

**Report on Abuses and Response in the
Sodalitium Christianae Vitae**

February 10 2017

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Sodalicio de Vida Cristiana

Superior General

Lima, Peru
February 14, 2017

To the readers of this Report:

I am writing you to express the commitment of the Sodalitium Christianae Vitae to the truth, to justice and to reconciliation which has led us to share this painful information that is detailed in these pages.

The Report reflects the results of an investigation that was initiated almost one year ago. This work was begun out of the necessity to first know the truth as a first step in reparation for the people that have suffered damaged caused by members or former members of our community; to learn about our past; and to guarantee that the acts that are detailed here are never committed again.

We again ask forgiveness from each person that has been hurt by a member or a former member of the Sodalitium. We are committed to a process of self-examination and of change. These are not mere words, but of concert actions that are shown in our decision.

First, we convoked well-respected people in Peruvian society to form an Ethics Commission for Justice and Reconciliation. They were given the task of receiving the victims of various types of abuse and mistreatment experienced in their relationship with the Sodalitium, and offer them a first step in their process of reparation, without requiring proof or scrutiny of their testimonies, but rather striving to listen to them and receive them in a way in which their suffering required.

Upon the conclusion of their work, the Ethics Commission presented their report along with their recommendations, of which we have been working on implementing.

As part of this process, we also turned to Mr. Ian Elliott, whose experience in more than 40 years of working with victims of abuse - in various parts of the world - allowed for a significant number of people to come forward and offer their testimonies.

The Program of Assistance and Reparation has made it possible for most of the victims who participated in it to accept the Sodalitium's assistance, which has included psychological therapy, monetary compensation, support for studies, and other services.

Nothing can completely repair what these people have suffered, but we continue committed to them and their process of reconciliation.



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The next phase of this critical review included a full investigation into the allegations against members or former members of the Sodalitium carried out by a team of international experts. That work was led by Dr. Kathleen McChesney, who held one of the highest positions in the FBI and is an expert on sexual abuse in many institutions, including the Catholic Church. The results and conclusions of this work are included in this report.

As will be seen in this document, these are mostly acts of the distant past. That does not make them less serious, but it does make it difficult to support them with irrefutable evidence and conclusively point out the criminal responsibility of the aggressors. However, the consistency of the testimonies received and the methodological rigor of the investigators have allowed us to recognize the credibility of the testimony of the victims.

The first part of the Report deals with the most serious allegations concerning sexual abuse of minors that was committed by persons who were at the time of the acts members of the Sodalitium. The second part of the Report addresses further allegations of various forms of abuse and mistreatment against members and former members of the Sodalitium.

The experts did a thorough job, which included interviews with more than 200 people - victims, the accused, authorities, amongst others - and the review of thousands of documents.

According to the experts, this effort by the Sodalitium to examine its history in this way is very uncommon amongst institutions.

As a result of all this work, experts have come to the following conclusions:

- The report indicates that Luis Fernando Figari and 3 former Sodalites committed sexual abuse involving 19 minors and 10 adults.
- It also indicates that 3 Sodalites and 1 former Sodalite sexually abused 7 adults.
- In 2007, a Sodalite was arrested for sexual abuse of a minor, and was immediately expelled from the Sodalitium. After three years in prison, he was declared innocent by the judiciary.
- None of those accused of abusing a minor remain attached to the Sodalitium, except for Luis Fernando Figari, who by determination of the Holy See has been separated from community life.
- The last alleged act of sexual abuse of a minor by a Sodalite occurred 17 years ago, in the year 2000.



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The experts have found no signs of complicity or conspiracy amongst the alleged abusers. They also concluded that most abuses, regardless of type, occurred in the 1980s and 1990s. It is important to say, however, that the decades that have passed since the abuses were committed in no way make them less serious.

The experts identified certain elements within the culture of the Sodalitium that, in some way, allowed these reprehensible acts to have happened. At the same time, they were able to determine that in the last decade there have been significant improvements.

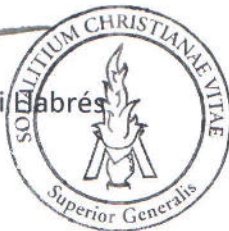
The work for reparation, renovation and prevention must continue. The Sodalitium is committed to carrying out a permanent program to contribute to the healing and reconciliation of people who have been victims of any abuse or mistreatment related to our community, and to work so that acts of this nature will never happen again.

The experts have also provided training for the identification and prevention of abuse, and have included in this Report a set of recommendations that constitute a valuable guide for our future. Some are already implemented and we are working to complete the others as soon as possible.

We wanted to share this information because we considered it necessary to be able to adequately assist the healing of those people who have suffered because of what is reported here, so that acts like these are never repeated and to do justice to Sodalites and members of our spiritual family who are good people, upright and committed to the proclamation of the Gospel and in the service to others.

I am certain that God always assists us with His grace and will give us the strength to fully assume our responsibility. With humility, faith and hope we commit ourselves to continue with our mission of service and apostolate.

Alessandro Moroni
Superior General



***Abuses Perpetrated by Mr. Luis Fernando Figari
and the Sexual Abuse of Minors by Former
Sodalits***

February 10, 2017

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I. INTRODUCTION

This report, “*Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*” is the first of two reports requested by Mr. Alessandro Moroni Llabres, Superior General of the Sodalitium Christiane Vitae (SCV) and the Superior Council of the SCV in March 2016. This report conveys the details, as they are known at this time, of:

1. Acts of sexual, physical, and psychological abuse reported to have been perpetrated by Mr. Figari, including his sexual abuse of at least one minor male;¹
2. Acts of sexual abuse perpetrated by four former Sodalits who are reported to have sexually abused a total of 18 minor males and 1 minor female.

Other than Mr. Figari, who has been removed from the community life of the SCV by the Superior General with the consent of the Holy See; there are no current members of the SCV who have been reported to have sexually abused a minor.

The second report, “*Abuses Perpetrated by Sodalits and Responses of the SCV to Allegations of Abuse*”, describes the types of abuses perpetrated by Sodalits, the harm to abused persons, the responses of the SCV to allegations of abuse, and the ongoing work of the SCV to prevent the abuses from occurring in the future. The report also describes some of the causes for the abuse that occurred, the difficulties in reporting sexual abuse, the past and current culture of the SCV, and the measures taken by the SCV to hold their members accountable for the mistreatment of others.

Both of these reports were prepared by Kathleen McChesney, Ph.D.; Monica Applewhite, Ph.D.; and Ian Elliott, MSC, MBA, CASW, following an extensive review of public documents, SCV records, and interviews of over 245 persons. It is the professional opinion of the reviewers that the incidents of abuse described in this report occurred. However, this opinion does not represent an investigatory conclusion, nor does it constitute the findings of a legal or canonical proceeding. This report was originally prepared in English.

This report consists of the following three sections:

- I. Introduction
 - II. Abuses Perpetrated by Luis Fernando Figari
 - III. Former Sodalits: Sexual Abuse of Minors
- About the Reviewers

¹ In this report, a minor is defined as a person who under the age of 18, notwithstanding the prevailing civil or canonical definitions at the time of abuse.

II. ABUSES PERPETRATED BY LUIS FERNANDO FIGARI

Luis Fernando Figari (Figari) is a 69 year-old Peruvian and Sodalit who currently lives on the outskirts of Rome, Italy in a sequestered religious community. Figari, along with Fr. Gerald Haby, SM, and Sergio Tapia, began the Sodalitium Christianae Vitae (SCV) as a Marian prayer and apostolic group in 1971. At the time the SCV was created, Figari was attending law school at the Catholic University in Peru and teaching at the Maristas School in San Isidro. In 1977, the SCV evolved into a lay and religious Catholic organization and a Pious Association of the Faithful; in 1994 the SCV became a Diocesan Society of Apostolic Life; and in 1997 the SCV was approved by Pope John Paul II as a Pontifical Society of Apostolic Life.

