

**Supplemental Report**

**On Affairs Within Archdiocese of Agana**

1/8/2015

**Concerned Catholics of Guam, Inc.**



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**Supplemental Report**  
**Sexual Abuse Issues**  
**and the Archdiocese of Agana's**  
**Sexual Abuse Policy Deficiency**

**Concerned Catholics of Guam, Inc.**  
**January 8, 2015**

The Concerned Catholics of Guam is gravely concerned with the safety of our youth, and the Archbishop's obvious conflict of interest in refusing to address several issues which appear to violate his own policy which could possibly bankrupt the Archdiocese and the Church we love.

The following synopsis of these egregious failures was prepared by Deacon Steve Martinez, former Sex Abuse Response Coordinator (SARC), who was fired from his position as SARC for insisting that he be allowed to carry out his responsibilities of that position.

*"As SARC for the Archdiocese of Agana, I became aware of a violation of policy on July 28, 2014 after reading a news report regarding Fr John Wadeson from ABC News. I immediately wrote a letter to the Archbishop informing him that I believe he had violated our policy where IV.A.2.b. requires him to notify me should an allegation against a priest surface. Additionally, I stated my concerns of another section of our sex abuse policy concerning the requirement for screening the backgrounds for individuals entering our Clergy. When Fr John Wadeson was incardinated in Guam, a proper background check would have revealed the action the Archdiocese of Los Angeles had taken against Fr John Wadeson.*

*"In order to protect the Archdiocese I suggested a thorough investigation be conducted in order to determine the risk to the Archdiocese, and to prevent future violations which could harm the Archdiocese. I also suggested a meeting to include the Vicar General and our legal counsel so necessary precautions could be taken to protect the Archdiocese.*

*"After having received absolutely no response from the Archbishop after more than four weeks, I wrote a second letter to the Archbishop on August 27, 2014. Once again I expressed my concern for the Archdiocese. I additionally pointed out the conflict of interest in his inaction, since only the Archbishop can determine when matters should be investigated or other action taken. Since he was the alleged violator of our policy, and had failed to take any action whatsoever, this conflict of interest pointed out a flaw and weakness in our policy that should be addressed. An alternate application of the policy should be added in the event the Archbishop, the SARC, or any other person involved in managing the policy should be accused of a violation of the policy.*

*“Because of the apparent lack of investigation into Fr John Wadeson’s background, I also voiced concern over the background checks for our seminarians, most of whom come from foreign countries. The importance of documenting the background checks in a permanent file for each priest and deacon was highlighted. This documentation would be vital should an allegation of sex abuse arise at a future date against any Church representative.*

*“Further, since the Archdiocese of Agana was informed by Los Angeles in 2011 about the credible allegations against Fr John Wadeson, I asked if the Archdiocese of San Francisco was also advised at that time, since Fr John was on missionary duties in San Francisco, while incardinated here in Agana.*

*“Since he was a possible risk to children based on the credible allegations, we had a responsibility to advise San Francisco in 2011 that this priest was ministering in their diocese. It is likely that Fr John had been ministering in San Francisco to the Neocatechumenal Way communities without faculties from the Archbishop of San Francisco, since Fr John had stated that he received faculties from San Francisco in 2013 or 2014, but his ministry there dates back many years earlier.*

*“Lastly, after the ABC report on Fr John’s history in Los Angeles, his faculties in Guam and San Francisco were revoked. However, since Fr John was still our responsibility, I asked the Archbishop if we even knew where Fr John had fled to? More importantly, wherever he was, had we notified the diocese of that location of the revocation of his faculties in LA, Guam, and San Francisco?*

*“My August 27 letter urged the Archbishop in ‘the strongest terms possible to call for a meeting so that these important issues can be addressed.’ I concluded my second letter on the Fr John Wadeson issue by insisting on the Archbishop’s cooperation to allow me to carry out my responsibilities. No such meeting was ever called, and I have received no response from the Archbishop to the important questions raised in my two letters. Nor had he cooperated in calling for an investigation as I had urged.*

