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PMB 386
1270 N. Marine Dr. Ste. 101
Tamuning, Guam 96913
678-4130

SUPERIOR COURT
2016 JUL 25 PM 4:16 FILED
SUPERIOR COURT
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BY: _____ 2016 JUL 25 PM 4:30
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BY: _____

IN THE SUPERIOR COURT OF GUAM
CIVIL DIVISION

CIVIL CASE NO: CV 0552-16

ROY T. QUINTANILLA, WALTER G.
DENTON, ROLAND P.L. SONDIA and
EDITH DORIS CONCEPCION,

Plaintiffs,

vs.

DECLARATION OF SERVICE

ARCHBISHOP OF AGANA, a corporation
Sole, ANTHONY SABLAN APURON, and
Individual, and DOES 1-50. Inclusive,

Defendants,

I, Christopher E. Allen, declare that I am a Special Process Server appointed by the Superior Court of Guam, and that I am over the age of 18 years old and that I am not a party in the aforementioned case, and that I "personally" served upon 'Anthony Sablan Apuron', - a Summons To Defend Against An Amended Complaint, First Amended Complaint for Violation of: (1) 19 GCA § 2103 Libel, (2) 19 GCA § 2104 (Slander), Demand for Jury Trial, at the his residence at the Archdiocese of Agana, Hagatna, Guam, on 25th day of July, 2016, at the hour of 2:30 p.m..

Answer due date: 20 days from the above date,

Served through 'Alinba Fantanote' who is of suitable age and discretion and who resides with the defendant at the address listed above.



Christopher Allen / SP 0365-99

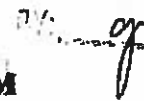
I declare under penalty of perjury that the aforementioned statement is true and correct to the best of my knowledge and belief.

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Tamuning, Guam 96913
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SUPERIOR COURT

2016 JUL 25 PM 4:16

CLERK OF COURT



**IN THE SUPERIOR COURT OF GUAM
CIVIL DIVISION**

CIVIL CASE NO: CV 0552-16

**ROY T. QUINTANILLA, WALTER G.
DENTON, ROLAND P.L. SONDIA and
EDITH DORIS CONCEPCION,**

Plaintiffs,

vs.

DECLARATION OF SERVICE

**ARCHBISHOP OF AGANA, a corporation
Sole, ANTHONY SABLAN APURON, and
Individual, and DOES 1-50. Inclusive,**

Defendants,

I, Christopher E. Allen, declare that I am a Special Process Server appointed by the Superior Court of Guam, and that I am over the age of 18 years old and that I am not a party in the aforementioned case, and that I "*personally*" served upon 'Savio Hon Tai Fai', - a Summons To Defend Against An Amended Complaint, First Amended Complaint for Violation of: (1) 19 GCA § 2103 Libel, (2) 19 GCA § 2104 (Slander), Demand for Jury Trial, at the his residence at the Archdiocese of Agana, Hagatna, Guam, on 22nd day of July, 2016, at the hour of 1:25 p.m..

Note: Mr. Savio Fai refused to sign receipt of documents, and tried to give the documents back to me. I promptly left the area, leaving the documents in Mr. Fai's hand. Nothing further.

Answer due date: 20 days from the above date,


Christopher Allen / SP 0365-99

I declare under penalty of perjury that the aforementioned statement is true and correct to the best of my knowledge and belief.

1 **LUJAN & WOLFF LLP**
Attorneys at Law
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Hagåtña, Guam 96910
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4 Email: djl@lawguam.com

5 *Attorneys for Plaintiffs*
6 **ROY T. QUINTANILLA, WALTER G.**
DENTON, ROLAND P.L. SONDIA, and
7 **DORIS CONCEPCION**

FILED
SUPERIOR COURT
OF GUAM

2016 JUL 19 PM 12:08

CLERK OF COURT

BY: 

8 **IN THE SUPERIOR COURT OF GUAM**

9
10 **ROY T. QUINTANILLA, WALTER G.)**
11 **DENTON, ROLAND P.L. SONDIA, and)**
12 **DORIS CONCEPCION**

13 Plaintiffs,

14 v.

15 **ARCHBISHOP OF AGANA, a**
16 **Corporation Sole; ANTHONY SABLAN**
APURON, an individual; and DOES 1-
17 **50, Inclusive.**

18 Defendants.

CASE NO: CV0552-16

FIRST AMENDED COMPLAINT FOR VIOLATION OF:

1) 19 GCA § 2103 (LIBEL)

2) 19 GCA § 2104 (SLANDER)

DEMAND FOR JURY TRIAL

19
20 1. Plaintiffs Roy T. Quintanilla, Walter G. Denton, Roland P.L. Sondia, and Doris
21 Concepcion (collectively "Plaintiffs") file this First Amended Complaint for libel and
22 slander to commit libel and slander (the "First Amended Complaint") against Defendants
23 Archbishop of Agana, a corporation sole, and Anthony Sablan Apuron, an individual,
24 ("Defendants").

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28 I.

- 1 -

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JURISDICTION

2. This Court has jurisdiction pursuant to 7 GCA § 3105.

II.

PARTIES

3. At all times relevant hereto, Plaintiff Roy T. Quintanilla has been and is an individual residing in Honolulu, Hawaii ("Mr. Quintanilla").

4. At all times relevant hereto, Plaintiff Walter G. Denton has been and is an individual residing in Casa Grande, Arizona ("Mr. Denton").

5. At all times relevant hereto, Plaintiff Roland P.L. Sondia has been and is an individual residing in Agat, Guam ("Mr. Sondia").

6. At all times relevant hereto, Plaintiff Doris Concepcion, has been and is an individual residing in Prescott, Arizona ("Ms. Concepcion").

7. At all times relevant hereto, and upon information and belief, Roman Catholic Archbishop of Agana, a corporation sole, in accordance with the discipline and government of the Roman Catholic Church, is the legal name for Defendant Archbishop of Agana, also known as Archdiocese of Agana. ("Agana Archdiocese"), which is and has been at all times relevant hereto a non-profit corporation organized and existing under the laws of Guam with its principal place of business in Guam. Agana Archdiocese is responsible and liable in whole or in part, directly or indirectly, for the wrongful acts complained of herein.

8. At all times relevant hereto, Defendant Anthony Sablan Apuron, an individual, was and is a member of the clergy of the Agana Archdiocese and has served as the Archbishop of Agana ("Apuron"). Defendant Apuron is a resident of Guam and is

1 responsible and liable in whole or in part, directly or indirectly, for the wrongful acts
2 complained of herein.

3 **III.**

4 **INTRODUCTORY ALLEGATIONS**

5
6 9. Mr. Quintanilla, a 52-year old resident of Honolulu, Hawaii, previously lived
7 in Agat, Guam during his childhood years. In or around the age of 12, Mr. Quintanilla
8 was an altar boy for Our Lady of Mt. Carmel Church ("Agat Parish"). At that time,
9 Apuron was a priest at the Agat Parish.

10
11 10. Mr. Denton, a 52-year old resident of Casa Grande, Arizona, previously lived
12 in Guam during his childhood years. In or around the age of 13, Mr. Denton was an altar
13 boy for the Agat Parish. At that time, Apuron was a priest at the Agat Parish.

14
15 11. Mr. Sondia is a 54-year old life-long resident of Agat, Guam. In or around the
16 age of 15, Mr. Sondia was an altar boy for the Agat Parish.

17
18 12. Ms. Concepcion is a resident of Prescott, Arizona, who had previously
19 lived in Guam during the time period relevant to this case. Ms. Concepcion is the mother
20 of Joseph A. Quinata, now deceased, who had served in the 1970s as an altar boy for the
21 Agat Parish ("Mr. Quinata"). At that time, Apuron was a priest at the Agat Parish.

22
23 13. On or about May 8, 2016, an organization known as Concerned Catholics of
24 Guam printed a one-page advertisement in the Pacific Daily News, asking victims of
25 sexual abuse during certain specified periods of time (i.e., 1974-1984) and at certain
26 specified locations (i.e., Father Duenas Minor Seminary; Our Lady of Mt. Carmel Parish,
27 Saipan; Agat Parish; and Agana Cathedral) to come forward. A true and accurate copy of
28 the advertisement is attached hereto as Exhibit "A". The advertisement can be viewed

1 online at the following link:

2 [http://www.guampdn.com/story/news/2016/05/10/advertisement-calls-victims-abuse-](http://www.guampdn.com/story/news/2016/05/10/advertisement-calls-victims-abuse-come-forward/84171762/)
3 [come-forward/84171762/.](http://www.guampdn.com/story/news/2016/05/10/advertisement-calls-victims-abuse-come-forward/84171762/)

4 14. On or about May 13, 2016, the Agana Archdiocese and Apuron jointly issued
5 a press release, denying the allegations of sexual abuse against Apuron ("May 13 Press
6 Release"). A true and accurate copy of the press release is attached hereto as Exhibit
7 "B". The press release states, among other things, the following:
8

- 9 a. "For the past three years the Catholic Church in Guam has been constantly
10 targeted by a series of lies destined to undermine the authority of the
11 Archbishop."
12
- 13 b. "Seeing their incapacity of proving anything and the evident falsity of their
14 claims and that their only recourse are insults, calumnies and violence, they
15 have now revealed their true intention: they have decided to attack directly
16 our Archbishop with a full-page paid advertisements in the Guam Pacific
17 Daily News, at a cost of thousands of dollars, seeking to insinuate criminal
18 sexual abuse by the Shepherd of the Catholic Church. These ads were paid
19 for by the Concerned Catholics of Guam (CCOG) according to media
20 statements by Gregory Perez and, as admitted by Tim Rohr, with the intent
21 to target specifically the Archbishop. This demonstrates that they have no
22 proof to substantiate any allegations and that their purpose is to confuse and
23 mislead the people or, even, to induce some to bring false testimony."
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- 25 c. "The agenda behind these lies and calumnies unleashed upon the Catholic
26 Church and its Shepherd is the removal of Archbishop Anthony Sablan
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Apuron."