As the SCV grew in size, Figari's reputation as a highly spiritual, intellectual and charismatic man also grew. Over the years, Figari influenced and inspired many young men to join the SCV and follow his vision to build a cadre of "soldiers for God" and to protect Christianity through personal strength, prayer, apostolate, good works and community life. Figari was the spiritual director to many of these young men, and was revered, respected and, unfortunately, also feared by many of his followers. Figari was also older than most of the Sodalits and held the highest positions of leadership in the organization from 1971 through 2010 as its "founder", Superior, and Superior General.

Figari used his leadership status to have authoritarian direction and control of most Sodalits. He was the most powerful person in the organization and many believed that his words and directives came directly from God. Figari's personal attributes and authority shaped an environment where young men trusted him as a human being, as well as a spiritual, even fatherly, figure. Sadly, this trusting environment enabled Figari to abuse some young members and aspirants of the SCV community. These abuses severely traumatized the victims who still experience psychological, emotional, physical and spiritual suffering from what occurred. From the reports and other information developed during this review, it is clear that Figari sexually abused at least one minor male, sexually abused or sexually manipulated several other young men, and physically or psychologically abused dozens of others, including those he sexually abused. As noted below, Figari also had knowledge of three other Sodalits who sexually abused minors.

Figari: Sexual Abuse

- One man reported that when he was a minor, Figari sexually abused him several times.²
- Six men reported that they were sexually abused by Figari when they were young men. These acts occurred between the years of 1975 and approximately 1990.
- Seven other men reported that Figari sexually manipulated them when they were young men.³ These acts occurred at various times between the mid-1970s through 2009.

The acts of sexual abuse and manipulation, some of which occurred under the auspices of Figari's providing spiritual advice to the victims, included:

²In another incident involving Figari and a minor male, a witness reported that he walked into a bedroom in Figari's house in the mid-1970s. The witness recalled seeing Figari sexually abusing the witness's friend, who was about 15 years old at the time. This friend was not able to be interviewed, but the details the witness provided indicate that it is more likely than not that this incident occurred.

³ Sexual manipulation is defined as a perpetrator's use of a position of authority, differential power, age, gender, or trust, to cause a victim to act in a sexual manner that does not rise to the level of sexual abuse.

- Multiple acts of sodomy of a minor male and a young adult male
- Naked hugging and touching, touching of the genitals, and lying in bed together
- Ordering groups of aspirants to disrobe in front of each other; ordering two aspirants to disrobe and touch each other's genitals
- Directing a man to kiss his penis
- Directing and watching a Sodalit videotape young Sodalits in their underwear or bathing suits
- Forcing a man to put his hand, repeatedly, inside Figari's clothing near his genital area
- Forcing many young men, at different times, to put their hands on his stomach inside his pants or shirt for long periods of time, such as when watching a movie

The first known acts of sexual abuse committed by Figari occurred in 1975 when, on multiple occasions, he molested a boy who was 15 years old. The boy was afraid to report his abuse to the SCV or civil authorities because Figari, as the founder of the SCV, was the most powerful person in the SCV community. The victim stated,

"I had no one to go when I realized Figari was sexually abusing me... I was young, and he was too important and powerful to accuse... I have lived with this experience for over thirty years. It will not go away."

Figari told some of his victims that the indecent acts were part of his mystical powers, yoga exercises, or an energy generating technique. In these cases, Figari would direct victims to disrobe and would look at them, touch them, or direct them to touch someone else. Figari told some victims that the acts were part of an "experiment" or "test" to determine if the victim was a homosexual. Some of his victims recalled their experiences,

"One time in the community, Figari told five aspirants to take off all of their clothes except their underwear for a 'dynamic' (exercise or test). He then asked us how we felt. Now, it sounds crazy, but at the time it seemed like we were in military school and it was no big deal."

"One day Figari called me into a room in Figari's house... Figari told me to take off all of my clothes and lie on the bed. I was afraid, so I did as he said. Then, Figari called another aspirant into the room and told him to take off his clothes. The other aspirant did as he was told, but before he was completely naked, Figari told him to stop... This test to determine if we were homosexuals was a very humiliating experience."

"Figari made his abuse of me worse by using the secrecy of what happened as a powerful means to abuse me further..."

"My most horrible night started with a regular dinner with Figari and other brothers. One of the brothers told us to start kicking each other, then to try to 'seduce' other brothers and hug them...then he told us to take our clothes off, except for our underwear...Figari was watching, staring at me..."

Figari: Physical Abuse

Figari was described by many persons as appearing to enjoy observing the younger aspirants and brothers experience pain, discomfort and fear. A former brother reported that Figari once burned his arm with a lit candle so that the brother could prove to Figari that he was “obedient” and “tough”. Several brothers reported that Figari purposefully allowed his dog to menace them, including making the dog bite two of them. It appeared to the victims that Figari thought these actions reinforced his power over them or that they were perversely humorous.

Several Sodalits recalled that Figari appeared to be sadistic in other ways,

“Figari occasionally used a small whip made of tightly wound straw with metal points on it to punish the young brothers. Sometimes Figari would direct a brother to take off his shirt and he would hit him with the whip but, more often, Figari would tell a brother to remove his shirt and then direct one of the other brothers to hit him.”

“He (Figari) had this device that looked like a weight-loss belt. He made us put it around the boys’ waists and then you would hook it up and cause an electric shock to whoever was wearing the belt. The idea of this was to make the boys tough.”

“Figari often demeaned me and called me names...one time he pushed my face into a bowl of vinegar.”

In 1984, the SCV’s formal formation program began in a house belonging to Figari’s family in the beachside village of San Bartolo. The formation period lasted from 1-4 years, depending on the capabilities and maturity of the student, the prevailing curriculum at the time, and the whims of Figari and (then) Vicar General German Doig Klinge (Doig). The community experiences for aspirants – a 2-8 week version of the formation program - took place in SCV houses and included the same types of demanding exercises as there were at San Bartolo.

As the top leader of the SCV from 1971-2010, Figari was ultimately responsible for the establishment of the formation program (including the academic and physical curriculum) and the appointment of all formators and directors of the community experiences. He closely supervised the activities of the formators and the directors, particularly during the earliest years of the SCV. In the 1990s and until he died in 2001, Doig played a greater role in overseeing the work of the formators. In 2004 Figari became more active again in participating in the dynamics of the formation center. Many physical abuses at San Bartolo were reported that occurred between 1998 and 2005,. A former Sodalit, and a former formator recalled,

“When I was in charge of a community experience, I did everything in the way that Figari had done with me...I treated the aspirants like Navy Seals and made them do all kinds of crazy things....I know it was very hard for some of them...”

“My formator was very harsh. I knew he was Figari’s ‘right-hand’ when it came to formation. At times when he disciplined us, I knew the disciplines were imposed by Figari.”

“Sometimes when Figari would visit San Bartolo he would tell the students to hit one another, or he would make me put on a demonstration where the students would hit one another.”