*“The response I did receive was a letter from the Archbishop on October 24, 2014 removing me as the SARC and appointing Deacon Larry Claros as my successor.*

*“Subsequent to my removal, an allegation of sex abuse against the Archbishop was brought to the Archdiocese in late November, 2014. Had my suggestion been heeded to implement an alternative path of responding to an allegation against the Archbishop, the handling of the allegation would have been free from the specter of a conflict of interest. Instead, what little I know about the recent allegation is that more policies have been violated in the Archdiocese’s response to the accuser.*

*“The current SARC first said that no investigation would be done, then later said an investigation had been carried out. However, who conducted the investigation is suspect. The SARC is not to investigate, but to coordinate an investigation. Nor is the Sex Abuse Review Board to conduct an investigation, but to hear the findings of a professional*

*investigator and then recommend to the Archbishop possible action to be taken. Because of public statements by the SARC and the Chancellor casting doubt on the Archdiocese's intention to adhere to its own policy, the Archdiocese lost credibility, and has discouraged future reporting of sex abuse.*

*"Both the handling of the Fr John Wadeson issue and the recent allegation by John Toves against Archbishop Apuron leave the Archdiocese both at risk and vulnerable. This is a repeated pattern of the handling of a priest from Guam in the 1970's.*

*"Fr Louis Brouillard was stripped of his faculties by Archbishop Flores after credible allegations arose against Fr Brouillard. He went back to his home state of Minnesota.*

*"Apparently, the diocese in his home town was never notified of his status in Guam, and he was later accused of sex abuse in Minnesota, and stripped of his faculties there. The Archdiocese of Agana is responsible for this priest, as no action was ever taken to laicize this priest. He continues to receive pay by the Archdiocese of Agana, and victims in Minnesota could hold our Archdiocese responsible for liability for not insuring their safety by properly notifying Fr Brouillard's diocese of residence.*

*"My concerns for the handling of Fr John Wadeson have proven valid based on the recent revelation of Fr Brouillard's repeat offense. Unless the policy is revised, the Archdiocese remains at grave risk because of our Archbishop's absolute refusal to allow any investigation into the circumstances and questions I have raised as required by my position.*

*"I suggest and pray that Rome will direct an investigation to find the facts of these matters, and then insist on modifications to our sex abuse policy which will provide for a safer environment for the people of Guam, and protect the patrimony of the Archdiocese."*

## Supplemental Report

### **On the Matter of Teaching that “Jesus is a Sinner” and General Problems Caused by a Very Poor Command of the English Language by RMS-Produced Presbyters**

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at the request of Concerned Catholics of Guam, Inc.  
based on his research into this matter  
Edited for this report

December 30, 2014, Hagatna, Guam

We have grave reason to believe that despite the promulgation of the recently (2010) approved texts of the Catechetical Directory for the Neocatechumenal Way, the "catechists" and teachers of the Neocatechumenal Way continue to teach a version of the faith that is NOT Catholic.

We believe this is also why Kiko Arguello has been obstinate against the Holy See in the matter of bringing his version of the Eucharistic celebration into conformance with the liturgical books as was required by the 2008 Statute of the Neocatechumenal Way.

**The following is an example of this sort of departure from authentic Catholic teaching wherein the instructor teaches that Jesus Christ "is a sinner".**

This is a transcript of a recording<sup>1</sup> of a class for the permanent diaconate instructed by a Fr. Angelo Veraldi (SPEAKER) around March of 2014. Upon inquiry, we learned that he was also instructing the seminarians at Redemptoris Mater Seminary (RMS).

While the primary concern here is Fr. Veraldi's teaching that Jesus Christ "was a sinner", the full text of this transcript is an example of the kind of preaching the Catholics of Guam are increasingly exposed to at Masses celebrated by a "presbyter" ordained from the RMS.

The sermons are often grossly disjointed, barely intelligible, laced with theological novelty, delivered as if the "presbyter" had nothing else to do but fill in the required time, and very often, insulting to traditional piety and devotion.