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- d. "These malicious, insulting and calumnious attacks are using the media to publicly lynch and defame the Archbishop without any sense of Justice, Morality or common decency and disregarding the most elementary forms of justice or due process. They are based fundamentally upon insults and instilling hatred, ignorance and violence in the people. Whoever joins in this attack against our Catholic faith, our Catholic Church, is neither Catholic nor Christian; this kind of malice lacks the Spirit of Jesus Christ."
- e. "After keeping silent for long time, since those who are orchestrating this campaign are inducing people into scandal, confusion and grave errors with the malicious intent to injure the Archbishop, the Church in Guam, and many other people who have been insulted and harassed, the Archdiocese of Agana is in the process of taking canonical measures with the Sacra Rota -- the competent canonical tribunal -- and filing civil lawsuit against those perpetrating these malicious lies."
- f. "Archbishop Anthony urges the faithful not to be afraid, and to stand for the truth and he asks for your prayers."

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Plaintiffs allege on information and belief that the May 13 Press Release was prepared and released by Father Edivaldo Da Silva Oliveira, Media Relations Coordinator to the Agana Archdiocese and personal secretary to Apuron, ("Oliveira") on behalf of Apuron and the Agana Archdiocese.

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15. On or about May 17, 2016, Mr. Quintanilla came forward publicly at a video-taped press conference, revealing that Apuron had molested him when he was 12-years

1 old and serving as an altar boy for the Agat Parish. The video-taped press release can be
2 viewed online at the following link:

3 [http://www.guampdn.com/story/news/2016/05/16/man-alleges-archbishop-molested-](http://www.guampdn.com/story/news/2016/05/16/man-alleges-archbishop-molested-him/84469094/)
4 [him/84469094/](http://www.guampdn.com/story/news/2016/05/16/man-alleges-archbishop-molested-him/84469094/) . On the same day, Mr. Quintanilla delivered to the Agana Archdiocese a
5 letter detailing the abuse. A true and accurate copy of Mr. Quintanilla's letter is attached
6 hereto as Exhibit "C".
7

8 16. In direct response to Mr. Quintanilla's press conference and letter, Apuron
9 released a recorded video on the same day – May 17, 2016 – in which Apuron denies Mr.
10 Quintanilla's allegations of sexual abuse ("May 17 Apuron Video"). The recorded video
11 can be viewed online at the following link:
12

13 [http://www.guampdn.com/story/news/2016/05/17/apuron-deny-all-allegations-sexual-](http://www.guampdn.com/story/news/2016/05/17/apuron-deny-all-allegations-sexual-abuse/84479808/)
14 [abuse/84479808/](http://www.guampdn.com/story/news/2016/05/17/apuron-deny-all-allegations-sexual-abuse/84479808/) . The video states, among other things, the following:
15

- 16 a. "My dear faithful, as you know, there has been a series of attacks against
17 myself and the Catholic Church in the past three years."
- 18 b. "As predicted, just four days ago, these malicious ads have now resulted in
19 a false allegation of sexual abuse."
- 20 c. "To be absolutely clear and to avoid any misinterpretations of my
21 statement, I deny all allegations of sexual abuse by Roy Quintanilla."
- 22 d. "I humbly ask for your prayers and encourage all our faithful to pray for me
23 and for those behind this concerted effort to injure our Catholic Church."
24
- 25 e. "I will continue to defend the faith and give my life for the truth."
26

27 17. On May 19, 2016, the Agana Archdiocese released a video statement,
28

1 presented by Deacon Frank Tenorio, in response to the above-referenced sex allegations
2 (“May 19 Archdiocese Statement”) which provided, in part, as follows:

- 3 a. “I have known Anthony Apuron for over 50 years.”
4
5 b. “I believe that this is orchestrated by some people who are against the
6 Archbishop.”
7
8 c. “If this man, who was a young boy at the time, really told Father Jack that,
9 why didn’t Father Jack report it to the Archbishop Flores? But, I believe
10 that Father Jack was mentioned because he is dead and cannot testify to the
11 truth.”
12
13 d. “My brothers and sisters in Christ, please I beg you to stop this nonsense.”

13 The May 19 Archdiocese Statement can be viewed online at the following link:

14 [http://www.guampdn.com/story/news/2016/05/20/deacon-defends-archbishop-accused-](http://www.guampdn.com/story/news/2016/05/20/deacon-defends-archbishop-accused-molestation/84640378/)
15 [molestation/84640378/](http://www.guampdn.com/story/news/2016/05/20/deacon-defends-archbishop-accused-molestation/84640378/) . Plaintiffs allege on information and belief that the May 19
16 Archdiocese Statement was prepared and released by Oliveira on behalf of Apuron and
17 the Agana Archdiocese.
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19 18. On or about May 30, 2016, Ms. Concepcion gave a videotaped interview to
20 the media in which she disclosed a conversation she had with her son, Mr. Quinata, at the
21 hospital in 2005 shortly before he was taken into surgery, in which he revealed to her a
22 secret that he had kept for decades, namely that Apuron had molested him during the time
23 he served as an altar boy at the Agat Parish (“Concepcion Interview”). Shortly before
24 making the revelation to Ms. Concepcion regarding the sexual abuse by Apuron, Mr.
25 Quinata had been forewarned by the doctors in Ms. Concepcion’s presence that there was
26 a high likelihood that he would not survive the surgery. Tragically, the doctors’
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1 prediction came to pass, as Mr. Quinata died during the operation. The video-taped
2 interview can be viewed online at the following link:
3 [http://www.guampdn.com/story/news/2016/05/30/mother-deceased-man-accuses-apuron-
5 molesting-son/84888594/](http://www.guampdn.com/story/news/2016/05/30/mother-deceased-man-accuses-apuron-
4 molesting-son/84888594/) .

6 19. During the Concepcion Interview, Ms. Concepcion explained that, during the
7 time Mr. Quinata was serving as an altar boy, Mr. Quinata started to act out, sometimes
8 violently. Specifically, Mr. Quinata had tried to stab Apuron, attack him, and burn
9 Apuron's house down; Mr. Quinata also talked about committing suicide. At the time,
10 Ms. Concepcion did not know the cause of her son's radical change in behavior.
11

12 20. On May 31, 2016, in response to the Concepcion Interview, the Agana
13 Archdiocese released a statement ("May 31 Archdiocese Statement"). A true and accurate
14 copy of the press release is attached hereto as Exhibit "D". The press release states,
15 among other things, the following:
16

17 a. "Another malicious and calumnious accusation against the Archbishop has
18 surfaced; this time from the mother of a man who has been deceased for
19 eleven years. The Archbishop strongly denies this accusation as he had
20 done so before."
21

22 b. "The perpetrators of these calumnies have resorted to insults and violence
23 revealing their true intention to destroy the Catholic Church and discredit
24 the Archbishop by whatever means. Their method is to confuse and mislead
25 the faithful, even to the point of inducing some to bring false testimony.
26

27 This was predicted even before the first accusation was revealed."
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c. "Those who are orchestrating this campaign are inciting people into hatred
28

1 of the Archbishop and the Catholic Church. They have produced scandal,
2 confusion and grave errors with the cruel intent to injure the Archbishop,
3 the Catholic Church in Guam and many other people of good will who
4 have been outraged and harassed. Therefore, the Archdiocese of Agana is in
5 the process of taking canonical and legal measures against those
6 perpetrating these malicious lies.”

7
8 d. “Archbishop Anthony urges the faithful not to be afraid, and to stand for
9 the truth and he asks for your prayers.”

10 Plaintiffs allege on information and belief that the May 31 Archdiocese Statement was
11 prepared and released by Oliveira on behalf of Apuron and the Agana Archdiocese.

