of any students with whom you might have had any particular contact. He is very concerned about their welfare, as am I. If there were any untoward incidents, I feel we have a responsibility, as a diocese, to offer professional assistance, should anyone be in need of it.

I do not know the extent of your involvement with any of the students. Obviously [REDACTED] feels that it was extensive. I do not share his opinion, but I have no idea as to numbers. In any case I want to make certain that no one has been damaged, and that if help is needed it can be provided.

I am asking you as a priest and a human being to provide me with the names with anyone with whom you may have been involved. I think it is important that these people be contacted and an offer of assistance be made.

I do not think there is any possibility of any criminal action being taken against you, but I do feel

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there is a responsibility on the part of the diocese to repair whatever damage may have been done. I appreciate your cooperation and assistance. Be assured of my prayers for you and I ask them also in return.

Sincerely in Christ,



Most Reverend Joseph L. Imesch
Bishop of Joliet

✓bc-Bishop Roger Kaffer

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000206

August 7, 1993

Most Rev. Joseph L. Imesch, D.D.
Bishop of Joliet
425 Summit St.
Joliet, IL 60435

Dear Bishop Imesch:

Thanks for the prayers. I received your July 30, 1993 letter.

There are no other names. I believe [REDACTED] is witch hunting. He wants his pound of flesh. If he keeps on hunting, he may find 2,000 witches, or victims.

He first came to confront me at a most vulnerable time in life, two days after my retreat at the Trappist Monastery. I was in the mood to admit a few possibilities. Since that meeting he has been digging for skeletons hoping to find a big, 'extensive' pile.

He is disappointed at the way his children turned out to be. He needs a scapegoat to kill so he can wash his hands clean.

Some of my friends in I.C. still write to me. The boys who were close to me have become well-adjusted, successful college graduates and professionals, a credit to the Church and the community according to their parents.

Your letter made me feel like walking the Way of the Cross again. Will it ever end? I appreciate your prayers.

Sincerely in Christ,
Leonardo G. Mateo
Leonardo G. Mateo

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000215

September 27, 1993

Bishop Joseph Imesch
Diocese of Joliet
Office of the Bishop
425 Summit Street
Joliet, IL 60435

Dear Bishop Imesch:

When your announcement was made at our parish about sexual abuse by priests, we immediately thought of Father Mateo and the rumors surrounding his leaving Immaculate Conception (Elmhurst) parish in the 1980s. We were going to communicate our suspicions to you at the time of the announcement, but personal business precluded our doing so. Since then we have learned that these suspicions were indeed founded in fact. We are very concerned because in the early 1980's Father Mateo was moderator of several youth groups in our parish and these children are now young adults. We are especially distressed because our son is in that age group and could have been abused; some of his friends were victims of Father Mateo's abuse. At that time, however, even though rumors abounded, very few parishioners knew about and/or talked about what was happening, and the diocese's solution was simply to quickly and quietly transfer him.

Some serious psychological issues are now surfacing in boys harmed by Father Mateo. The diocese's solution to this current problem is to wait for these young men to come forward and ask for help - a totally unacceptable solution, given the amount of psychological evidence now gathered that sexual abuse by a priest permanently damages the person abused. These abused men will not come forward for help until they realize they were not alone, it was not their fault, and they have not been rejected by God or their church.

Your present stance in not permitting IC to notify all parents and/or young men who belonged to these groups is nothing short of criminal and only reinforces their guilt. Is the diocese waiting for a lawsuit before it attempts to help these young men? Cannot compassion motivate the Church to do something before even another week passes to seek help for these victims? What has happened to our Catholic Church when it cannot swallow its pride and help those harmed without counting the cost to itself?

Sincerely,


Elmhurst, IL 60126

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000216

October 21, 1993

[Redacted]

Elmhurst, IL 60126

Dear [Redacted]

I received your recent letter regarding allegations of sexual abuse by Father Mateo. First of all, I want to assure you that "...the diocese solution was simply to quickly and quietly transfer him" is not true. As a matter of fact, the diocese was not even aware until a number of years later that anything at all had transpired.

I want to assure you that I want to do everything I can to help anyone who may have been abused by a priest. At the same time, I feel I must rely on ordinary means to elicit any information about alleged sexual abuse. As you have indicated, the usual way in which this is done is through an announcement in the parish. With all of the publicity that has been generated by cases of child sexual abuse by priests, I would think that anyone who might have been involved in any such situations would have come forward. This has certainly been the case in other instances.

In your letter you say "...sexual abuse by a priest permanently damages the person abused." I wonder what the basis for that statement is. I know of no factual evidence that indicates such is the case, in fact, I know of several instances where such is not the case. I do not mean to imply that sexual abuse does not damage the abused, but I question its permanence, as well as the universal application of that statement.