Numerous witnesses described the formation program that Figari developed as being modeled after military training techniques depicted in movies that he regularly watched. As a result, students in

formation were subjected to continuous, strenuous, unnecessary and, often, unrealistic physical requirements. Some of these requirements included swimming in cold ocean waters for several hours at a time, running long distances in inclement weather, and performing difficult exercises for extended periods of time. Other forms of physical abuse were used as “discipline” and included requiring students to sleep on the stairways of the formation house for many nights at a time, forcing students to stay awake all night in the chapel, doing numerous repetitions of exercises such as abdominals, and withholding food or water from them.

Many former students reported that during the years that the physical abuses were most common, they actually found that physical aspects of formation were fun and they embraced the challenge. However, other students, for example, those who could not swim, were traumatized by these corporal demands. A number of witnesses reported that they were embarrassed at not being able to meet the unreasonable physical requirements. Their trauma was exacerbated by the culture of the SCV in which Figari and others put inordinate pressure on students not only to perform, but to forever remain a loyal member of the SCV lest they be branded as a “traitor” or suffer grave consequences, such as going to hell.

Figari: Psychological Abuse

Some of the persons interviewed stated that Figari could occasionally be kind - even paternal. In the early years of the SCV Figari seemed to have a deep spiritual nature and several persons credited him with helping them establish a relationship with God. For example, two Sodalits recalled,

“I was inspired by Figari and grateful for what he did for me. I never felt demeaned. I thought that he wanted to imitate the early fathers of the Church and had Christian virtues.”

“I had a difficult relationship with him, but Figari had a sincere concern regarding holiness and the community.”

Many others, including some who felt loved by him or continued to respect him, described Figari as having serious character flaws that caused him to behave in ways that were psychologically abusive to them and to many of the other brothers. Figari was frequently described by both former and current Sodalits as narcissistic, paranoid, demeaning, vulgar, vindictive, manipulative, racist, sexist, elitist, and obsessed with sexual issues and the sexual orientation of SCV members - especially the aspirants. Figari, who typically slept during the day and was awake during the night, was described as an arrogant man who treated many of the Sodalits as his servants. He expected those around him to keep similar hours as his own so that they could respond to his unusual demands at all times. Two victims and a witness of this type of abuse remembered Figari’s behavior and mistreatment,

“Figari made me sleep on the floor of one of the bungalows in the community for three weeks so I would be available to help him at any time.”

“Figari took me to his bedroom and showed me pornography – photographs of naked males – this was in approximately 1978. Around this time another brother told me that he occasionally drove Figari to kiosks so that Figari could buy pornography.”

“Figari treated one brother, who was not “white”, especially mean... One Christmas, Figari directed the brother to put up Christmas decorations in his house. When Figari saw the decorations, he did not like how they looked, so he proceeded to yell at the man for several hours in front of the other brothers. It was not right.”

Figari's former secretaries and personal assistants described his unrelenting demands for their services at all times of the day and night. For example, Figari required that an assistant carry his telephone, laptop computer and headphones wherever he went, including to the bathroom, and to have the devices accessible during his sleeping hours in the event Figari desired something in the middle of the night. Figari treated his closest aides like servants and they typically worked 12-14 hours each day. If the aides did not anticipate or respond quickly to his requests, or if they made even the smallest mistake, Figari would criticize and berate them in front of each other. A former Sodalit said,

"I heard Figari calling one of the brothers his 'famula' (personal servant or slave)...and that is how he treated him – making him stay awake all night, every night, just to cater to his whims."

Some of the SCV members who lived with or near Figari described incidents wherein Figari would insult them (generally in front of one another), berate them, call them by offensive racial nicknames⁴ (e.g. cholo, chino, negro) and shout at them. Figari would frequently identify a brother's weaknesses and use those weaknesses to manipulate the brother, or he would direct the other brothers to criticize the man while they participated in some type of group gathering. These acts were not viewed by the brothers as part of the corrective process but, rather, as cruel attempts by Figari to humiliate them and reduce their self-esteem and so that he could increase his power over them. For example,

"Figari repeatedly called me a 'big faggot' and made me doubt my sexual orientation. I figured that he must know more about me than I did because he was my spiritual leader...it made me confused."

"Figari manipulates...he tries to control everyone and does it for his own sick enjoyment."

"When the first group of girls became associated with the SCV, Figari became their spiritual director. The girls were 14-15 years old and naïve. Figari demeaned them and told them they were all ugly and no men would ever want them."

"Figari treated two persons close to him very badly. When I was confident enough, I would confront Figari about how he mistreated these men... at times Figari's behavior toward them was so bad that I would have to shout at him to stop."

"Figari did not like me... One day he heard that a member of my family had just gone into the hospital...Our entire family was upset... Figari called me that same day and told me that I should go into the hospital, too, because I was 'crazy.'"

Figari: Abuse of Power

Figari's power and influence permeated the SCV for several decades and he demanded special treatment from everyone. His extravagant personal desires for things like special foods and movies were incongruous with the austerity required of trainees and the "detachment from perishable goods and the exercise of communication of assets" established in the SCV Constitution. He was often capricious with his subordinates for no logical reason. Three Sodalits remembered their experience of Figari's controlling and unpredictable behavior,

⁴Even though these references are common in Latin culture, sometimes even endearing, Figari used them in an insulting, abusive way.

“Figari asked me to do personal things for him and it made me feel important. One day Figari took me into a room next to his study and picked up a gun. To prove my loyalty and obedience to him, Figari asked me to shoot myself in an area where it would not do damage. I shot the gun, thinking it was loaded, but it wasn’t.”

“Once, Figari ordered me to return to Lima from my community in another country to meet with him. I went to Lima and Figari made me wait for one month before he would see me.”

“One time Figari got mad at one of the brothers and didn’t speak to him for an entire year...”

Figari boasted about having supernatural gifts. He used these “gifts” to reinforce his power and influence among the aspirants and brothers. For example, he claimed to be able to see, in the eyes of the young men, a vocational calling, the images of the Virgin Mary, or a flaming sword - the symbol of SCV. Impressionable aspirants and Sodalits were fascinated by Figari’s demonstrations of hypnosis in which he would appear to make a person act and bark like a dog, or reduce a person’s body temperature to the level of freezing.

Figari convinced others that he could read their minds, or know personal things about them or their families that they had not shared with others. He frequently spoke negatively about the aspirants’ family members, calling them alcoholics, or bad Catholics. He also forced some young men to distance themselves from their friends and families and to end their relationships with their girlfriends.

“As a punishment, Figari forbade me to see my family for several years... I remember that I would drive to their house and sit across the street in the car to watch them through the windows while I cried... I thought I had to do whatever Figari said to do.”

Actions and orders like these helped to build Figari’s powerful personal and spiritual image among the members of the SCV family. The more powerful he became, the more the young people tended to follow his directives, regardless of how outrageous they were, or how they affected their own personal or psychological well-being. For example,

“Figari disciplined my brother, who was a Sodalit, for becoming involved in a relationship with a woman... Figari told me that my brother’s sinful behavior would surely condemn him to hell... To save my brother’s soul, Figari directed me to mortify myself by not eating... So, I stopped eating for a while because Figari, who was such a powerful religious figure, had convinced me I had to do this awful thing.”

Over time, this type of treatment caused some of the victims to have self-doubts. Even worse, Figari’s actions or words, being antithetical to the Catholic beliefs of care and mercy, caused many aspirants and Sodalits great spiritual harm and, even, to lose their belief in God.

III. FORMER SODALITS: SEXUAL ABUSE OF MINORS

Between 1975 and 2000, and once in 2007, there were five Sodalits, including Figari, who are reported to have sexually abused minors. Of these five men, only Figari remains in the SCV and he has been removed from the community life of the SCV by the Superior General with the consent of the Holy See. The offenses of the four former Sodalits are described below.