12
13 21. On or about June 5, 2016, Apuron issued a decree, declaring the Concerned
14 Catholics of Guam to be a “prohibited society” and warning island Catholics to avoid
15 associating with the whistleblower group (“Apuron Decree”). The Apuron Decree was
16 posted on the Agana Archdiocese website and stated, in part, as follows:
17

18 a. “All members of the faithful in and of this archdiocese, clerical or lay,
19 are to:

20 i. Avoid association with this organization;

21
22 ii. Refrain from signing, or otherwise promoting, acts or other
23 measures of that organization;

24 iii. Renounce membership, or any other position, within that
25 organization;

26 iv. Refrain from speaking, publicly or privately, on behalf of that
27 organization.”
28

1 22. On June 6, 2016, Pope Francis removed Apuron's administrative authority
2 over the Agana Archdiocese. The Vatican proceeded to appoint a high-level official from
3 Rome, Archbishop Savio Tai Fai Hon, to temporarily administer Guam's Catholic
4 Church ("Archbishop Hon"). Through these actions, Apuron was placed on leave and
5 was allowed to keep his archbishop title while Archbishop Hon undertook to govern the
6 Agana Archdiocese.
7

8 23. On or about June 7, 2016, Mr. Denton came forward publicly at a video-taped
9 press conference, revealing that Apuron had raped him when he was 13-years old while
10 serving as an altar boy at the Agat Parish. The video-taped press release can be viewed
11 online at the following link: [http://www.guampdn.com/story/news/2016/06/07/new-](http://www.guampdn.com/story/news/2016/06/07/new-accuser-says-apuron-raped-him/85539162/)
12 ~~accuser-says-apuron-raped-him/85539162/~~. On the same day, Mr. Denton delivered to the
13 Agana Archdiocese a letter detailing the abuse. A true and accurate copy of Mr. Denton's
14 letter is attached hereto as Exhibit "E".
15
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17 24. On or about June 15, 2016, Mr. Sondia came forward publicly at a video-taped
18 press conference, revealing that Apuron had sexually abused him when he was 15-years
19 old while serving as an altar boy at the Agat Parish. The video-taped press release can be
20 viewed online at the following link:
21 <https://www.youtube.com/watch?v=TepwDdACaEA>. On the same day, Mr. Sondia
22 delivered to the Agana Archdiocese a letter detailing the abuse. A true and accurate copy
23 of Mr. Sondia's letter is attached hereto as Exhibit "F".
24
25

26 25. On or about June 16, 2016, Archbishop Hon rescinded the Apuron Decree. In
27 addition to waiting nearly two weeks to rescind the decree, Archbishop Hon has failed to
28 speak or meet with any of the victim-Plaintiffs.

1 26. On or about July 1, 2016, Archbishop Hon announced two new, key leaders of
2 the Agana Archdiocese: Rev. Father Jeffrey San Nicolas ("San Nicolas") and Rev. Father
3 Jose Antonio "Lito" Abad ("Abad"). These officials replaced Rev. Msgr. David C.
4 Quitugua ("Quitugua") and Rev. Father Adrian L.F. Cristobal ("Cristobal"). As of the
5 filing of this First Amended Complaint, neither San Nicolas, Abad, Quitugua, or
6 Cristobal has ever spoken with or met with any of the victim-Plaintiffs.
7

8 27. Since the publications of the May 13 Press Release, the May 19 Archdiocese
9 Statement, the May 17 Apuron Video, and the May 31 Archdiocese Statement
10 (collectively "Publications"), neither the Agana Archdiocese nor Apuron has retracted or
11 repudiated any statement contained in the Publications, which continue to represent the
12 position of the Agana Archdiocese and Apuron through the date of filing of this First
13 Amended Complaint. Accordingly, all statements issued by the Agana Archdiocese prior
14 to Archbishop Hon's appointment are equally attributable to Archbishop Hon as to his
15 predecessors.
16
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18 **FIRST CAUSE OF ACTION**

19 **[Libel Against All Defendants]**

20 28. Plaintiffs re-allege and incorporate by reference paragraphs 1 through 27 of
21 this First Amended Complaint as if fully set forth herein.
22

23 29. The definition of Libel is set forth in 19 GCA § 2103 as follows:

24 Libel is a false and unprivileged publication by writing, printing,
25 picture, effigy, or other fixed representation to the eye, which exposes
26 any person to hatred, contempt, ridicule, or obloquy, or which causes
27 him to be shunned or avoided, or which has a tendency to injure him
28

1 in his occupation.

2 **30.** The statements made by the Agana Archdiocese in its May 13, 2016 press
3 release, as alleged in paragraph 14; its May 19 Archdiocese Statement, as alleged in
4 paragraph 17; and in its May 31 Archdiocese Statement, as alleged in paragraph 20,
5 constitute publications in writing within the meaning of 19 GCA § 2103. The May 17
6 Apuron Video, as alleged in paragraph 16, constitutes a fixed representation to the eye
7 within the meaning of 19 GCA § 2103.

8
9 **31.** Neither the Agana Archdiocese nor Apuron has repudiated, retracted, or
10 rescinded the subject statements since they were issued, and the statements continue to
11 represent the position of the Agana Archdiocese and Apuron in regard to the sex abuse
12 allegations through the date of filing of this First Amended Complaint.

13
14 **32.** The statements made by the Agana Archdiocese and Apuron, as alleged
15 herein, were false and unprivileged.

16
17 **33.** In light of the significant stature and influence of the Catholic Church, and
18 specifically the Agana Archdiocese, on the island of Guam and the deliberate efforts by
19 the Agana Archdiocese and Apuron, as alleged herein, to persuade the general public and
20 specifically members of the Catholic Church community to reject the sex abuse
21 allegations as lies and to turn against Plaintiffs, the statements made by the Agana
22 Archdiocese and Apuron exposed Plaintiffs to hatred, contempt, ridicule, or obloquy;
23 caused them to be shunned or avoided; and had a tendency to injure each of them in his
24 respective occupation.

25
26 **34.** As a proximate result of the above-described statements, Plaintiffs have
27 suffered losses to their reputation, shame, mortification, and hurt feelings and suffered
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1 losses with respect to their occupations.

2 35. The statements made by the Agana Archdiocese and Apuron, as alleged
3 herein, were made with actual malice or negligently in failing to ascertain whether the
4 statements were false or defamatory.

5 36. As such, the statements made by the Agana Archdiocese and Apuron
6 constitute Libel within the meaning of 19 GCA § 2103.

7 37. Upon information and belief, by engaging in the above conduct, Defendants,
8 and each of them, acted with malice, oppression, and/or fraud, entitling Plaintiffs to
9 exemplary and punitive damages. Specifically, Apuron and the Agana Archdiocese are
10 aware that the sexual abuse occurred and that such incidents constituted a violation of not
11 only the Plaintiffs' rights but also a violation of the deep trust placed by the Plaintiffs'
12 parents in both Apuron, individually, and the Agana Archdiocese by allowing their
13 victim-children to be alone with Apuron, including overnight stays, under the belief that
14 their children would be safe. Moreover, Apuron and the Agana Archdiocese made the
15 defamatory statements knowing that prior to the sexual allegations made by Plaintiffs
16 herein in May-June 2016, there had already been a history of sexual abuse committed by
17 priests in the Agana Archdiocese, including without limitation Father Luis Camacho and
18 Father John Wadeson. These allegations had been addressed publicly by outspoken
19 critics such as John Toves in the years 2014 and 2015 and also privately within the Agana
20 Archdiocese itself, by officials that included the former Sexual Abuse Response
21 Coordinator (SARC), Deacon Steven Martinez ("Deacon Martinez"). Actual malice and/
22 or negligence by Apuron and the Agana Archdiocese are reflected in the matters
23 addressed in letters sent by Deacon Martinez attached hereto as Exhibits "G" (Letter
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1 from Deacon Martinez to Apuron dated August 27, 2014; "H" (Letter from Apuron
2 to Deacon Martinez dated December 19, 2014); "I" (Letter from Deacon Martinez
3 to Apuron dated March 18, 2015); "J" (Letter from Deacon Martinez to Child
4 Protective Services dated March 18, 2015); and "K" (Decree of censure issued by
5 Apuron against Deacon Martinez on June 5, 2016). These acts clearly demonstrate
6 Apuron's failure and refusal to address credible allegations of sex abuse and his
7 obstructionist practices of interfering with efforts to investigate sex abuse allegations,
8 including removing church officials who sought to investigate and speak publicly on
9 these matters, i.e., Deacon Martinez.
10

11
12 38. The Agana Archdiocese and Apuron, jointly and in concert with Defendants
13 named herein as Does 1-50, inclusive, were aware in advance that the Agana Archdiocese
14 and Apuron planned to make the statements alleged herein; each agreed with the other
15 and intended that the libelous statements should be made and should not be retracted,
16 repudiated, or rescinded subsequently thereto, pursuant to an agreement, common plan or
17 design, such that each adopted the intentions and actions of each other.
18

19 **SECOND CAUSE OF ACTION**

20 ***[Slander Against All Defendants]***

21
22 39. Plaintiffs re-allege and incorporate by reference paragraphs 1 through 27 and
23 37 of this First Amended Complaint as if fully set forth herein.

24 40. The definition of Slander is set forth in 19 GCA § 2104 as follows:

25 Slander is a false and unprivileged publication other than libel, which:

26 (a) Charges any person with crime, or with having been informed
27 against, convicted, or punished for crime;
28

1 (b) Imputes in him the present existence of an infectious, contagious,
2 or loathsome disease;

3 (c) Tends directly to injure him in respect to his office, profession,
4 trade, or business, either by imputing to him general disqualification
5 in those respects which the office or the other occupation peculiarly
6 requires, or by imputing something with reference to his office,
7 profession, trade, or business that has a natural tendency to lessen
8 its profits;

9 (d) Imputes to him impotence or a want of chastity; or

10 (e) Which, by natural consequence, causes actual damage.

11
12
13 41. The May 17 Apuron Video, as alleged in paragraph 16, constitutes a false and
14 unprivileged publication other than libel within the meaning of 19 GCA § 2104.

15
16 42. Neither the Agana Archdiocese nor Apuron has repudiated, retracted, or
17 rescinded the statements of Apuron since they were issued, and the statements continue to
18 represent the position of the Agana Archdiocese and Apuron in regard to the sex abuse
19 allegations through the date of filing of this First Amended Complaint.