(In fact, the liturgy itself often suffers the same fate as the presbyters lose their place or leave out portions of the Mass. A recent example is the recently ordained Fr. Harold Colorado who was reported to have concluded the Mass by saying "Uh, ok, we're done. Let's go" instead of the required dismissal. <sup>2</sup>

There is also the matter of permitting "presbyters" <sup>3</sup> like Fr. Veraldi, to teach or preach when their command of the English language is so obviously negligible. Calling Jesus Christ "a sinner" may be a mangled translation of 2 Cor 5:21 ("For our sake he made him to be sin who did not know sin, so that we might become the righteousness of God in him."), but then all the more reason not to permit such poor English speakers to teach something so critical to our salvation in the English language.

One wonders what is wrong with all the wonderful English speaking priests and professors who could have taught the same course - many of them right here on Guam - that we have to import someone from Italy who hardly can speak the language.

Of course, we know the answer: Everyone aspiring to the clerical life in the Archdiocese of Agana must be formed according to the Neocatechumenal Way.

**Transcript of a Class Taught by Fr. Angelo Veraldi  
To the Candidates to the Permanent Diaconate  
Of the Archdiocese of Agana  
March 2014**

**SPEAKER:** . . .very action, action of liturgy. Liturgical action. Also when we sight the son by ourself, because as a church we pray for everybody. And then there is Jesus Christ inside, inside of the sons (signs?). Sons (signs?) must be referred to, to Jesus Christ. Is a prefiguration. He experienced, he experience the son (sign?) before ourself. Before me and before you, Jesus Christ experience the Son (sign?). He experience the love of God, the Father.

***He experienced the forgiveness of the Father, because he was a sinner. He became a sinner. Willing, not because he was imposed, because he was a sinner, willingly, willing, a sinner.***

**SPEAKER:** In the mass many times we say, has he approach his passion. Willingly accepting. Accepting. He took the sins away, all the sins away. Then, the time of liturgy is not just to choose some hour and go to the church.



*The time of the liturgy is -- could be always and everywhere. When we spend some, some, some moments praying the liturgy of the Hour, or we pray -- the Lord's we pray -- in the Eucharist, for example. The time is everywhere. Everywhere. Any time is good for do liturgy. Any time. I don't do liturgy -- I repeat -- I don't do liturgy only when I go to celebrate mass; no. Also in my room I do liturgy. The time - - I repeat -- don't be a worry about why you repetition because Roman says, "Repetita \*juvant." The things which you repeat are fruitful. Are fruitful. (Chuckled)*

*Okay. And in the time of liturgy we do \*cult. Cult means honor, worship. Worship. We do worship. To whom? To God, of course.*

*If we go to the Old Testament, we see the prophets. What were they doing? Doing? They were choosing time to preach the word of God and ask the people to come down to renew themselves.*

*And at what time? Doesn't matter. What time? Doesn't matter. They are free from the slavery; they have to do some liturgy. They are in the -- in the side they do liturgy, because they remember. Remember. Remember God.*

*And fortunately, the Hebrew in exile, in exile, they didn't live the \*cult of Yahweh. No. Fortunate. Fortunate. We sometimes, we, when we are sick, for example, we don't pray. We are lazy. Or we have something to do. I have to go visit the person. I have to go to do the work. And then we forget liturgy. We forget prayer. Forget prayer. But, what does it happen? Because we are human being. We are not angels. We are not saints, already. Already. Perhaps somebody of you saint already. (Chuckled) Perhaps.*

*No, I'm -- I'm not saint already. I'm not saint. I wait to be \_\_\_\_\_, to be \_\_\_\_\_.*

*I said to this morning, celebrating mass, we become happy, or you become saint when we observe the Lord. When we observe the Lord we become saint. But, what happened? There's always devity. Devity.*