- Four (now former) Sodalits sexually abused 19 different minors.
- Eighteen of the minors were male and one was female.
- One of the male minor victims was sexually abused by a Sodalit and then, at a later time, by a different Sodalit.
- Three of the Sodalits (one current, that is, Figari, and two former) who sexually abused minors also sexually abused adults.
- Two of the (now former) Sodalits sexually abused only minors.

Germán Doig Klinge

It is reported that between 1983 and 2000, Doig sexually abused five minor males and one minor female; and that he also sexually abused three adult men and sexually manipulated three other adult men. The abuses often occurred under the auspices of yoga exercises which Doig conducted privately in his room. Other times, Doig would become increasingly “affectionate” with the victim and lead them into a sexual encounter. One adult victim reported that he was sexually abused by both Doig and Figari, although not at the same time.

Doig, who was 10 years younger than Figari, and who was one of Figari’s students at the Santa Maria High School, evolved from being a young man who enjoyed partying and having a “wild streak” to a man who was respected by his peers, Catholic leaders, and members of the SCV family. Doig was especially respected by the young men he provided spiritual direction to or mentored. Doig entered the SCV officially in the 1970s, but was not one of the original founders. Doig was intelligent, personable, athletic, and thoughtful. He was a favorite of Figari, trusted by everyone, and quickly rose to a leadership position in the SCV.

Figaro and Doig had a very close relationship and, for many years, saw each other nearly every day and traveled together. Figari treated Doig as a son and referred to him as the “model Sodalit” and his “heir apparent”. Doig was the SCV’s second-highest authority as Vicar General for many years, however he died before he was ever elected as Superior General.

One of Doig’s victims remembered,

“After I was with him I would come home and cry...I did not understand what was happening to me, I felt confused, uncomfortable, dirty, and guilty but, at the same time it was my dependency on him that made me feel powerless to do something.”

In 2008, Dr. Rocio Figueroa, reported to Figari that Doig had sexually abused a 16 year-old girl. Figari accused Dr. Figueroa of lying and when she did not retract her accusation, Figari retaliated against her by taking action to prevent her from resuming her work at the Holy See or returning to Lima from Rome to obtain medical care. Figari forbade (then) Vicar General Regal to meet with Dr. Figueroa or to investigate her allegation.

Regal disobeyed Figari, however, and enlisted the assistance of two Sodalit priests to help him discretely determine if Doig, who had been dead for seven years, had other victims. Regal's investigation took several years to complete, during which time Figari resigned as Superior General and Regal was elected to take his place. Regal determined that Doig had abused other minors and in 2011, against Figari's wishes, he informed the SCV community and the public that Doig had committed acts that were "contrary to his promise of celibacy", although he did not reveal that Doig had abused minors. This news shocked most members of the SCV community, and a few Sodalits still find it hard to believe that Doig was an abuser.

Virgilio Levaggi Vega

Virgilio Levaggi Vega (Levaggi) is reported to have sexually abused at least one minor male and two young adult males between 1977 and 1987. Levaggi is also reported to have sexually manipulated three adult males in his community. A minor victim reported his abuse to Figari who directed Levaggi to leave the boy alone and Levaggi agreed to do so. Some years later, Levaggi abused two young adult males. One of the men recalled,

"This man who abused me was also my spiritual director... He threatened to harm my friends if I told anyone what he had done..."

One of the two young men who had been abused reported the matter to a fellow brother. This brother immediately brought the man to Doig so that he could report his abuse. This brother recalled that he was asked to write a report about the allegation,

"I remember typing up my report and giving it to Figari to read. Figari told me we were never to speak of this again and then he instructed someone to light a fire in the fireplace (or he lit the fire himself, I don't recall)... Figari took my report and burned it."

After that, Figari confined Levaggi to his community house except for a period of time when Figari allowed Levaggi to accompany him on a trip to Rome. Levaggi left the SCV in 1987. On October 5, 2016, it is reported in a blog that Levaggi denied the allegations about the abuse of the two young adult males. In the blog, Levaggi is quoted as saying, "I have never forced anyone to have sexual relations of any nature against their will."⁵

Jeffrey Daniels Valderrama

In the most egregious case of abuse in the SCV, Jeffrey Daniels (Daniels) abused at least 12 minor males who were associated with SCV ministries between 1985 and 1997.⁶ Daniels was well-liked in the community, but he was also considered "goofy", "too affectionate" and "immature". He routinely conducted "apostolate" with boys between the ages of 12 and 16 and led them in Marian Groups. On several occasions he took the boys on mission trips or drove them to different events. A victim recalled this about the offender,

"When I was 14 years old Daniels became increasingly friendly with me and gave me affection that I did not get from my family...His affections became sexual....I thought I had been selected by the devil to provide sexual services to this man...Now I have flashbacks..."

⁵ <http://www.desdeeltercerpiso.com/2016/10/sodalicio-el-caso-levaggi/>.

⁶ Twelve persons reported that they were abused by Daniels, however witnesses have reported that they believe Daniels abused several other boys who have not come forward.

In 1997, one of the boys told a Sodalit that Daniels had sexually abused his friend. The Sodalit notified his Regional Superior who confronted Daniels; Daniels admitted that he had abused three boys. The Regional Superior contacted Doig who was in Rome with Figari at the time. Doig directed the Regional Superior to send Daniels to the San Bartolo formation center for a period of retreat until a better course of action could be determined. Doig also stated that he would take care of the victims' families and briefed Figari about the matter. The Regional Superior made further inquiries and determined that Daniels had abused as many as eight boys. After Doig and Figari returned from Rome, they attended the next Superior Council meeting where Daniels's situation was a topic of discussion.

Daniels remained isolated in his room in San Bartolo for the next three years. During his isolation, many students went through the formation process at San Bartolo and other Sodalits would visit the formation center. No one was allowed to see, speak to, or ask about Daniels, although the Regional Superior provided him with spiritual counseling and arranged for someone to take him for regular psychological treatment. Occasionally, an SCV authority or formator would have to explain Daniels's situation to a brother. Various deceptive reasons were given as to why Daniels was locked up, e.g., the man is making a retreat, or discerning to be a monk, or he had been involved with the mother of one of the boys in his group and was there for his safety.

Several months after the isolation began, Figari asked the Regional Superior about the Daniels' health. Doig was reported to be very fond of Daniels and seemed to protect him. Other than certain authorities, like Figari and Doig, no one knew the real reason why Daniels was isolated or the threat he posed to young boys. After Doig died in 2001, the Superior Council met, with Figari present, and authorized Daniels departure from the SCV. Daniels moved to the United States. It does not appear that Daniels's offenses were ever reported to Peruvian civil authorities.⁷

Daniel Murguía Ward

Daniel Murguía, was arrested in Lima in 2007 when he was discovered taking photographs of a nude minor male not associated with SCV. Based on the circumstances, Daniel Murguía was immediately expelled from the SCV. He spent three years in jail while his case proceeded in the court system; and he was ultimately found not guilty in a court trial.

Response of the SCV and the Holy See to these Allegations

The responses to these allegations, and to allegations of the sexual, physical and psychological abuse of adults by Sodalits, are contained in the report, *"Abuses Perpetrated by Sodalits and Responses of the SCV to Allegations of Abuse"* February 10, 2017. Also included in the report are descriptions of the establishment of the (SCV) Office of Assistance and Reparation; the Reparations and Redress Program; and the response of the Holy See to allegations of sexual abuse made against Figari.

⁷The SCV received legal advice in May 2014 that indicated that they were not required to report Daniels' offenses to law enforcement authorities in the US. However, in April 2016, the SCV notified the child protection authorities of the state where Daniels lives about the reports of abuse made against him.