20
21 43. In light of the significant stature and influence of the Catholic Church, and
22 specifically, the Agana Archdiocese, on the island of Guam and the deliberate efforts by
23 the Agana Archdiocese and Apuron, as alleged in paragraphs 14 and 16 herein, to
24 persuade the general public and specifically members of the Catholic Church community
25 to reject the sex abuse allegations as lies and to turn against Plaintiffs, the statements
26 made by Apuron were of a nature which, by natural consequence, would cause and did, in
27 fact, cause actual damage.
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- 5. Attorneys' fees, as permitted by law; and
- 6. For other such and further relief as the Court may deem just and proper.

V.

DEMAND FOR JURY TRIAL

Plaintiffs, through their counsel David J. Lujan, hereby demand a jury trial of six (6) in the above-entitled action.

The amount in controversy between the parties herein exceeds the amount of Twenty-Five Dollars (\$25.00).

DATED this 19th day of July, 2016.

LUJAN & WOLFF, LLP

By: 

DAVID LUJAN
Attorney for PLAINTIFFS
ROY T. QUINTANILLA,
WALTER G. DENTON, ROLAND P.L.
SONDIA, and DORIS CONCEPCION

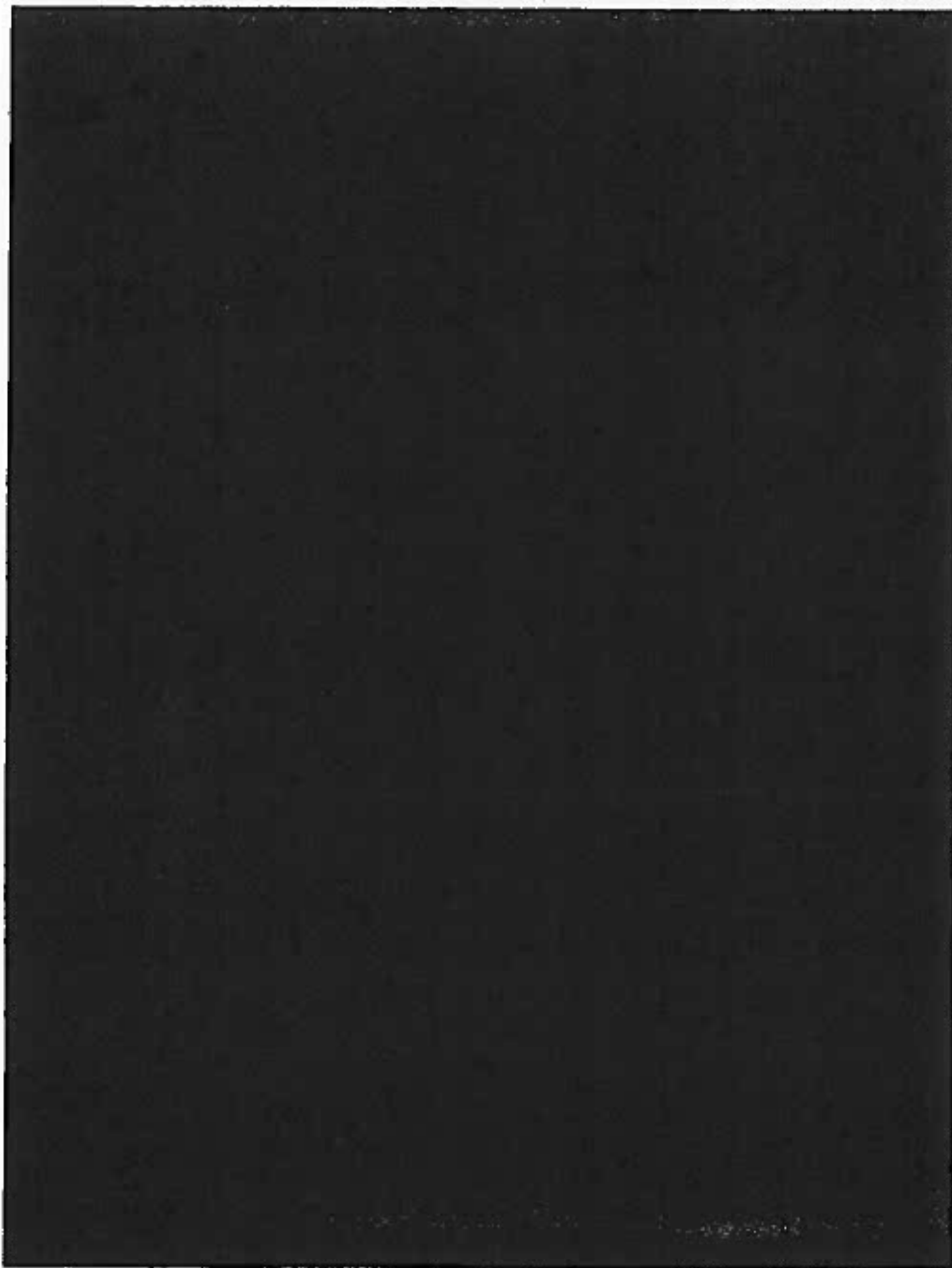


EXHIBIT A



THE ARCHDIOCESE OF AGANA

CHANCERY OFFICE

196 Cuesta San Ramon Ste. B • Hagåtña, Guam 96910-4334 • Tel: (671) 472-6116, (671) 562-0000 • Fax: (671) 477-3519

MEDIA RELEASE
May 13, 2016

Lately a campaign of public and vicious attacks against the Shepherd of the local Catholic Church has been organized. In order to protect the faith of the Catholic people of Guam and safeguard the truth, the following statement is being made for immediate media release to the faithful and for the good willed people of our island.

For the past three years the Catholic Church in Guam has been constantly targeted by a series of lies destined to undermine the authority of the Archbishop. In order to help the People understand the defamatory nature of these attacks, let us review the series of intentional and malicious lies that have been spread by the media:

1. They began with the lie that the archbishop had alienated the property of Yona where the Redemptoris Mater seminary and the *Blessed Diego Luis San Vitores Theological Institute* are located; this accusation proved completely false and ridiculous when the title deed of property was released, listing the Archdiocese of Agaña as the sole owner of property.
2. They proceeded then to claim that the archbishop had lost control of the corporation sole because in the *Board of Guarantors* he had only one vote against 4; also this proved completely false by the Articles of Incorporation where it is written that the *Board of Guarantors* is concerned only with *guaranteeing the purpose of the corporation* – which is that of forming priests (*Articles of Incorporation, Art. XI*) – while the *Archbishop of Agaña of the Roman Catholic Church, he is charged with the administration of the temporalities and the management of the estates and properties* (*Articles of Incorporation, Art. XII (iii)*).
3. They proceeded then to assert that the corporation is not a corporation sole and therefore the archbishop would not be the sole member with total power to appoint or dismiss directors and guarantors; also this proved completely false as per Art. VI of the Articles of Incorporation: not only the archbishop is the sole member but he can dissolve the corporation and all the corporation's assets shall be destined for whatever uses he may decide (*Art. V (3)*).
4. They moved then to even suggest that the *Blessed Diego Luis San Vitores Theological Institute* for Oceania is not really affiliated with the *Pontifical Lateran University* – allegation proved completely absurd since all the documents of the *Lateran University* proving the affiliation are available.
5. All during this time they have unbelievably claimed that the Neocatechumenal Way is not Catholic but it is a sect – an allegation that cannot even be considered given the approval of Way given by five Popes and by the fact that there are Redemptoris Mater Seminaries in 105 dioceses of the world, among them one in Manila, one in Seoul, one in Taiwan, three in India, plus Rome, Boston and in about 25 other dioceses governed by cardinals.
6. Finally they have complained that the Archbishop is not available to people; everybody in good faith knows that the archbishop is celebrating almost every night confirmations in different parishes, visiting schools and celebrating on Saturdays or Sundays in different parishes. In every one of these visits he has always been

EXHIBIT B

Celebrating our Golden Jubilee as a Diocese 1965-2016

completely available to people. The proper forum for the Archbishop to speak is from his cathedra in the cathedral, during his pastoral visits or through a pastoral letter.

Seeing their incapacity of proving anything and the evident falsity of their claims and that their only recourse are insults, calumnies and violence, they have now revealed their true intention: they have decided to attack directly our Archbishop with a full-page paid advertisements in the Guam Pacific Daily News, at a cost of thousands of dollars, seeking to insinuate criminal sexual abuse by the Shepherd of the Catholic Church. These ads were paid for by the Concerned Catholics of Guam (CCOG) according to media statements by Gregory Perez and, as admitted by Tim Rohr, with the intent to target specifically the Archbishop. This demonstrates that they have no proof to substantiate any allegations and that their purpose is to confuse and mislead the people or, even, to induce some to bring false testimony.

To these outlandish accusations Senator BJ Cruz added his voice saying that he allegedly "overheard" a conversation which supposedly occurred in 2010, six years ago, blaming the Archbishop for the approval of the same bill for which he, Senator Cruz himself, voted in favor: he approved those amendments for which he now blames the Archbishop! Moreover the amendments introduced in the 2010 bill were introduced by Sen Cruz himself since without them the bill was discriminatory because it specifically targeted only the Catholic Church and not all religious or educational institutions.

The agenda behind these lies and calumnies unleashed upon the Catholic Church and its Shepherd is the removal of Archbishop Anthony Sablan Apuron. The Archbishop is the successor to the Apostles, elected by God through Pope St. John Paul II. For Guam, he is our Apostle, and as our Apostle, for over 30 years, not just the past 3 years, he has tirelessly served the Church of Guam. Archbishop Anthony Sablan Apuron fought against Abortion, Casino Gambling, legalization of marijuana and recognition of same sex unions, as marriage.