**UNKNOWN:** *Devil?*

**SPEAKER:** *Huh?*

**UNKNOWN:** *Devil?*

**SPEAKER:** *Devil.*

**UNKNOWN:** *Diablo.*

**SPEAKER:** *Diabolus, satan. He always there. He's always there. And he wants me to observe his law. But I have to observe the law of God. And the law of God is not an imposition. Many times all the Christian think that the law of God is an imposition. Obligation. No! No. No. You should put it in your mind: it's not an obligation. Because God says also, if you observe my law you will become saint. You will become happy. If you -- if you. And then many times, of course, God says observe entirely as you command to your children. Observe that. "Don't do that! Do that!" "What have I to do that?" "Because I am your father."*

*And then I give you my will. My will is a law. The law of God is will of God. What is the will of God? Love. Love. He loves me and you, when he commands me and you to observe his law. It's not a rule. The law of God is not a rule. It's an expression to do something good. Could be an imposition. I go on the road and then I saw the light, traffic light, red. Then I -- I would say, no, I don't stop. What happen? What happen if I don't stop?*

**UNKNOWN:** *You get killed.*

**UNKNOWN:** *Accident.*

**SPEAKER:** *Accident. Perhaps accident. Then there is a green. You do, you do pass. The same is the law of God. It tells me how can I behavior myself. And the behavior should be good, not bad. Paul was feeling this, this battle between him and the Lord. Was feeling. He said, me know why. I wanted to do good thing; I do bad thing. Then, we are the same as Paul; we are not stranger people. Stranger people from Paul. No, no, we are the same.*

*Then, the time to do liturgy is always and everywhere. And don't forget that. Why? Because we think, many times think that liturgy must be done in the church or in the chapel or in the room or in the powder room, or in that house where I go to celebrate mass. No. Everywhere. Everywhere. Many times I do pray on the plane when I fly. Many times.*

*I tell you one fact. I was once on the plane, and then I saw a Moslem people pulling out of his pocket their rosary, their rosary. And then I said to myself, "Why*

*am I not to do the same?" I pull out my rosary and I started to say my rosary. (Laughed) In front of him. In front of him. Because they think to be very, very faithful people. No, they are faithful as us, as our same thing. Faithful, the same.*

*And then I am called to do a \_\_\_\_\_. Saying the rosary is not a liturgy. Saying the rosary not liturgy. Liturgy maximum could be blessing of the rite of funerals. They are liturgy. They are liturgy, but not rosary. Not the procession. I tell them, not the procession, not the \_\_\_\_\_ are not liturgy.*

*We can call them paraliturgy. Paraliturgy. Instead of real liturgy, they are this actions. But they are not liturgy, because liturgy means action from Jesus Christ with the people, with his people. This is the definition.*

*To glorify God and sanctify ourselves. This is the liturgy, real liturgy. And who sanctifies our self? Who? What sanctifies our self? Sacrament. Sacrament. Eucharist, baptism, confirmation, matrimony, anointing to the sick. All the sacraments give sanctification. All. Each one has got one some characteristic. But is always sanctification, salvation.*

*In Italy, still now, the parents do baptize their children because they fear, they fear they grow up with -- with legs like this. \*Clown legs, like this. Or they dream bad dreams. They do bad dreams, they say, Sicilian people, Sicilian people. But it's not for them. I don't do liturgy of the baptism for that purpose. But I do the liturgy of the baptism for becoming Christian.*

*What does it mean Christian? To enter your family above. To experience eternal life. What is eternal life? I told you already. What is eternal life? You ask \_\_\_\_\_, (laughed), the oldest. Full of wisdom. The old people are full of wisdom. (Laughed) What is eternal life? Eh? Which each can experience. I -- I say we have to experience yet.*

**UNKNOWN:** *Salvation.*

**SPEAKER:** *Huh? Salvation? But what is salvation?*

**UNKNOWN:** *Love of God.*

**SPEAKER:** *Huh?*

**UNKNOWN:** *Love of God.*

**SPEAKER:** *Love! Very good, very good, very good. Love. Eternal life consisting -- do love, in do love. God save me and you because he loves me and you. He is giving me salvation through his love; not through my works, which sometimes are bad. Sometimes I say -- many times I'm bad. Envy, \*ill wish, selfishness, sensuality, laziness, indifferences.*