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***Abuses Perpetrated by Sodalits
and Responses of the SCV to Allegations of Abuse***

February 10, 2017

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INTRODUCTION

This report, “Abuses Perpetrated by Sodalits and Responses of the SCV to Allegations of Abuse”, is the second of two reports requested by Mr. Alessandro Moroni Llabres, Superior General of the Sodalitium Christianae Vitae (SCV) and the Superior Council (Council) of the SCV, in March 2016. This report describes:

1. The nature, scope and causes of abuses perpetrated by Sodalits since the beginning of the SCV in 1971, and the harm experienced by victims of those abuses;
2. The responses of the SCV, over time, to allegations of abuse, including holding offenders accountable for abuses they inflicted;
3. The ongoing work of the SCV to prevent the abuses from occurring in the future.

The first report, “*Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*” conveys the details, as they are known at this time, of reported acts of sexual, physical, and psychological abuse perpetrated by Mr. Figari and reported acts of sexual abuse of minors perpetrated by four former Sodalits.

Both of these reports were prepared by Kathleen McChesney, Ph.D.; Monica Applewhite, Ph.D.; and Ian Elliott, MSC, MBA, CASW, (hereafter “Review Team”) following an extensive review of public documents, SCV records, and interviews of over 245 persons. It is the professional opinion of the reviewers that the incidents of abuse described in this report occurred. However, this opinion does not represent an investigatory conclusion, nor does it constitute the findings of a legal or canonical proceeding. This report was originally prepared in English.

This report consists of the following six sections:

- I. The Nature, Scope, and Causes of Abuse in the SCV
- II. SCV Responses to Allegations of Sexual Abuse Perpetrated by Figari
- III. SCV Responses to Other Allegations of Abuse
- IV. Recommendations for a Safer Environment
- V. The Future of the SCV
- VI. Methodology

About the Reviewers

Appendices

Appendix A: Letter from Fr. Victor Huapaya Quispe to the Archbishops and Bishops of the Coetus of the Interdiocesan Ecclesiastical Tribunal of Lima

Appendix B: Timeline

I. THE NATURE, SCOPE, AND CAUSES OF ABUSE IN THE SCV

Since its beginning in 1971, the SCV has attracted hundreds of young men to its mission of serving God through evangelization and performing good works. However, at various times since 1971, some Sodalits sexually, physically and/or psychologically abused both male and female minors and adults.¹

The victims of abuse have included Sodalits, members of the SCV family, and young people who participated in religious youth groups. Regardless of their original or current association with the SCV, or when or where the abuse occurred, for many of these victims, there is residual psychological trauma and spiritual harm. A number of victims who have left the SCV have suffered financially as well, as they have not been able to secure employment because their superiors prevented them from receiving a professional education.²

Some SCV authorities not only knew of these abusive acts, but were also perpetrators. The victims, who were primarily young adults, reported that they were afraid to come forward, especially because their offenders were in more senior, powerful positions, or were their spiritual directors. Until 2016, there was no formal, confidential, neutral process for addressing allegations and when victims did report abuse, the SCV's lack of policies and protocols in these matters resulted in inconsistent responses from the authorities.

Sexual Abuse and Sexual Manipulation of Young Adults

- Fourteen men³ and three women reported being sexually abused as young adults by seven Sodalits.
- Fourteen men reported being sexually manipulated as young adults by four Sodalits.⁴

¹Acts of sexual abuse of minors perpetrated by Sodalits are described and discussed in the report, *Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*, February 10, 2017.

²To be clear, not every Sodalit who left the SCV was a victim of abuse or inadequate discernment.

³Thirteen different young adult men reported that they were sexually abused by a Sodalit, however one man was abused by two different Sodalits and is counted twice among the 14.

⁴ See Section VI for definition of sexual manipulation.

- Seven Sodalits were responsible for all of these abuses. Three of them are also described in the report, *Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*, February 10, 2017. Four of the offenders have apologized to their victims.
- The acts of sexual abuse or sexual manipulation of an adult occurred between 1975 and 2009.
- Three of the offenders are no longer in the SCV: one offender died in 2001; the other two have left the community.
- Of the four offenders who remain Sodalits, one has been retired from community life by the Superior General with the approval of the Holy See, one has left community life, one has been removed from all external ministry and is prohibited from contact with vulnerable persons, and one performs restricted ministry.⁵

All of the victims reported that they trusted their offender at the time they were abused. These sexual offenses occurred in a variety of locations but primarily took place in SCV community houses. A few of the victims were abused in their homes.

Physical and Psychological Abuse

- At least 18 Sodalits and aspirants reported that they were physically and/or psychologically abused by 11 Sodalits.⁶
- The acts of physical and psychological abuse occurred between 1971 and 2010, and most occurred before 2005, although they continued with some frequency until 2010.
- Of the 11 Sodalits who were identified as having physically or psychologically abused an aspirant, student in formation or another Sodalit, two of those 11 have left the SCV.
- Of the nine offenders who are still members of the SCV, the four who were superiors or formators have been removed from those positions, and the other five never held those positions.
- Two of the nine men who are still members of the SCV do not perform external ministry at this time.

⁵ Another Sodalit who has demonstrated inappropriate behavior with adults and minors, is not allowed to have external ministry, is prohibited from being alone or working with minors, and is being monitored by persons of authority.

⁶ This number does not include one brother who was reported to have verbally harassed several persons. This brother has acknowledged his anger issues and is being assisted and closely monitored by SCV authorities.

Abuses in the Community Experience or Formation

Physical and psychological abuse of aspirants and Sodalits was more prevalent than sexual abuse, although every act of sexual abuse also causes physical and/or psychological harm. The physical and psychological abuses occurred most often during an aspirant's or Sodalit's "community experience" or their formation.

Prior to the establishment in 1984 of a community solely dedicated to formation with a specific curriculum at San Bartolo, the SCV's formation process and requirements were inconsistent and arbitrary. Even after 1984, SCV Superior General Luis Fernando Figari (Figari) and Vicar General German Doig Kling (Doig) did not require every Sodalit to attend, or complete, a formal formation program at San Bartolo. One reason that certain young men did not attend or complete the formal formation program was because occasionally Figari and Doig would bring the young man to live with them in their respective communities. The young men would generally perform personal tasks for Figari or Doig, in addition to studying or working on SCV-related projects.

Similarly, Figari and Doig did not require every aspirant to participate in one of the "community experiences" which were conducted in the SCV communities between 1985 and 2015. The community experiences lasted 2-8 weeks and enabled aspirants to see what it was like to live in a community and to determine if they were able to meet the demands of the formation process.

Within the formation program and community experience, Figari and Doig placed an extraordinary emphasis on physical skill and endurance in order to build "soldiers" to protect the Church. The exercises required of the aspirants were drawn primarily from adventure movies and television programs that Figari enjoyed watching. Some of the brothers were irritated by Figari's hypocritical emphasis on physical fitness because Figari was overweight, ate a poor diet, and did not exercise.

The acts of physical and psychological abuses did not occur all of the time, nor did every Sodalit or former Sodalit interviewed experience physical or psychological abuse. For some of those who did, however, they are still impacted negatively by what occurred. A former Sodalit described his experiences as a 19-year old living in an SCV community in the late 1990s this way,

“The older Sodalit put a small knife to my throat and then poked me in the chest with the knife several times and scared me...he also forced him to eat bowls of salt and ketchup until I was physically sick... he and others mocked me...”⁷

“When I was asked to hit another brother, I did so because I was being ‘obedient’ ...that was just what we did...”