It is clear that his efforts displeased many people whose interests are not for the common good of Guam, but for their own personal interests. He also erected two seminaries, the Redemptoris Mater seminary and the St. John Paul II seminary – providing for the future of the Church in Guam and also in other parts of the Pacific – and also a University - level *Theological Institute* where seminarians can study and which it is appreciated by many bishops in all the Pacific who are sending their seminarians to study here in Guam.

These malicious, insulting and calumnious attacks are using the media to publicly lynch and defame the Archbishop without any sense of Justice, Morality or common decency and disregarding the most elementary forms of justice or due process. They are based fundamentally upon insults and instilling hatred, ignorance and violence in the people. Whoever joins in this attack against our Catholic faith, our Catholic Church, is neither Catholic nor Christian; this kind of malice lacks the Spirit of Jesus Christ.

After keeping silent for long time, since those who are orchestrating this campaign are inducing people into scandal, confusion and grave errors with the malicious intent to injure the Archbishop, the Church in Guam and many other people who have been insulted and harassed, the Archdiocese of Agaña is in the process of taking canonical measures with the *Sacra Rota* – the competent canonical tribunal – and filing civil lawsuit against those perpetrating these malicious lies.

Archbishop Anthony urges the faithful not to be afraid, and to stand for the truth and he asks for your prayers. May Our Lady Santa Marian Kamalen intercede for us all.

EXHIBIT B

The Most Reverend Anthony Sablan Apuron, OFM Cap., D.D.
Archbishop of Agana
The Archdiocese of Agana
Chancery Office
196 B Cuesta San Ramon
Agana, Guam 96910



Dear Archbishop Apuron,

When I was 12 years old and an altar boy, you molested me when you were the pastor of Agat. After a movie, you drove all the altar boys home; I was the last of the altar boys in the van. I thought you were going to take me home like the others, but instead, you asked if I could sleep at your house (the priest house) so I could help you at the church in the morning.

You insisted I sleep in your bedroom even though I told you I wanted to sleep in the living room. I felt so uncomfortable being alone with you in your bedroom. Moments later, I felt your hand squeezing my penis and testicles through my pants. I was trying my best to push your hand away, it was painful, I used both hands and my legs to try and block you from touching me and squeezing my private parts because it was painful, and extremely uncomfortable.

I remember I didn't sleep that night, I was too afraid to move because, I thought you would do more things to me, so I just curled up. I cried then, and I've never stopped crying. I felt a lot of emotions, I was scared, angry, sad, alone, embarrassed, and humiliated. I didn't know what to do.

Sometime later, I told Fr. Jack Niland what you did to me, he was the first person I told until many years later. I needed to say something to someone, because I was so confused, I held on to so much resentment; I thought of killing myself, and whether it mattered to anyone if I died.

I believe God gave me my down syndrome brother so he could give my life meaning by taking care of him, keeping me grounded, and in return saving my life.

Throughout my life whenever I read your name, I associate your name with resentment, bitterness, phony, hypocrite, liar, and coward to name a few. I hope someday, you will be sorry for what you did to me. I am still trying to forgive you. It's been a long time since this tragic experience and I feel like it just happened yesterday. I want closure.

I worry there might be others like myself who perhaps pushed this experience in the back of their minds, hoping to never have to deal with it, and in hopes of getting closure for this traumatic experience.

You might not remember me, but I definitely remember you. I have been silent for almost 40 years, mainly because I thought all this time that I was your only victim and because I was embarrassed, humiliated, degraded, and terribly confused about what to do. I thought if I said anything that people would not believe me. or that people would retaliate against me for coming forward. Archbishop Apuron, I will not be silent anymore.


Roy Quintanilla
Honolulu, Hawaii

EXHIBIT C



THE ARCHDIOCESE OF AGANA

CHANCERY OFFICE

196 Cuesta San Ramon Sta. B • Hagåtña, Guam 96910-4334 • Tel: (671) 472-6116, (671) 562-0000 • Fax: (671) 477-3519

May 31, 2016

ATTACKS AGAINST ARCHBISHOP CONTINUE AS PREDICTED

Another malicious and calumnious accusation against the Archbishop has surfaced; this time from the mother of a man who has been deceased for eleven years. The Archbishop strongly denies this accusation as he had done so before.

The fierce attacks against the Archbishop exploded three years ago when he removed the administration of the Cathedral-Basilica, the Museum and the Catholic Cemeteries of Guam for reasons of financial mismanagement.

Tim Rohr and his associates launched a vicious and calumnious attack on the Archbishop and the Church. They demanded that the Archbishop return to the former ways of financial administration, when the archdiocese was increasing debts every year because of mismanagement. They wanted to sell the seminary in Yona to cover the substantial debt accumulated by the previous administration of these three entities. The Archbishop was adamantly opposed to the idea of selling the seminary to cover these debts. Thus began a malicious campaign to denounce and attack the Archbishop at whatever cost to get him out of the way.

The perpetrators of these calumnies have resorted to insults and violence revealing their true intention to destroy the Catholic Church and discredit the Archbishop by whatever means. Their method is to confuse and mislead the faithful, even to the point of inducing some to bring false testimony. This was predicted even before the first accusation was revealed.

Those who are orchestrating this campaign are inciting people into hatred of the Archbishop and the Catholic Church. They have produced scandal, confusion and grave errors with the cruel intent to injure the Archbishop, the Catholic Church in Guam and many other people of good will who have been outraged and harassed. Therefore, the Archdiocese of Agaña is in the process of taking canonical and legal measures against those perpetrating these malicious lies.

Archbishop Anthony urges the faithful not to be afraid, and to stand for the truth and he asks for your prayers.

Celebrating our Golden Jubilee as a Diocese 1965-2016

EXHIBIT D

A Statement from Walter G. Denton

For 38 years I have carried a heavy burden. This tragic incident that I experienced totally changed the direction of my life and what I wanted to be. I was raped by Archbishop Anthony Sablan Apuron, who at that time was a priest in Agat, and whom I trusted. I worshiped the ground he walked on. He was my mentor, my teacher. He was like a father to me, so I thought. He was the PRIEST I wanted to become but, he took that all away from me.

My name is Walter G. Denton of Agat, Guam. At the young age of 8 years, I did something I have always wanted to do and that was to be an Altar Boy for my church in Agat, Guam. I always attended church services every Sunday morning with my parents. Watching the Altar Boys perform their duties during church service motivated my desires to serve God and to become a priest. I attended Mount Carmel Catholic School and also attended Confraternity of Christian Doctrine (CCD) Classes on the weekends to learn more about God and his teachings. I may have been young but, I knew that was my calling. Going to Church and attending CCD classes was a priority for me. Fast forward to Friday April 15, 1977 on or about 5:30 pm. Father Anthony Apuron (ARCHBISHOP) was to give the Friday evening service. I was on the schedule to assist Father Anthony Apuron during Mass. After Mass, Father Tony asked me to stay at the Rectory on Saturday evening. I told Father Anthony I had to ask my Dad. My Dad told me I could.

When it came to the Church and my duties as an Altar Boy, my Dad never stood in the way. On or about Saturday evening April 16, 1977, I went to the Rectory where Father Anthony was waiting for me. I asked if anyone else was spending the night and Father Anthony said no. I didn't think anything of it but, in a way I felt kind of weird being there by myself. I have never spent the night there alone in Rectory with Father Anthony let alone any other priest. It's always been with the other Altar Boys.

We ate dinner and talked a little bit. After dinner I helped Father Anthony wash the dishes. After cleaning up the dirty dishes I went into the living room and sat on the lazy boy chair and watched TV for a little bit. I started to feel tired and sleepy. I pulled the handle of the lazy boy and got it to recline. As I was laying on the lazy boy chair Father Anthony came into the living room and asked me if I was ready to go to sleep. I told yes and that I was going to sleep on the lazy boy chair. He said no and he insisted I sleep in the bedroom with him. I said okay Father. At the same time I did not feel comfortable but, I did anyways. We went into the bedroom and I went straight to bed. I remember feeling so tired and the next thing I was fast asleep.

Please forgive me for what I am about to say. It hurts so much just thinking about it. Whenever I talk about it, I start to break down and cry. It's like it just happened yesterday.

Sometime late that evening or early morning, I woke up feeling something or someone on top of me smothering me and I felt something going in my ass-hole and it was hurting me. I was pinned down to the bed on my stomach with my legs spread apart. I could not move. I could not move my arms or my legs. I was pinned down. I felt something going into my ass and it hurt so much. I shouted out to Father Anthony to stop. I kept shouting and I tried to move but, all I could feel was him on top of me thrusting something into my ass.

He told me it will be alright. He said he will take care of me and give me straight A's in Theology. It seemed like forever that Father Anthony stayed on top of me. I was crying out to him asking

EXHIBIT E

him to please stop. I kept saying that it hurts and to please stop. I could hear him moaning and him thrusting his penis in me. He finally stopped and he laid down on me like he was resting. He got off me and immediately got off the bed. I was crying and breathing hard. I can feel my butt was all wet. I asked him why he did that to me. I kept asking why. He said if I said anything to anyone, no will believe me.