In regard to Father Mateo, in particular, I think we have made considerable efforts to contact young boys who might have been involved. Admittedly, we may not have contacted everyone, but given the experience of those who have been abused by priests, there seems to be little reluctance in coming forward to press charges.

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I want to say again that I am readily willing to offer assistance to any young person who has been abused by a priest. I fully recognize the Church's responsibility to respond to those situations. If you wish to provide me with the names of any individuals you feel may have been involved in this situation, I will see that they are personally contacted.

I take seriously my responsibility as Bishop of the Church of Joliet, and if any inappropriate activity has been engaged in, I recognize the Church's responsibility to provide whatever assistance it can.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

bc-Bishop Roger Kaffer

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DIOCESE OF TAGBILARAN
CHANCERY OFFICE * TAGBILARAN CITY * PHILIPPINES 6300
P.O. Box 18 Tel. No. 34-87

000225

December 20, 1993

Most Rev. Joseph L. Imesch
Bishop of Joliet
Office of the Bishop
425 Summit St.
Joliet, Illinois 60435

Dear Bishop Imesch,

My apology for the delay of my response. It was only two or three days ago that I had a heart to heart talk with Fr. Leonardo Mateo.

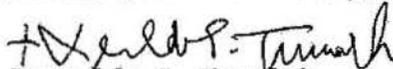
I told him about your letter and your request. And he told me about his being misunderstood while serving in the U.S., particularly, as chaplain among the boy scouts. He said he had done nothing wrong. However, if he ever had, he would not remember names, for that was long ago.

I share your deep concern for the boys and for Fr. Mateo. I will continue to work on this problem.

It may be of help, if we keep our communication lines open.

A blessed christmas and a fruitfull new year to you.

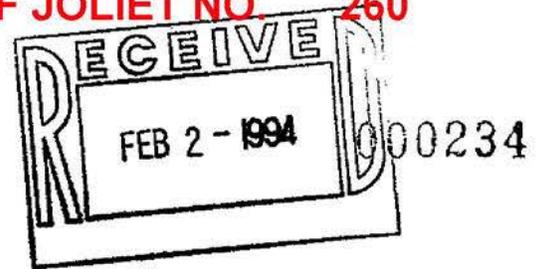
Sincerely yours in Christ,


+ Leopoldo S. Tumalak
Bishop of Tagbilaran

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January 28, 1994

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

Dear Bishop Imesch:

We read with interest your reply to our letter regarding Father Mateo and, even though somewhat delayed, we would like to reply to some of the statements made therein. You stated that the diocese was not aware of all that had transpired until much later. Our question to you is twofold: Why was a priest suddenly transferred with no goodbye from the parish and no party; and how could the diocese not know about what happened when there were rumors circulating at the time among the grade school children and their parents about Father Mateo?

You state that you want to do everything you can to help someone who was abused by a priest. Everything would involve making an announcement in the parish informing those who are unaware of help that it is available. Have you also considered the possibility that there are those who were abused but who do not know that there is help available through the church and therefore have not contacted anyone? Have you considered that there are men out there who were abused but who think they were alone and that it was their fault and thus have not contacted anyone? And have you considered that there are those families who are aware of what happened but who have not come forward for fear of hurting their children more?

In your letter you question the "permanent damage" that can be done by an abuser. If you check the current psychological literature, you will find that this is indeed the case. Sexual abuse does permanently damage the abusee.

What considerable effort has been made to contact the boys who were abused? Our son was in Boy Scouts when Father Mateo was the advisor, and he certainly has not been contacted. Have other boys been contacted? How many? When? And if they have, why have we not heard about this contact from other parents of boys that age whom we still see? I would think this would be a matter of serious discussion in parent groups.

If, as you state, you are readily willing to offer assistance, we ask again that an announcement be made in the parish requesting that these abused men seek help through the church. Until this is

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done, you are abrogating your responsibility to all the children of God whom you are supposed to represent and only covering up a situation that needs to be publicized to be remedied.



Elmhurst, IL 60126

February 28, 1994

[REDACTED]
EIMHURST, IL 60126

Dear [REDACTED]

I received your recent letter in response to mine.

In your letter you asked why Father Mateo was "...suddenly transferred with no goodbye from the parish and no party." There was no sudden transfer of Father Mateo. Another priest was being assigned at that time to IC. Father Mateo, who had been at IC more than five years, was assigned to St. Petronille in Glen Ellyn where there was a need for a priest. I am not in a position to know whether there was a reception in the parish at that time but I would be very surprised if there were not.