Another former Sodalit’s community experience was common and difficult,

“They only let us sleep 3 hours a night...sometimes we slept on the stairs...sometimes we slept on the desks...”

Nevertheless, it was the physical aspect of the SCV formation that many young males found most attractive. The experience of each student was different, depending on his capabilities, experience, and personality - as well as the personality and character of the formators. For example, a student could have a good experience with a particular formator, whereas another student might find him harsh. The formators were not much older than the students and some lacked the maturity and the skills to educate these young men and serve as their leaders and role models. For example, one Sodalit explained,

“I loved to swim in the ocean and hang out with other guys. I wasn’t too interested in the spiritual stuff but I was a good student, so it was no big deal. As I matured, I could see that the formation program should really be about spirituality and that this was no way to conduct formation.”

In 1998, Figari told others that the formation center requirements were not rigorous enough and that the formators were not as strict as they should be. He replaced the long-time, well-regarded superior of formation with another Sodalit. Figari believed the man’s replacement would obey his orders to make the students tough by demanding that they constantly exercise and by punishing them strongly for all of their mistakes and failures. The majority of reports of severe physical and psychological abuse were made against this new superior. Three former Sodalits described his methods and behaviors in these ways,

“He was the worst superior....he created havoc... demeaned people... trained them like Marines... made the students swim twice a day for 45 minutes which was hard for boys from warm weather areas...”

⁷The Sodalit explained these incidents as humorous actions he took to help make the aspirant a stronger person. The Sodalit was 27 years old when this occurred and believes he lacked the maturity and the training to be a proper leader at that time. There have been no other complaints against the Sodalit since that time.

“I wasn’t mistreated, but I saw this superior do terrible things like not allowing the boys regular sleep, forcing them to exercise when they were sick, imposing lots of physical demands throughout the day, and screaming at them...”

“There were also consequences for even the smallest mistakes like putting a flower in the wrong place on a statue...this superior would make you go in the ocean as punishment or yell at you in front of the others....”

“This formator told us he was going to adopt a new culture and make us ‘Toledo-steel swords’... everyone, even against their own will, will become hard and strong as steel that won’t bend and (they will) fight for the cause.”

By 2004 (then) Vicar General Eduardo Regal Villa (Regal) had become aware of the complaints about the excesses and mistreatments by this superior at San Bartolo. Regal removed the man from that position and reassigned him.⁸ The man is no longer in a position of authority in the SCV or allowed to have external ministry.

Until 2010, however, formators still made unnecessary physical demands and put psychological pressures on the students, including this incident described by a former Sodalit,

“During a day of very high waves... my formator made me go back out and swim more islands (laps) and another student swam with me... I became scared...when I thought I was about to drown, someone grabbed me by the head and saved me... After I calmed down, my formator told me he had made a mistake in sending me out and apologized to me.”

Possible Causes of Abuse

In the earliest years of the SCV, the superiors and formators tended to be in their early twenties and barely older than the brothers they supervised. Figari selected all of the superiors and formators. There were no specific requirements for those positions and no process for identifying which men might be best suited for the roles. Therefore, those who were selected were mostly young, inexperienced and immature men. None of them were trained in basic management and leadership skills or received specialized training regarding handling allegations of misconduct.

During this review, at least one complaint was made about every formator assigned to San Bartolo between 1984 and 2005. However, there were also acknowledgements that each of the formators had also performed acts of kindness for different students. Most of

⁸In the fall of 2015, this former superior contacted many of the students he had supervised at San Bartolo and apologized for mistreating them. Some of the men accepted his apology, others ignored his apology believing it to be insincere and pro-forma, and some men told him they did not feel that he had abused them.

the formators had also experienced some type of physical or psychological abuse during their own formation, community experience, or even while living in community. Therefore, when they became formators, they sometimes treated the students in good or bad ways that mirrored their own experiences of formation.

Several Sodalits reflected on their experiences as formators or leaders of community experiences, and recognized that they acted in ways that were harsh, demeaning and immature. Some of these men have apologized to those persons they believe they treated badly. They explained,

“I abused and was harsh because that is the way I was formed: in fact my formation was even worse. I just did not know any better. I am ashamed of what I did.”

“Doig told me not to do anything crazy that the boys could not tell their mothers - but I could make any physical demands that I wanted.”

“We were the ‘Delta Force’ for the Church. We thought it was what Figari wanted...to demonstrate that we made the boys hit each other in the stomach while Figari watched.”

Although the types of abuses described above occurred mostly in the 1980s and 1990s, there are a few current members who feel that some senior Sodalits still do not treat them with respect or have anger management problems. These matters are being addressed with those members by Superior General Alessandro Moroni Llabres (Moroni) and Vicar General Jose Ambrozic Velezmoro.

Currently, there is no formal complaint or conflict resolution process within the SCV to manage grievances and disagreements. A few subordinates are still fearful of complaining to SCV authorities, even confidentially. Thus, there are a few interpersonal conflicts that go unresolved and foster negative feelings in the community environment. Until such a process is in place, personnel management problems are likely to disrupt some of the work of the SCV.

Past Culture of the SCV

To understand the SCV environment during the time most of the abuses were occurring, i.e., 1980s, and 1990s, it is helpful to recognize some of the unique characteristics of this community and, especially, of Figari, its founder, and early leaders.⁹ While the organization’s original goals were admirable and remain the same - apostolate, serving

⁹ The Commission for Ethics and Reconciliation in their *Final Report, April 2016*, also described certain aspects of the SCV culture during these years. The SCV culture began to change over the last decade in positive ways that are not reflected in the *Final Report*, but are described in Section V of this report.

the poor, protecting Catholicism, evangelization of culture and developing a model lay movement- many members and former members reported a significant measure of the organization's focus and energies shifted from these goals to increasing its power and influence in the Catholic Church.

Figari's objectives of attaining the privileged status as a Society of Pontifical Right and building a cadre of Sodalit "soldiers" were likely shared by many of the earliest members. However, achieving those objectives also resulted in the development of practices that overemphasized vocations, cultivating relationships with influential members of the Catholic hierarchy and influential members of the communities they served, and protection of the SCV's reputation.

The majority of Sodalits were, and are, pious and of good, moral character, and attracted by the Gospel and the positive aspects of the SCV's culture. These Sodalits inspired and served as role models and spiritual directors for young people, aspirants and their fellow Sodalits. It was not the SCV's culture that caused the offenders to commit acts of abuse, but there were authorities or senior Sodalits who permitted or encouraged physical and psychological abuses. For many, Figari personified the SCV culture and was upheld as an icon and he treated people in ways that were then often replicated by his peers and subordinates.

Figari preferred the company of intelligent, good-looking, fair-skinned, blue-eyed young men of elevated social status. For many years, he would invite several of these young men, including some who were still aspirants or in their formation process, to his house for Sunday dinner and "dialogue".

To be invited to these semi-private events with the founder generally made the young men feel special – at least until the "dialogues" began. Figari, who always directed the dialogues, often turned the conversations of relevant topics into group discussions focused on the weaknesses or personal secrets of one of the attendees. Figari would then ridicule or taunt the targeted Sodalit or direct the other young men to do so. Unfortunately, a few Sodalits imitated Figari's manipulative and cruel behavior during these dialogues even though they felt uncomfortable about doing so. Only a small number of Sodalits, e.g., Doig, Regal, Fr. Jaime Baertl, and a few of Figari's closest secretaries, felt empowered to confront him about his conduct.