I got my clothes and I went out to the living room and I stood by the front door. I opened the door but, I had nowhere to go. It was so dark outside and I was so scared. I remember looking at the clock and it was about 1 or 2 in the morning. It was Sunday morning and I remember I couldn't wait for the sun to come up. I wanted to go home so bad but I couldn't. If I went home I know my DAD would figure that something was wrong. I was afraid to go home. If my DAD knew what had happen to me, he would have come down and Kill Father Tony. Nobody messed around with my DAD. So I stayed at the Rectory. I stayed in the living room. I could not go back to sleep. I was so afraid of Father Tony.

I remember he came out to the living room and he tried to talk to me. I don't remember what he was saying to me. All I know is that I wanted to leave. Finally, the sun came up and it was Sunday morning and it was time to go to mass. I did not serve in the mass with Father Tony. I went walking around the school till church ended and then I went home. I remember being distant from my family. I never went back to church as an Altar Boy. I quit serving as an Altar Boy but, I still went to Church. I attended Mass every Sunday so that my DAD wouldn't know that something was wrong. He knew I wanted to be a Priest. I went to Church during the times Father Anthony wasn't giving Mass. If he gave the 7:00 am Mass, then I would attend the 9:00 am Mass. It was hard to go back to school because Father Tony was my Theology teacher. I sat in the back of the room and I never made eye contact with him again. He never called on me for anything during class. He just left me alone. I felt so sick every time I went to class.

On Oct 20, 1982, I joined the U.S. Army and I spent 23 years 11 months serving my country. Over the course of my career, this whole experience of getting raped by Father Tony Apuron weighed on me. It bothered me all my life. There were many times when I am alone I would just break down and cry.

When I was stationed at Walter Reed Army Medical Center in Washington, D.C., I needed to talk to someone about my problem. I went to a Catholic church in Wheaton, MD. It was located on Claridge Road. I remember the name of the Catholic Church but not the Priest I talked to. I sat down and went to confession with Father and told him of what had happen to me. Again I broke down and cried. Father prayed for me and asked me to forgive him and the church for what had happen. It was hard to forgive. I got up and left.

For many years I carried this experience with me. I focused on my military drills and moved on with my life. I promised myself that I will meet Father Anthony one day and I will confront him. Years had passed and so fast forward to the years between 1999-2000. I was stationed at Fort Lewis, Washington. I was assigned to the 47th Combat Support Hospital. I lived in base housing on North Fort Lewis. I had plan to do yard work so I needed a few pieces of equipment so I went to the Self Help Store to pick-up a lawnmower and a rake. I met a Chamorro guy who worked there issuing equipment. I told him I was Guam. We talked for a little bit and he mentioned to me that the Bishop of Guam, Anthony Apuron, was coming to his mother's house. He told me that they are all related. I can't recall the month. I know that is was still a little cold so it was around spring time. I was very surprised when he told that. He invited me to come over to meet the Bishop and I said yes. At that moment I started to feel mad and pissed off. I couldn't wait to meet the Bishop and confront him and tell him how he ruined my life dreams of becoming a priest.

EXHIBIT E

Finally that day came. I know it was an early Saturday morning when I got to the house. I went to the back of the house and there were already a lot of people just standing around waiting. They had a canopy set up with tables of food, drinks and deserts. As I was waiting, I was invited into the house. The living room of the house was all white. It was so beautiful and they had the statue on display and the background was all white with white flowers. It was really nice. The Bishop finally arrives. He comes into the house and he meets everyone. I remember him saying that he needed to wash up and he also mentioned he had a medical condition and needed a clean sterile towel. I went outside with the rest of the people who are there to meet the Bishop. The Bishop came out and said a prayer and started to meet and talk to everyone. I waited and waited till he was free and I went up to him and I asked him "DO YOU REMEMBER ME?" He looked at me and said, MICHAEL? I said NO... It's me Walter Denton. Now do you remember me! His eyes got really big. He was in shock. Right at that moment, I told him that I needed to speak to him now. Bishop Apuron said okay. We can go for a walk. It took only a couple of minutes for the Bishop to make time for me.

Bishop Apuron and I left the house and we started to walk around the block. He started to ask me how I was doing. And what have I been doing all these years? That's when I got mad. I told him that he ruined my life and my dreams. I said to him that you RAPED me and took something from me. I told him that I would never forgive him for what he did to me. I broke down and cried. He started to cry as well but, that didn't matter to me. I was so angry and I asked him how many kids you have done this to. He said that he was sorry for what he did to me. I continued to tell him that I wanted to be a priest like you and that I looked up to him as my Father. He asked me again for forgiveness and I said no. This is something you cannot be forgiven for.

After walking for a while, we started to head back to the house. Once we reached the house we went inside and I told Bishop Apuron I was going to leave and head home to my children. Bishop Apuron told me to hold on because he had something to give me. I saw him reach into his bag and he handed me a picture of himself, a CD of his music, and picture of Mother Mary. I looked him and I said "Are you serious?" I left and that was the last time I have ever saw him again.

In closing, I know that I am not the only one that this has happened to. There are other Agat boys who have experienced the same thing that I have gone through. I only hope and pray that justice will be served to the man who did this to me and other young innocent boys.

Signed,

WALTER G. DENTON

EXHIBIT E

Roland P.L. Sondia



When I was an Altar Boy almost 39 years ago, at the age of 15, I was molested by Father Anthony Apuron. This was a man who I trusted and had a lot of respect for.

My name is Roland Paul Lizama Sondia. I was born and raised in the village of Agana. In the summer of 1976, I was an Altar Boy of Our Lady of Mt. Carmel Church. At first I was hesitant because I thought only boys who went to Mt. Carmel School were allowed to join. I decided to attend one of the weekly meetings and found that some of my classmates and boys I played baseball with were Altar Boys. It was then that I decided to give it a try. I made new friends and actually enjoyed serving at mass more than I expected. The more I served, the more I got closer to the church and my faith got stronger.

About a year later in the summer, of 1977, in the middle of the night, I was sexually molested by then Father Anthony Apuron. It was around, 1 am, in the middle of the week, when a couple of altar boys and I were asleep on futons in the living room floor at the Mount Carmel Rectory. I was awakened when I felt someone tapping on my shoulder and calling my name. I looked up, and it was Father Anthony Apuron. When he saw that I woke up, he whispered (so as to not wake up the other guys) and said "Roland, I need your help with something," so I said "ok Father, what is it?" At the same time getting up off the floor. He then gestured to me to follow him and led me into his bedroom. I didn't think anything of the situation because we were there to help the Priest.

I stood by the door and looked around. The room was dark except for a little light shining through the bedroom window. As I walked toward him, again I asked if everything was ok. then I sat down. He sat next to me and put his hand on my shoulder. His hand was shaking. He then said with a trembling voice, "Roland, I need your help." He then started to say, that of all the altar boys, I was the one he can trust the most and I was the one he could rely on the most. I told him that me and boys are here to help out in any way we can. There was a period of silence. Then he said me "do you want to try me?" I was very surprised and confused at what I thought he said. So I said "excuse me Father I didn't quite hear you." Again there was silence. He put his right arm around my shoulders and pulled me closer saying do you want to try me. Before I could do anything he started rubbing my privates. I loudly asked him "What are you doing?" I told him to stop but he didn't. Instead he continued on and this time squeezing my penis and kept saying "just try me." I tried to turn while pushing his hand away but he held me even tighter. I don't know, but I found the strength in me to break free and I ran to the door. I remember glancing back and he was just sitting at the edge of the bed with his head down. I grabbed my belongings and ran out the front door of the rectory slamming it shut.

Everything happened so fast. I was in shock, I was confused, offended, humiliated and disappointed that the man I looked up to had just asked me if I wanted to have sex with him. I cried as I walked home that night. I kept asking myself "Why me?" When I got home everyone was asleep, I was still in shock. If there was someone there to talk to at that moment, I would have said something about what just happened. It was difficult for me to sleep that night. I kept picturing myself in the room with Fr. Tony and all I keep hearing is "Do you want to TRY ME?" I just couldn't believe that he would do that to me. I eventually cried myself to sleep.

EXHIBIT F

I didn't know what to do. I kept asking myself "how could I show my face at church again knowing that Fr. Tony wanted to have sex with me?"

I stayed away from the rectory and church for awhile. I felt I could not tell anyone because I didn't think anyone would believe me. My entire family and especially my Dad thought highly of Fr. Tony. He would tell his friends and family that I would one day become a priest. My parents always felt that they didn't have to worry about me knowing that I was at the Rectory helping the Priest.

I stopped serving at any of the masses that Fr. Tony celebrated. It was very uncomfortable. I tried my best to put the incident behind me.

In June 1979, I was hired as a summer intern at the Pacific Daily News and my employment was extended for a few more months then in February 1980 I was hired at the Bank of Guam. Then was rehired at the Pacific Daily News in 1981 and have been employed there since. So for the past 37 years I basically have been in the area where there's a very good chance I will run in to Anthony Apuron.

I was shocked when I heard he was being elevated to Auxiliary Bishop. I wanted to say something but I didn't know how and who to tell that would believe me.

