

I think I can shed some light. About a year and a half ago, I got a phone call from somebody who told me he was making a film about VOTF and SNAP activity who were unjustly accusing a monsignor of hiding, aiding and abetting a pedophile who I believe was the parochial vicar in the parish.

At some point, parochial vicar admitted to abusing the young girl to the monsignor....

The person making the documentary that contacted me I later realized was fabricating his identity but at that time, I though he was doing a noble thing and I still wanted to help.

I got some other high level people to review the situation and while they were interested, they wanted to know more details before they got involved. As I was trying to get those details, among the details, people wanted to know the actual real identity of the individual making the flick.

I had already arranged a meeting with some reputable Catholic leaders to help and as the meeting got close, I called the 'producer' and told him I was aware that he was not who he said he was and I had known that for a long time, that I was still supportive of the project but in no way could I let a meeting take place with other people unless he was going to reveal his true identity.

At that point, the man started to behave erratically. His behavior got wildly caustic and accusatory and I and my colleagues exited, stage right. Don't know who, what, when, where, or why - but as a word to the wise, I would let the offer from CTL pass on by if I were you."

Later, a very defensive blogger, using the identity of Kenneth E. Crowley, responded to Martinez.

[Read about Grice, or is it Farnsworth? Morlan? Graham? Cowley? Hamilton? Rocky?](#)

[Read the entire statements of Martinez and his two "friends"](#)

[Read Comments on Grice and CTLNYC](#)

BACKGROUND

In December 2002, a priest who had previously lived and worked at St. Peter Parish on two separate occasions, was arrested on charges of sexual abuse of a minor. His name is Fr. Mark Campobello. Shortly thereafter, a second young woman came forward with allegations of abuse by Campobello. In May, 2004, Campobello pleaded guilty - as part of a plea agreement - to one count for each victim and received an eight-year prison sentence.

Case closed? Not quite.

The concern of many parishioners is the reaction of the St. Peter Parish and Rockford Diocese officials to the abuse allegations. In June 2002, six months *before* the arrest of Campobello, the United States Conference of Catholic Bishops (USCCB), in reaction to the almost daily media coverage of the abuse scandal beginning with articles in the Boston Globe, adopted what is called the [Charter for the Protection of Children and Young People](#). Basically, the Charter mandates compassionate outreach to those bringing forth allegations of abuse, effective communication between bishops and parishioners, cooperation with civil laws and law enforcement investigations, and prompt removal of any alleged offender from his ministerial duties.

Those who read further into this web site will find that Bishop Thomas Doran of the Rockford Diocese has been less than compliant with the very Charter he assisted in writing. Doran, a canon lawyer, decided to respond with legalism as opposed to compassion and sincere communication. Unfortunately, that response has been echoed at the parish level by the pastor of St. Peter, Monsignor Joseph Jarmoluk.

When good-hearted people hear of the hardships of others, they almost always respond compassionately with concern for their well-being and offers to walk with them on their journey toward recovery. Whether it be a destructive hurricane, the

devastation of cancer, a tragic car accident, a slip on the ice, or a father of six experiencing a recent lay-off from his job, individuals often reach out with service as well as their prayers. Often, churches and faith-based organizations are the ones that coordinate such outreach.

Not so in the cases of sexual abuse by clergy, as we have learned at St. Peter. Many individuals wanted to respond to their natural inclinations of expressing support to the victims, especially after the guilty plea. Yet, the resistance by the parish administration, staff, and ministry leadership to compassionate outreach for the victims of Fr. Campobello could not have been stronger. Claims were made that action was not needed and that individual prayer for the victims was enough. According to staff members, Jarmoluk was excused from providing any outreach or prayer intentions for the victims because he had a 'bad history' with the family of one of the victims. One staff member wondered aloud why we needed to reach out to the second victim, asking "Doesn't she have her own parish?".

Instead, parish staff members and other parishioners rallied around Jarmoluk as he rejected offer after offer by other members of the parish to help provide methods of intervention for the victims as well as for the parish. Some parishioners even supported through a [petition](#) Jarmoluk's coordinated backlash against the few parishioners who spoke out publicly in support of the law-enforcement investigation and the search for truth. The pastor retaliated against parishioners who asked questions or expressed concern by calling them a sinner from the altar, firing them from their positions at the parish, filing complaints against them at their workplace through his attorney, threatening to take legal action against them, preventing their business from getting a contract with the parish, and allowing other parishioners to publicly call them "evil", send them anonymous letters through the mail, and post defaming and slanderous messages about them and victims/survivors of abuse on an anonymous internet blog.