Another cultural factor that contributed to an environment where sexual, physical or psychological abuse could occur was the secretive nature of the SCV. While most organizations maintain certain institutional privacies, in past decades the SCV's operations were not transparent, and several senior Sodalits described the SCV as "insular" and not open to ideas from outside of the community. New members were

directed to distance themselves from their families and, in the early years of the formation center, i.e., the 1980s, some of their written communications were intercepted.

These aspects of the SCV culture permeated the community experience and formation programs, influenced the discernment of the young men who sought to become Sodalits or to leave the SCV, and impacted the ways in which the brothers were obedient to the SCV founder and authorities. Some, but not all, of the Sodalits who led the community experience and formation programs, acted in the same disrespectful and despicable ways as Figari did in his efforts to develop a quasi-military religious organization.

Many former Sodalits felt pressured to join or stay in the SCV, not because they had a true vocation but, rather, to increase the size of the SCV and to impress the Catholic hierarchy in South America and the Holy See. In light of their promises of total obedience to the SCV authorities, some Sodalits felt pressured to obey their superiors in all matters, even when they were directed to treat their brothers in ways that were destructive to their physical or mental well-being.

II. SCV RESPONSES TO ALLEGATIONS OF SEXUAL ABUSE PERPETRATED BY FIGARI

According to victims' statements, Figari is accused of sexually abusing young men between 1975 and 1990, and is also accused of manipulating men until 2009.¹⁰ Despite the harm that Figari caused them, some of the young men remained in the SCV and did not report their abuse to SCV authorities until many years after it had occurred. The first known report to any SCV authority by one of these Sodalits was made confidentially to an authority in 2002. Neither this Sodalit, nor other Sodalits who later reported their abuse to an SCV authority, wanted to provide a written testimony or begin a formal canonical process against Figari. Other victims, those who never formally joined the SCV, or who had left the community, told friends or family members about their abuse but did not submit a formal complaint against Figari to the Church or civil authorities until 2011.

First Formal Allegation against Figari

In May 2011 the first known formal allegation of sexual abuse perpetrated by Figari was made by a former member of an SCV youth group. As has been publicly reported, this first report was not made to the SCV, but to the Interdiocesan Ecclesiastical Tribunal of

¹⁰ Due to the amount of time that has elapsed since these acts occurred, some victims could not be specific about the dates of the offenses. See also *Abuses Perpetrated by Luis Fernando Figari and the Sexual Abuse of Minors by Former Sodalits*, February 10, 2017.

Lima (Tribunal) ¹¹ who forwarded the testimony to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL), the dicastery of the Holy See which handles such matters for religious brothers.¹² By September 2011, the Tribunal had received two other allegations against Figari and also forwarded those to the CICLSAL.¹³

About the time this victim made a report to the Tribunal, i.e., May 2011, SCV Superior General Eduardo Regal Villa (Regal), heard informally that an allegation against Figari had been made directly by a victim to the Tribunal. Regal wrote to the Tribunal and asked for the details of the report, but was not provided those details. Regal had heard, in 2010, from a current Sodalit that he had been sexually abused by Figari, but the Sodalit did not want to make a formal (written) complaint against Figari. Regal confronted Figari who denied the accusation.

By this time, Regal and others on the Superior Council had become extremely concerned about Figari's behavior and actions, particularly his mistreatment and abuse of men in the community, and people in the SCV family. They believed that Figari's conduct, which was well known to many of the members, was totally incompatible with Sodalite life. As a result, Regal took the radical and unprecedented step of directing Figari to withdraw from public life and lead a life of conversion, retirement and prayer. He prohibited Figari from appearing at SCV, Christian Life Movement or SCV family functions, from presenting himself as, or on behalf of, the authority of the SCV, from attending anniversary or public church masses, publishing new books, and from participating on the Pontifical Council on the Laity. However, the other members of the community did not know of these measures and thought that Figari retired because of health issues.

In November 2011, and again in October 2012 Regal traveled to Rome to meet with CICLSAL and other canonists regarding the canonical case against Figari. He also continued to pursue the matter with the Archdiocese and the Tribunal of Lima.

In April 2013, after being elected Superior General, Alessandro Moroni Llabres received from a Sodalit priest the allegations of four sodalits accusing Figari of abuses.¹⁴ Moroni

¹¹ This information was obtained from the victim who provided a copy of the receipt he obtained from the Tribunal when he made the report.

¹² Information regarding this and other actions of the Tribunal described in this report were obtained from public source material located at <https://cruxnow.com/church/2016/06/02/letter-on-abuse-charges-against-founder-ofsodality/>.

¹³ As noted later in this report, in April 2016, the CICSAL advised the SCV that they did not have a copy of the first report made in May 2011. SCV Vicar General Jose Ambrozic obtained a copy of the man's testimony and provided it to the CICLSAL.

¹⁴ The same priest had presented those same testimonies to Regal in 2012. These involve sexual manipulation and other abuses.

sought guidance from several canonists, religious leaders and an expert in abuse in Catholic institutions on how to proceed with victims and the Figari matter. In October 2013, the Sodalit priest presented a petition to the Tribunal requesting an investigation of Figari's conduct. The Tribunal forwarded this petition to the CICLSAL in December 2013.¹⁵

At the beginning of 2014, Moroni met with Archbishop José Rodríguez Carballo, secretary of the CICLSAL, and with Fr. Orlando Manzo, with respect to the matter of Figari. In June 2014, Moroni received new testimonies from two Sodalits accusing Figari of sexual abuse. After consulting with his Superior Council and Vatican authorities, Moroni took additional actions against Figari by directing him to leave Lima and relocate to an SCV community in Rome where he would be isolated.

In April 2015, four years after the first testimony against Figari was forwarded by the Tribunal to the Holy See, the CICLSAL appointed Bishop Fortunato Pablo Urcey, OAR, Bishop of Chota, as the Apostolic Visitor to the SCV to investigate allegations regarding Figari. Bishop Urcey completed his review in February of 2016.

In October 2015, *Mitad Monjes, Mitad Soldados*, a book written by former Sodalit, Mr. Pedro Salinas (Salinas) and Ms. Paola Ugaz (Ugaz), was published in Peru. The book detailed allegations from several former Sodalits regarding abuses by Figari, Doig and others. The acts described in the book received extensive media coverage. In a press statement on October 21, 2015, Superior General Moroni stated that it was cause for "deep grief and shame" that Figari could have committed acts of abuse and that such accusations against him were being investigated by the pertinent ecclesial authorities.

In November 2015, Moroni and the Superior Council established the external Ethics Commission for Justice and Reconciliation, comprised of five well-respected professionals, to assist them in reaching out to the victims, obtaining information from persons abused by Sodalits, and to make recommendations for assistance and compensation. The SCV also established an Office of Integrity and Ethics and a Reparations and Redress Program.

On April 5, 2016, Moroni publicly declared Figari "persona non grata" as a result of the acts of sexual, physical and psychological acts of abuse that he had committed. Also in April 2016, the CICLSAL advised the SCV that they did not have a copy of the first report made in May 2011, so Vicar General Jose Ambrozic obtained a copy of the report and provided it to CICLSAL.

¹⁵ Neither Cardinal Archbishop Cipriani nor Fr. Huapaya responded to a request to be interviewed for this review. However, in May 2016, Fr. Huapaya wrote a letter to the *coetus* of the Tribunal in response to the allegations against Figari that began in 2011. The letter is included as Appendix A of this report.