**UNKNOWN:** *Anger.*

**SPEAKER:** *Anger. Hunger. Hunger.*

**UNKNOWN:** *Anger.*

**SPEAKER:** *Anger. Anger. We got age. (Laughed) Otherwise we have -- we have hunger, we are hungry. Are you hungry or angry? (Laughed)*

**UNKNOWN:** *Sometimes at the same time.*

**SPEAKER:** *At the same time.*

*The time, the time -- I repeat -- the time of liturgy we cannot have to go and \_\_\_\_\_ on the sea, on the pacific sea. No. Or in Guam, in the forest of Guam, no. In Italy, no. Everywhere. Where I am, I can spend time, time for liturgy. And liturgy must be done for you parents, for you fathers, must be done with your family. Did you experience sometimes? Because when I ask some men who is married, "Do you pray with your children?" As it was a surprise. Do you pray with your wife before going to bed?*

*Do you remember what did Isaac with his wife -- Rebecca, no? Rebecca? -- it's written in the bible: Before unite themselves they were going out of the bed, kneeling down, pray, and then unite. (Laughed) Yeah? They were doing liturgy, of course. They were doing liturgy, because they thought if we don't -- if we don't do that we are not real Christian. Real Christian believes that liturgy is what -- is an action for Christian.*

*And then I repeat also the time we cannot have to go and search the time. No. Somebody's walking, can pray, can do liturgy. See? If I pray with \_\_\_\_\_, I go liturgy. Not every prayer, of course, is a liturgy, not every prayer. Personal prayer not -- Why? Because the characteristic of liturgy is to -- is dialogical.*

**UNKNOWN:** *Dialogue.*

**SPEAKER:** *Dialogue. Is a dialogue. A sense of characteristic of liturgy is dialogue.*

**UNKNOWN:** *Dialogue with God, right?*

**SPEAKER:** *Dialogue with God, or with the people. With the people to God. And that is a main characteristic of liturgy.*

*Some Christian -- I would say many Christian want their children to be baptized privately. No! No. Because baptism is not, is not a private thing. Baptism is liturgy. And liturgy calls people. Calls people. Now, the church after the Vatican Second said it will be better to celebrate the various sacrament during the Eucharist, during the Eucharist.*

*But, what happened? What happened? All the people were asking the priest, the parish priest, "Could you baptize my son during the mass?" "Could you make our matrimony during the mass?" Yeah. And then as there were many asking, the church said stop, stop, stop. Ask the permission to the Bishop.*

*Now, in my diocese, if you want to celebrate sacraments during the mass on Sunday, you have to ask the Bishop. Why? Because there are many, they wanted. And then the people, normal people, coming to mass were tired. Every sacrament is a liturgy. Every sacrament. Even if you do penance, penance on the road going somewhere, yes, is liturgy, because God, Jesus Christ is here, is there.*

**UNKNOWN:** *So, if a rosary is not liturgy, what other prayers are liturgy? What prayers?*

**SPEAKER:** *Private prayers are not liturgy.*

**UNKNOWN:** *So, what prayer do I say?*

**SPEAKER:** *Liturgy of the hour. Liturgy of the hour is liturgical action. Liturgical action. Not private. Privately I said, angelus Domini salve Maria is liturgy, no.*

**UNKNOWN:** *So, are you saying that if I take my bible, do the night reading, by myself, in my room, by using the book, it is liturgy?*

**SPEAKER:** *Liturgy.*

**UNKNOWN:** *But if I just go out, like you say, praying or saying the rosary by myself, or in the church, is not a liturgy?*

**SPEAKER:** *No. It's not a liturgy.*

**UNKNOWN:** *And what is the reason for that, Father? Why is it that, because I use the book it becomes liturgy?*

**SPEAKER:** *No, not because I use the book. I can say the psalms mentally. I can say it's liturgy. Because Jesus Christ.*

**UNKNOWN:** *For saying the psalm in your own mind it becomes liturgy as well?*

**SPEAKER:** *Of course, because the psalms are prefiguration of Jesus Christ. They call Jesus Christ. Otherwise, we have no liturgy. Same Eucharist, no. No? We have \_\_\_\_ liturgy.*