More than 150 blessed [prayer cards](#) with the intention of the healing of the victims, the parish, and the Church Universal, were stolen - one by one - from the parish chapel which is steps away from the staffed parish offices. After years of opening petitions up for the audience to share aloud at daily Masses, the pastor banned such prayers the day after healing for the victims, parish, and Church were petitioned. Other priests were told by the pastor that "some people were praying for the wrong things" and so personal intentions have since been banned at daily Masses.

Bishop Doran, has never addressed the parish regarding the arrest, charges, or guilty plea of Fr. Campobello, either in person or in any other written or verbal communication. Though he is well aware of the backlash led by Jarmoluk and his followers, he has never taken appropriate action to put an end to it. Instead, he has rewarded those who have led the charge. He has only since visited the parish for Confirmations and the ground-breaking and dedication ceremonies for the \$8 million facilities expansion of the parish center, school, and chapel.

During the criminal investigation, parishioners were told by the pastor that there was no intervention because Fr. Campobello was "innocent until proven guilty". After the guilty plea, there was still no intervention. As a matter of fact, five months passed before there was any mention of the determination of guilt and another two years went by before it was mentioned again.

In 2003, Jarmoluk hired a new choir director by the name of Michael Pavone. Pavone was arrested in May 2004 for the 1999 murder of a man in Buffalo, New York. Sources close to the case insist Jarmoluk knew of the possible connection of Pavone to Keith Sutherland's murder. If so, the pastor chose to keep parishioners in the dark about it, including the parents of the children Pavone instructed. Pavone was allowed to continue working at Easter Masses. He was arrested on Easter Monday, found guilty by a jury, and sentenced to 25 years to life in prison. He recently passed away while incarcerated in New York.

The poor leadership of the Rockford Diocese and St. Peter Parish has led to the loss of many previously faithful Catholics from the institutional Church. Many parishioners of St. Peter now receive the Sacraments at neighboring parishes, the nearby Marmion Abby, or elsewhere - even outside the bounds of the diocese. This on-going exodus from the parish is not necessarily a result of the clergy abuse that occurred here, rather the failure of the parish and diocesan administrations to follow the law - moral, civil, and canon - as well as their own written and adopted policies.

In November 2003, parishioners were informed that donations had not only not increased as anticipated with the overall growth of the community, but they actually decreased from the previous year. In 2004, parishioners were informed that the parish needed to collect an average of \$36,000 per week in order to meet the budgetary needs of the parish. The parish has since seen weekly collections average around \$23,000 with some totals dropping as low as \$18,000 and \$19,000. Jarmoluk's followers claim donations are up at the parish. Many parishioners, however, can see the writing on the wall. Meanwhile, Jarmoluk recently launched a new \$3 million fundraising campaign titled Upon this Rock, even though he has provided no professional intervention for healing the parish and, instead, maintains the use of his personal attorney and cooperates with a

hateful web site that bears his name and photograph in promotion of an alleged documentary being filmed about him.

We encourage every adult to decide for themselves whether to keep filling pockets of men who continue to ignore and disrespect the needs of the faithful and use the money from those Sunday collections for cruel games of legal hardball against men and women who were molested or raped as children as well as other intimidating tactics designed to silence other parishioners and abuse victims. Information provided on this web site may help open some eyes as to truly how the Rockford Diocese and, more specifically, St. Peter parish have been administered by the human beings who have been charged with their care. Responsible Catholics would certainly educate themselves as to how the money they donate to the Church is being spent. The days of blindly trusting members of the Catholic hierarchy - with our money or our children - ought to be long gone.

The lack of honesty, openness, compassion, leadership, and sincerity on the part of Bishop Thomas Doran, in response to credible allegations of clergy sexual abuse and other abuses of a few of his priests, has led to the creation of WeAreCATHOLICS.com. This web site is for anyone who can benefit in any way from its content as well as anyone who can contribute to it in a positive manner, for the good of others.