You mentioned that "...there were rumors circulating at the time among the grade school children and their parents about Father Mateo." If there were, these were certainly not brought to my attention, nor were they brought to the attention of the priests at the parish. It is relatively easy to look back 12 years and say something should have happened, presuming that everybody knew everything that was going on. Hindsight is a wonderful gift, unfortunately we do not benefit from it until it is too late.

You asked about having an announcement made in the parish. Father Riva, in one of his weekly columns, asked anybody who was aware of any inappropriate behavior by priests at I.C. to come forward. In addition, as you know, there was an anonymous letter sent to many of the parishioners, if not all. I believe there was also some publicity in the local paper.

We have tried to contact ~~all~~ those whose names were given us. I really do not think it is possible to contact everyone in the parish community about something that happened years ago.

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If I can judge from other situations, once there is publicity about a particular priest, or about any priest, young men who have been victims are not reluctant to contact us, either about a particular priest or someone that we do not even know of. With all the publicity that has been generated with regard to Father Mateo, I would find it hard to believe that there is someone who is not aware of this situation.

I suppose we could disagree for eternity on "permanent damage." I did not deny that it can happen, I was simply saying that it is not universal and is not necessarily "permanent." There are probably young men who have been permanently damaged, there are others who seemingly are not affected.

Again, I want to repeat my willingness to offer assistance to anyone who has been a victim of sexual abuse by a priest. I recognize the responsibility of the Church to assist those people.

With every best wish,

Sincerely in Christ,

Most Reverend Joseph L. Imesch
Bishop of Joliet

Redacted April 2013 - 4/8/2013

Released April 2014

000308

Bishop Ineseh,

After reading the Chapter "Conspiracy of Silence" in the book, Papal Sin by Harry Hill, what I have felt in my heart to be true was confirmed. The faulty thinking of you and your associates prevented you from dealing effectively with the sexual abuse of children by Father Mateo at Immaculate Conception parish when it was first brought to your attention. An acknowledgement from the pulpit would have gone a long way in promoting the healing process for the individuals who were touched as well as for the whole parish. If the presence of a "disease" is not acknowledged and treated how can healing take place? The "cancer" lives on!

Shame on you boys! When will you and the institutional Church grow up?!

Sincerely,

p.s. If you haven't already done so, I urge you to prayerfully read the chapters.



Redacted April 2013 - 4/8/2013

Released April 2014

Diocese of Joliet

000309



Chancery

425 Summit St.
Joliet, Illinois 60435

815-722-6606
Fax 815-722-6602

April 17, 2002

Most Reverend Leopoldo S. Tumalak
Bishop of Tagbilaran
P. O. Box 18
City of Tagbilaran
6300 Bohol,
PHILIPPINES

Your Excellency:

We continue to get allegations of inappropriate behavior and/or sexual abuse by Father Felix Mateo, when he was assigned to the Diocese of Joliet many years ago. I just want you to be aware of that. If he is still living and is in any ministry, he certainly should not have access to minor children.

With cordial best wishes and with a plea and a promise of continued mutual prayers always, I remain

Sincerely yours in the Sacred Heart,

+ *Roger L. Kaffer*

Most Reverend Roger L. Kaffer
Auxiliary Bishop of Joliet

RLK:bjd

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

Redacted April 2013 - 4/8/2013

Released April 2014

000309


June 9, 2002

Dear Bishop Imesch,

A little farther down will start the letter I had originally planned as a comment from a member of your diocese regarding the Bishops' meeting in Dallas. However, our Immaculate Conception bulletin this morning has brought to light such disappointing news that I feel compelled to express my disbelief and deep hurt. As a parishioner of very long standing, I was aware of the events which occurred when Father Mateo was here. I cannot believe that you did not share this knowledge with our present pastor, Father James Murphy. At the least this knowledge should have been shared as these scandals became so publicized/ There are no words in my vocabulary to criticize my Bishop and I realize we are in a situation for which none of us are prepared, but I feel let down.

Now, my originally planned letter: After carefully reading the proposals for discussion, I must admit to disappointment—unless much more is planned than publicized. The proposals are all reactive and we certainly do need a clear cut policy the sad, disturbing abuses which have come to light. We call our priests "Father" and when a father abuses his children, we call that action incest. Can any action be more despicable? whether the father is biological or spiritual? It must stop. We cannot cover it and we should not pay to cover it. If you were to treat the sin as incest you would not get into all the semantic traps which keep turning up in the press.

My hope and prayer for you and all of our American Bishops is that you have the courage to go beyond this one issue and take the opportunity to lead us to greater spirituality. As all of you are together you have the opportunity to set a spiritual fire. You have the opportunity at your fingertips and we are a people waiting for that fire to be lit! We so desperately need and want leadership. And I pray that you and your brother Bishops find ways to support the good and holy priests who minister and support us in our daily lives. May the Holy Spirit guide you.


Copy: Rev. James Murphy