In October 2003, my Dad had terminal cancer and was in Las Vegas. My family planned a reunion in Vegas so we can spend what little time we had left with my Dad. Our trip was cut short when my Dad's condition worsened. The doctors told us that we needed to get him on the next plane to Guam. So we did. To our surprise, Anthony Apuron was on the same flight. When we were in Honolulu connecting to Guam, Archbishop Apuron was sitting at the gate where we were and he didn't even acknowledge any of my family. It was as if he was ignoring us out of fear of what he had done to me. I intentionally walked in front of him so he'll see me. He said "Hi, Roland where did you come from?" I said "Vegas...my Dad has stage 4 cancer and we are taking him home." All he said was "Oh." Our conversation was cut short because my Dad started to have difficulty breathing and had to have the gate crew call 911. We had to rush my Dad from the airport to Queens Medical Center. During this ordeal and even after telling Apuron about my Dad, he didn't even find it in himself to give my Dad any blessings at all. This was the last straw for me. I hated him even more. My Dad passed away a week later.

I have not spoken to Apuron since that day in Honolulu.

I know that there are other boys who were victims of this man. I hope and pray that they also will come forward.

Respectfully,



Roland P.L. Sondia

EXHIBIT E

August 27, 2014

Fax No.: 671-477-3519
Email: archbishop@archagana.org

Most Reverend Anthony Sablan Apuron, OFM Cap., D.D.
Metropolitan Archbishop of Agaña
196B Cuesta San Ramon
Hagåtña, GU

Dear Archbishop:

Attached is a letter regarding Fr. John Wadeson which was sent to you one month ago. To date I have received no response or guidance from you, so I must assume that no action has been taken on this matter. Since it appears that a violation of our Archdiocesan Policy on Sexual Abuse has occurred I am concerned about the liability to the Archdiocese, both legally and morally.

This situation also points to a weakness in our policy, since you are currently the sole individual to determine if any action should be carried out, and also a potential violator of the policy. An apparent conflict of interest exists, which brings to light the need for a modification of the policy to handle such situations. Likewise, should an instance of misconduct be reported against the SARC or other individuals tasked with administering our policy arise, there should be alternate steps to manage and follow the policy without the appearance of a conflict of interest.

Several concerns arise in reviewing what little I know about the Fr John Wadeson situation. As mentioned previously, Section III.C. of our policy requires the Archdiocese to conduct "background checks and other standard means of assessing one's potential for sexual misconduct." Was a background check conducted for Fr John Wadeson? This also raises the question of background checks for our seminarians. Since most of them come from off-island, what type of background checks are done for the men and women coming to Guam from the US and foreign countries? Additionally, are psychological exams being conducted by competent individuals on our seminarians either when they enter the seminary, or before they are ordained? Should there be any future accusation of sexual misconduct, then the documentation on these questions are important in order to show we took reasonable steps to provide a safe environment for the people of Guam.

Another concern is whether the Archdiocese of San Francisco was notified about the allegations against Fr John when he was sent to work with the people of that Archdiocese. And more recently, since Fr John is incardinated in our Archdiocese, we remain responsible for his actions. Do we know where Fr John is? And more importantly, wherever he is, has the diocese in that location been notified of his suspended status in LA, Guam, and San Francisco?

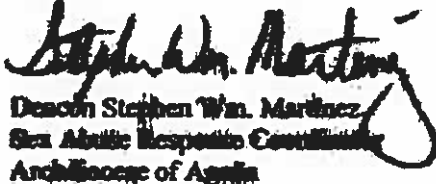
Once again, Archbishop Anthony, I urge you to have an independent investigator appointed to review the situation so that we may have a full understanding of what went wrong and how we can avoid similar situations in the future. And since Fr John is now our responsibility, after a full investigation a determination should be made on his future role with the Archdiocese of Agana.

EXHIBIT G

Lastly, I believe the other questions raised in this letter could and should be addressed by the Review Board, our legal counsel, and the special counsel appointed to address any issues related to our policy. I urge you in the strongest terms possible to call for a meeting so that these important issues can be addressed. Failure to do so would look like a conflict of interest was the reason the Archdiocese failed to act.

My job as SARC requires me to "coordinate the Archdiocese's response", and in order to carry out this responsibility I must insist on your cooperation in this matter. Please let me know when we may meet to discuss this issue further.

Sincerely,


Deacon Stephen W. Martinez
Sex Abuse Response Coordinator
Archdiocese of Agaña

Attachment: July 28 Letter to Archdiocesan Authority

cc: Archbishop Martin Keith Amato, M.D.
Msgr. David C. Collins, Vice-Chancellor
Edward S. Tamm, Legal Counsel
Deacon Joseph Special Counsel
Msgr. Joseph J. ...
Msgr. ...
Msgr. ...
Msgr. ...
Msgr. ...
Msgr. ...

EXHIBIT G



Archbishop's Office

ARCHDIOCESE OF AGANA
196 B Cuesta San Ramon
Agana, Guam 96910
Tel. (671) 472-6116
Fax. (671) 477-3519

Prot. No. 2014-064

December 19, 2014

Deacon Stephen Wm. Martinez
Chief Financial Officer
CU Holdings, Inc. and Subsidiaries
562 Harmon Loop Rd., Suite 200
Dededo, GU 96929

Dear Deacon Stephen,

I issued a letter to you, Prot. No. 2014-062, dated, December 17, 2014. In that letter I asked that you cease all involvement and membership in the Concerned Catholics of Guam, Inc. (CCCG) group. I stipulated December 18, 2014 as the deadline for your compliance of my request. I want to make it clear to you once again that the first letter was not a censure nor a punitive action, but a warning according to c. 1339.

In the meeting of December 17, 2014 with the Vicar General and the Chancellor when they handed you my letter, you asked them to relay to me your wish that the deadline be changed. I am acceding to your request and I am now assigning a new deadline of Monday, January 13, 2015, one month from today. This letter constitutes a second warning to cease your membership and involvement in CCCG.

The reason for my directive is that you as an ordained clergy should not be involved with a group that is openly critical and publicly opposed to me and my leadership. My friend you that you are bound to show respect and obedience to your Ordinary (c. 273).

In the *Directory for the Ministry and Life of Permanent Deacons* from the Congregation for the Clergy, no. 61 states:

"In its canonical discipline, the Church recognizes the right of deacons to form associations among themselves to promote their spiritual life, to carry out charitable and pious works, and pursue other objectives which are consonant with their sacramental consecration and mission. As with other clerics, deacons are not permitted to found, participate in or be members of any association or group, even of a civil nature, which is incompatible with the clerical state or which impedes the diligent execution of their ministerial duties. They shall also avoid all associations whose nature, objectives and methods are insidious to the full hierarchical communion of the Church. Likewise, associations which are injurious to the identity of the diaconate and to the

EXHIBIT H

Deacon Stephen Wm. Martinez
December 19, 2014
Page 2

discharge of its duties for the Church's service, as well as those groups or associations which plot against the Church, are to be avoided.

Associations too which, under the guise of representation, organize deacons into a form of trade(s) unions or pressure groups, thus reducing the sacred ministry to a secular profession or trade, are completely irreconcilable with the clerical state. The same is true of any form of association which would prejudice the direct and immediate relationship between every deacon and his bishop. All such associations are forbidden because they are injurious to the exercise of the sacred ministry, which, in this context, is considered as no more than a subordinate activity, and because they promote conflict with the bishops who are similarly regarded purely as employers".


I am writing this second warning because I still consider your membership and participation in CCOG as a grave and serious matter. I take this opportunity, once again, for you to reconsider your actions and comply with my directive.

I want you to be aware that, at this point, I have only issued warnings, therefore, your letter dated December 19, 2014, titled: "Appeal of Censure", does not apply. A censure, in order to be imposed, must be first inflicted, and I have not done it yet. Therefore, rest assured that at this point there is no censure inflicted on you. On the contrary, the fact that my Vicar General and the Chancellor met with you and talked to you about this matter has been a sign of my intention to reach out to you and to make you understand that to belong to this association is gravely inappropriate for a cleric. However, if you do not reconsider your participation in CCOG, I might find myself in the position of opening a canonical procedure.

Finally, with those warnings, I am not denying you free speech or freedom of expression, but I remind you of your responsibility as an ordained minister to be obedient and to be in communion with your Bishop. You know that you can always express your disagreements or disappointments to me or to a higher authority, but, due to your position in the Church, you have to avoid causing scandal and disturbance to the people of God. I firmly believe that your involvement in this group does create confusion and scandal for the faithful in Genoa.

Furthermore, under obedience, I am also directing that the dissemination of this letter, and the contents hereof, or any portion of it, to any other person or entity is prohibited; this directive includes a prohibition on photocopying, photographing or otherwise imaging this letter and releasing into the media, any blog, site or other forms of social media.

Servus servorum,


Most Reverend Agostino Casaroli, Bishop of Genoa, Italy
Archbishop of Genoa



Rev. Adriañ Espinosa
Chancellor

EXHIBIT H

March 18, 2015

Fax No.: 671-477-3519
Email: archbishop@archagana.org

Most Reverend Anthony Sablan Apuron, OFM Cap., D.D.
Metropolitan Archbishop of Agaña
196B Cuesta San Ramon
Hagåtña, GU

Dear Archbishop Anthony:

As a continuation to my report on what I had heard earlier today regarding Fr Luis Camacho, I remain gravely concerned with a growing pattern of sexual deviancy from RMS trained priests and seminarians. It is my understanding that the girl whom Fr Luis had cunnilingus with is a member of the NCW, and her parents as well. It appears that Fr Luis used his position of authority as a "presbyter" of an NCW community to take advantage of this child. This is a grave abuse of trust, and a tendency which a proper psychological examination may have disclosed. Unfortunately, this is not the only incident which raises alarm bells about problems within the RMS formation and screening process. I certainly hope the victim's participation in the NCW, and that of her parents, was not exploited to convince them not to press charges against Fr Luis. Prudence would dictate this is a question an independent investigator should follow up upon.