SITE NAVIGATION

- The **Home** page contains links to our mission statement, images, a site map, and other pages throughout the site.
- In **Headlines**, you will find just about every article published in the past five or so years about St. Peter parish in Geneva, Illinois, which is located in Kane County approximately 37 miles west of downtown Chicago. You will also find articles about several of the clergy abuse cases in the diocese and how they have been handled by the bishop. Other articles relating to the Church but not this diocese are forthcoming.
- In **Documents**, you will find information on the effects of clergy abuse and other abuses as well as some models of healing for the abuse victim/survivor as well as for the affected community. You will also find church documents such as the Charter and other documents related to Bishop Doran's handling of abuse cases in the Rockford Diocese.
- In **Viewpoints**, you will be able to read articles, commentaries, and testimonies by others in regards to some of the many concerns Catholics have today. There is also a collection of quotes having to do with the condition of the Church and the attitudes of some of the people who have authority within the Church.
- In **Resources**, you will find a list of books, web sites, documentaries, and other local resources that may be of help to you whether you are a victim of abuse, a Catholic who wants to learn more, or simply a citizen who cares.
- In **Contact Us**, you will find ways to communicate with us and others.
- Below is the latest update which will change as needed.
- **Welcome** to our web site.

UPDATE

St. Peter parishioners finally received the [2007 Annual Stewardship Report](#) from pastor Jarmoluk and the parish finance council. (The parish has been without any kind of parish/pastoral council since Summer 2005.) According to the report, the parish operating budget ended the fiscal year with a deficit of \$185,724.00. This amount was withdrawn from the "savings" in order to meet expenses. The authors of the report blame this large shortfall on the Barn Sale, consulting fees for the 'Upon This Rock' fundraising campaign, insurance premiums, utilities, and ever-increasing diocesan assessments. No information on the Barn Sale was included in this report. Parishioners are still waiting for results of the September Barn Sale to be released.

Because Sunday collections continue to fall well below expectations, St. Peter can only afford to pay half of what the diocese is taxing the parish. This is, at least, the second consecutive year that has been the case. As a result, the parish has taken out two new loans from the Rockford Diocese - a past-due assessment loan for \$114,713 and a diocesan administration building loan for \$290,987. To boot, the bishop is now charging St. Peter interest on these loans.

According to the annual report, 75% of the *'Upon This Rock...Securing The Next Century'* income will be used to pay down the parish debt. As of June 30th, \$265,264 from this campaign was paid to the bishop who holds the loan on the 1999 Expansion Project. The parish still owes more than \$2.5 million on the \$8 million project which began nearly a decade ago. Though new housing developments in the area continue to bring in more registered members to the parish, collection baskets continue to remain relatively lightweight, especially when compared to neighboring parishes. Meanwhile, 'bequests and donations' to St. Peter are half of what they were two years ago.

In short, instead of *'securing the future'*, St. Peter parish under the leadership of Jarmoluk is digging deeper and deeper into debt. This year alone, the parish has resorted to taking out two new loans and making a hefty withdrawal from 'savings' and even those actions don't put the parish back in the black. Bishop Doran has ignored the many serious problems of the parish and has failed to abide by the USCCB's [Charter to Protect Children](#) yet he doubles the diocesan tax on top of the hundreds of thousands of dollars already paid to him by St. Peter parishioners last year alone. To be sure, parishioners will be cleaning up the mess at St. Peter of Geneva long after Doran and Jarmoluk are gone, at a hefty price not only measured in dollars.

HEALING

Click on the link below

[PROFESSIONAL RECOMMENDATIONS
FOR RESPONDING TO ALLEGATIONS OF CLERGY ABUSE](#)

For more information on healing, please see the [Document Map](#)

Upon reading the information on this web site, visitors are encouraged to decide for themselves how well the leadership of St. Peter Parish and the Rockford Diocese have followed the recommendations of experienced Catholic professionals for which clergy abuse is hardly "unchartered territory". Then, Catholics who continue to share a percentage of their income with the parish and/or diocese can do so with better knowledge and awareness of exactly how their generously donated money is spent.

"As history makes clear, where anxiety dwells, imagination shrivels, denial thrives, and control becomes obsessive. An anxious church bureaucracy displays precisely these characteristics - clinical legalism, controlling power, secrecy..... How is it that a church that is the bearer of the Word and the champion of the oppressed can maintain unholy silence while denying that obvious pastoral and ecclesial problems, indeed crises, even exist?" -Donald Cozzens, ordained member of the Roman Catholic priesthood.

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