**UNKNOWN:** *Can I also summarize that the liturgy of the hour is being said all over the world, and at no time is it not being said. And that's why when you're saying it by yourself, you're saying it with the community of the world.*

**SPEAKER:** *Yeah, of course. Also Eucharist is being celebrated all over the world, at all time. All time, for \_\_\_\_ hour, no?*

*We are here in nine hour before Europe, or something. And then we are celebrating -- I celebrated this morning, the Eucharist at 8:00. 8:00 was there 11:00, before 11:00. And then could be said that liturgy -- Eucharist especially -- Eucharist is celebrated all the over the world, at all time, \_\_\_\_\_ time.*

*Jesus Christ, when big sacrifice was intelligent. Was intelligent. He knew that his sacrifice was celebrated all over the world at all time! At all time! The sacrifice in the temple, the temple, is a Jerusalem temple, was said just on that hour. On that hour only. The truth of sacrifice of Jesus, the Eucharist, is wonderful. Wonderful. Because we can have the fruit from the liturgy at any time! At any time! When we are sleeping we can receive, yes, because there are many other communities celebrating. (Laughed) Huh?*

**UNKNOWN:** *So, devotion, liturgy and paraliturgy, those are like -- those are not liturgical?*

**SPEAKER:** *No, no, no. Devotions are not liturgical action. No. No, no. Devotions to Saint Patrick, we are doing the novena of Saint Patrick. It's not a liturgy. Not a liturgy. Unless it is included in Eucharist it becomes liturgy.*

*To go to Lourdes, to go to Fatima, to go to Medjugorje, is a liturgy? No, it's not liturgy. Not liturgy. Is a devotion. If I gather with the other people, celebrating mass is a liturgy, real liturgy. But not when I go to the sanctuaries.*

**UNKNOWN:** *So, Father, even if we're gathered as a group and praying, if it's not a mass it's not considered liturgy?*

**SPEAKER:** *But should we, the group, should be done -- how can I say? -- some which we can say, we can say, here is Jesus Christ doing this prayer with us. I repeat, the rosary is not a liturgy. Not a liturgy. Adoration to the sacrament is not a liturgy. Not a real liturgy. But we have to do. We have to do. Not because it's imposed, but because we need also private prayer. We need.*

*Alfredo was saying to the seminarian, "Don't pray only when you come to a Eucharist or when you come for the little \_\_\_\_\_. Pray by yourself. Yourself, yes, of course.*

**UNKNOWN:** *Is benediction part of liturgy?*

**SPEAKER:** *No.*

**UNKNOWN:** *No?*

**SPEAKER:** *It's not.*

**UNKNOWN:** *But it's Christ.*

**SPEAKER:** *The blessing, yes. The blessing, yes, but not the adoration, not -- something like that.*

**UNKNOWN:** *But it doesn't degrade, it's not a degradation. The devotion is not a degradation, no?*

**SPEAKER:** *No.*

**UNKNOWN:** *It has valid effects?*

**SPEAKER:** *Oh, blessing, yes, because it's God who blesses us. It's God. Jesus Christ blesses us. And he is with me and with you, with the people.*

*Funeral, I said before, the rite of funeral is \_\_\_\_\_.*

*Okay. We can go on, or take a break.*

**- End of Transcript -**

#### Footnotes

<sup>1</sup> Recording of Fr. Angelo Veraldi instructing candidates to the permanent diaconate in the Archdiocese of Agana that Jesus Christ "is a sinner".

<https://soundcloud.com/undecoverneo/frangelo-march-15-2014-session>

<sup>2</sup> Account of the celebration of the Mass by Fr. Harold Colorado, December 28, 2014, San Vicente Church, Barrigada, Guam.

<http://www.junglewatch.info/2014/12/report-on-mass-with-fr-harold.html>

<sup>3</sup> The neocatechumenal appear to avoid the word "priest" and use "presbyter" exclusively.