At a November 2013 Eucharistic Congress at Ypao Beach, Fr. Edivaldo warned the young girls in attendance about boys. He stated that boys will treat girls like oranges, sucking the sweet juice from them, and when they are all dried up the boys will spit them out. There are also several disturbing instances where seminarians, during public confessions in community, disclosed personal struggles with chastity and a practice of excessive masturbation. Most recently, during a mass at the Cathedral Basilica, the brother of Fr Luis Camacho and RMS seminarian, Gabe Camacho boasted to adults and children present, "*I don't know how many girls I've taken advantage of ... I should maybe have two children, three children, not even with the same woman.*" These statements appear to reveal a grave depravity in relations that send warning signals that must be thoroughly investigated by a trained and licensed psychologist.

In another incident, Fr John Wadson was allowed to minister to parishes and NCW communities in San Francisco even after the Archdiocese of Agana found out he had credible allegations of sexual abuse leveled against him while he was a priest teaching in Los Angeles. When Fr John's record from Los Angeles was publicly revealed in Guam, you allowed Fr John Wadson to disappear and you refused to address my concerns about the safety of the public. If Fr John is still ministering to NCW communities elsewhere all people in that diocese are at risk. Once again, I must ask: does the bishop in the location he currently lives at know that Fr John has had his faculties removed in Agana, Los Angeles, and San Francisco? Has Fr John been allowed to minister to NCW communities there or elsewhere since his departure from Guam?

Your Excellency, proper application of your sex abuse policy is designed to protect the faithful, yet it appears you have ignored your own policies in several critical areas. You have also failed to implement policy changes regarding conflicts of interest, which now endangers the Archdiocese. Your blatant refusal to address my legitimate efforts to protect the people of Guam, and your subsequent action to remove me as your SARC could be construed as dangerous lapses in leadership which may be exploited by abuse victims wishing to act against the Archdiocese.

EXHIBIT I

Ironically, Fr Edivaldo's demented view of male/female relationships turned out to be wholly accurate in the case of Fr Luis, who was caught in the very act graphically described in Fr Edivaldo's preaching before the Blessed Sacrament at Ypao Beach Park. Was then-seminarian Luis Camacho influenced by Fr Edivaldo's forewarning? We may never know, but let us hope those same words did not reach other impressionable ears in the same way they did for Luis Camacho.

As I had questioned in my August 27, 2014 letter to you regarding the Fr John Wadson situation, if proper and thorough background checks and psychological examinations are not conducted by trained and licensed professionals before a priest is incardinated or ordained into our Archdiocese, then you not only violate your own policy on sex abuse, but you expose the faithful to unnecessary danger from sexual predators and subject the Archdiocese and yourself to great financial liability. Unfortunately, I have yet to receive any response from you to these serious questions in this area. One must now question if your inaction to these matters has been a contributing factor in the abuse of the poor child in Agat yesterday? And, will continued inaction result in more cases of sexual misconduct?

As a member of the clergy of this Archdiocese, the actions of these sexual deviants cast a terrible shadow on all of us and the entire Catholic Church. Far more important than our collective loss of credibility, however, is the fact that these failures in policy weaken the faith within the Archdiocese. Therefore, as highlighted by the recent sexual abuse by Fr Luis Camacho against a child and because a growing pattern of sexual misconduct appears to originate from within DCW, I once again implore you to address the questions I raised in your letter nearly three months ago. The safety and welfare of many innocent people depends on your immediate and comprehensive action. I trust you will now take these matters seriously before more innocent lives are damaged. Thank you for your attention to these matters.

In Christ,


Donald E. Hartley
Executive Director, Archdiocese of Newark

cc: Msgr. Bruce C. ...
Msgr. ...

EXHIBIT I

March 18, 2015

Fax No.: 671-477-3519
Email: archbishop@archagana.org

Most Reverend Anthony Sablan Apuron, OFM Cap., D.D.
Metropolitan Archbishop of Agaña
196B Cuesta San Ramon
Hagåtña, GU

Narcissa P Ada
Social Service Supervisor
Child Protective Services, Dept. of Public Health and Social Services
Government of Guam

Fax No.: 671-477-0500
narcissa.wada@dphs.guam.gov
linda.rodriguez@dphs.guam.gov

Dear Archbishop and Child Protective Services:

Pursuant to the April 23, 2002 opinion of the Archbishop's legal counsel regarding reporting requirements of clergy when they become aware of suspected sexual misconduct, this letter is to formally file a report with both the Archdiocese of Agaña and Child Protective Services. It is my belief, based on information that has been brought to my attention, that sexual abuse has occurred. The following information is the basis for my belief.

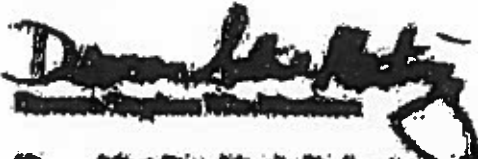
On or about March 17, 2015 Fr Luis Caceres allegedly transported Michelle Cruz, a 17 year old minor child, from the Catholic High School without her parents' permission, in violation of the school's policy. Fr Luis had the minor child with him when she was away from the school. He then drove the minor child to Sibuyan and then to a remote beach in Agaña that is not on the school's list, and then the CPD arrested Fr Luis.

Pursuant to the Archbishop's Policy on Sexual Misconduct, promulgated on April 23, 2002 and currently in effect, the Archbishop requires the following:

- 1. The individual must submit a written report to the Archbishop and the relevant civil authorities.
- 2. The individual must submit a written report to the Archbishop and the relevant civil authorities as soon as possible.
- 3. All personnel covered by this policy, including but not limited to, priests, deacons, seminarians, and lay ministers, must report any suspected sexual abuse to the Archbishop and the relevant civil authorities.

I have signed this letter and am submitting it to you as required by the Archbishop's Policy on Sexual Misconduct.

Sincerely,



Narcissa P. Ada
Social Service Supervisor
Child Protective Services, Dept. of Public Health and Social Services
Government of Guam

EXHIBIT J



FILE COPY

THE ARCHDIOCESE OF AGANA

CHANCERY OFFICE

196 Cuerra San Ramon Ste. B • Hagåtña, Guam 96910-4334 • Tel: (671) 472-6116, (671) 562-0800 • Fax: (671) 477-3519

**DECREE OF THE ORDINARY
IN THE CASE OF MR. STEPHEN WM. MARTINEZ
DEACON OF THE ARCHDIOCESE OF AGANA**

Prot. N. 2016-022

June 5, 2016

WHEREAS Deacon Stephen Wm. MARTINEZ, born on July 13, 1956, an incardinated deacon in the Archdiocese of Agana since 2003, has, over a period of years, committed the following canonical delicts:

- Membership of, and promotion or direction of "Concerned Catholics of Guam", which his Ordinary has twice warned him to disassociate from according to c. 1374 (Cf. Prot. N. 2014-062 and Prot. N. 2014-064);
- Gravely injuring and inciting contempt against the Church by means of public speech or show, published writings, or other instruments of social communication;
- Publicly inciting among subjects hatred against the ordinary because of some act of power or ecclesiastical ministry or provokes subjects to disobey them in his participation in the public dispute regarding the removal of Magr. Benavente and refuting the financial impropriety of the Cathedral-Basilica and Catholic Cemeteries, c. 1373;

AND WHEREAS Deacon MARTINEZ's contumacy in this matter is demonstrated:

- by his continued public statements, made to and through various media and other means of social communication in claiming that the Archdiocesan policies for the protection of minors was weak and kept deliberately so by the Archbishop, c.1369;
- by naming, in a press conference on June 1, 2016, the archbishop "an accused serial sexual predator"; and on the following day, maliciously maligning the archbishop as incompetent;

AND WHEREAS Deacon MARTINEZ's actions have achieved such a level of public notoriety as to constitute grave scandal for the faithful in Guam and for his clerical status, thus requiring urgent redress; and having weighed the matter carefully;

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EXHIBIT K

THEREFORE, I hereby impose upon Deacon MARTINEZ, *ex decretum*, the following precept:

That he is to refrain from making any public statement through or to any media outlet whatsoever in any matter pertaining to the Ordinary, the Archdiocese, or matters of ecclesiastical administration; he is to confine himself and his public conduct as regards the Church to such ministry as he has legitimately received from the Archdiocese.

Should he fail to conform to this legitimate precept within 10 days, further canonical measures, including suspension, may be applied.

This is done according to the norm of law, c. 1319.

Furthermore, under obedience, I am also directing that the dissemination of this letter, and the contents hereof, or any portion of it, to any other person or entity is prohibited; this directive includes a prohibition on photocopying, photographing or otherwise imaging this letter and releasing it to the media, any blog site or other forms of social media.

~~I instruct that Deacon MARTINEZ receive this precept in person, and that it be delivered by hand.~~

This decree shall take effect today. Given on this 5th day of June, 2016.


Most Rev. Anthony Sablan Apuron, OFM Cap., D.D.
Archbishop of Agaña


Rev. Fr. Adrian Cristobal
Chancellor

FILE COPY

Celebrating our Golden Jubilee as a Diocese 1965-2016

EXHIBIT K