In May 2016, CICLSAL appointed (now) Cardinal Joseph William Tobin, C.Ss.R., of the Archdiocese of Newark (US) as the Apostolic Delegate to the SCV. Cardinal Tobin was tasked with counseling and supporting the SCV Superior General and the Superior Council in fulfilling their ordinary or extraordinary responsibilities. He is also responsible for guiding the Superior Council in its assessment of the decisions to be made regarding the accusations made against Figari and the origin and administration of its (the SCV's) assets. Figari was relocated in December 2016 to the confines of another religious community on the outskirts of Rome.¹⁶

On January 30, 2017, CICLSAL issued and sent a letter to Superior General Moroni indicating the conclusion of the canonical process and containing their findings. CICLSAL found that Figari had committed canonical crimes, both of a sexual and non-sexual nature. The letter stated that Figari had committed acts against the Sixth Commandment, including the sexual abuse of a minor in 1974. CICLSAL also found that Figari had abused his office by using improper strategies and methods of persuasion in ways that were underhanded, arrogant, violent, and disrespectful of the right to the inviolability of one's own interiority and discretion, and to a person's freedom to independently discern proposals or decisions.¹⁷

Although the CICLSAL did not expel Figari from the SCV, it forbids Figari from living in an SCV community or returning to Peru except for serious reasons. Among other things, the letter also forbids Figari from communicating with members of the SCV community or the media or participating in any SCV, or public, meetings or demonstrations.

Figari met, on one occasion, with a member of the Review Team, but declined to be interviewed regarding any allegations made against him for this report. In October, 2016, Ms. María del Pilar Peralta Ramirez, Provincial Prosecutor of the Provincial Criminal Prosecution of Lima, interviewed Figari in connection with the Denuncia filed by five

¹⁶ As of February 2, 2017, the only statement from the Holy See in this matter was made by Vatican spokesperson, Fr. Federico Lombardi, S.J., via an email to *Crux* prior to June 2, 2016. Fr. Lombardi stated that the congregation (CICLSAL) had been at pains to act prudently "given the complexity and diversity of positions and interpretations surrounding Figari and the Sodalitium," as well as "considerations of a legal character." He further added, that... "It was necessary to carry out a thorough examination, keeping in mind the ecclesial and social context of Peru, and the fact that some of these accusations didn't have the necessary requisites to be taken as the basis for action by the congregation."... "Since the first accusations (against Figari) referred to in the (Tribunal) letter, the documentation has grown considerably and is being evaluated in the light of possible decisions to be taken."

¹⁷ See Appendix C: Letter 52218/2011 from the Congregation Pro Institutis Vitae Consecratae et Societatibus Vitae Apostolicae, Vatican City, January 30, 2017 to Superior General Alessandro Moroni Llabres.

former Sodalits. These men alleged that the SCV has committed the crimes of kidnapping, serious injuries and unlawful association. The details of Figari's interview with the Prosecutor are not public. Following the interview, Figari's attorney, Mr. Armando Lengua Balbi, stated publicly there had been "excesses" in the formation of Sodalits, much like what would occur in military schools - but there were no sexual abuses. The Prosecutor closed this case in January 2017 after not finding merit to the allegations of kidnapping, injuries and illicit association for crime.¹⁸

III. SCV RESPONSES TO OTHER ALLEGATIONS OF ABUSE

As described below, in the past SCV authorities have not responded adequately to every allegation of abuse, although in recent years the SCV has made improvements to its response procedures. Some Sodalits and former Sodalits still believe that the SCV could have done much more to respond to suspicions of abuse. There is a belief by some of them that the response of the authorities was always driven by the need to protect the reputation of the community or the offenders rather than the needs of the victims.

Lack of Response Procedures

Until 2016, the SCV did not have written procedures for responding to allegations of abuse leading to wide disparity in reactions to reports of abuse. In the cases where SCV authorities failed to respond appropriately to reports, observations, or suspicions of abuse, the damage to the victims was intensified. The SCV's ineffective or non-existent response to the victims enabled some offenders to continue to abuse with impunity.

Some victims and the persons they reported to initially believed that the abuse was a "sinful act" rather than a crime. These beliefs were the result of a lack of training as to what constituted abuse although, in some cases, the persons involved were merely naïve. For example, in the 1990s, a young man reported to an SCV priest and a brother that he had been abused by someone outside of the SCV; the young man was told to "pray about it." In another case, a man reported to an SCV priest, via a telephone call or social media, that a brother had abused him approximately 15 years earlier. The priest did not understand the need to respond quickly and compassionately and so he waited for the man to initiate further discussion. This led the man to believe that the priest was not concerned that he had been abused.

At times senior Sodalits would try to convince the victims that what they had experienced was not abuse, or they would accuse the victims of lying. Some Sodalits belittled victims

¹⁸ <http://elcomercio.pe/sociedad/lima/fiscal-caso-sodalicio-denunciantes-solo-hay-palabras-noticia-1962594>

or said things about them that were not true. These types of actions appeared to be motivated by the Sodalits attempts to protect the reputation of the community and/or the offenders.

Three victims and several witnesses speculated that a member or members of the Superior Council were protecting Doig or Figari.¹⁹ One former Sodalit reported that he told a Council member that he had been abused by Doig. This victim said that the Council member later told him that he had questioned Doig about the allegation and Doig said the Sodalit had misinterpreted what had occurred. Some years later, the Council member reached out to the victim and apologized for not taking his report more seriously. In another matter, a brother reported to this authority that Figari had inappropriate sexual contact with him and that the SCV should investigate Figari. The authority spoke with Figari about this, and later told the brother that Figari was “testing him” and that the brother “needed to learn to understand Figari.” The authority did not document his actions about these allegations, as was common practice at the time.

Abuse-awareness Education

Starting in 2016, the SCV established a mechanism to respond to reports of abuse and took the following actions to ensure that all brothers understand the nature and impact of all types of abuse:

- Provided abuse-awareness and prevention training through the VIRTUS program, to more than 400 Sodalits, members of the spiritual family, educators, employees, volunteers, and interested parents.
- Trained 35 persons as abuse-awareness and prevention trainers.
- Provided abuse-awareness and prevention training to 300 members of the spiritual family and employees and volunteers of apostolic works.
- Provided specific sexual abuse and maltreatment education from members of the Review Team to SCV members and formators.

Assisting Victims of Abuse

The SCV did not have a formal procedure for assisting victims of abuse until 2016, although they began helping individual victims in 2011. At that time, the SCV learned that a former Sodalit who had been abused was experiencing severe psychological problems and arranged to pay for his medical treatment and medications. Over the next four years, the SCV confidentially provided financial assistance to five other men who

¹⁹ See also the report, *Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*, February 10, 2017.

had either been sexually abused by a Sodalit or who had left the community because of their mistreatment, or psychological pressure.

Despite these temporal acts of assistance, until 2015, some of the SCV authorities still did not grasp the depth of the harm done to victims. They did not attempt to find and assist others who had similar experiences so that they could offer pastoral care and apologies to them. The SCV also did not retain professionals to investigate allegations or suspicions of abuse.

In 2015, Superior General Moroni and the Superior Council took a series of steps to begin a more structured process of assisting victims who had been abused by Sodalits. Moroni and the Council members realized, after the publication of the book, *Mitad Monjes, Mitad Soldados*²⁰, that they had not been aware of the number of people who had been abused by members of the SCV or the amount of damage that had been done to victims.

Moroni appointed Rafael Ismodes, the former Regional Superior of Chile, to assist victims, and Fr. Jorge Olaechea to follow-up on abuse allegations as the SCV became aware of them. On October 19, 2015, Moroni issued a press statement inviting victims to contact the SCV. The SCV also hired two private investigators to investigate allegations of abuse and other misconduct by some of the members.

The Ethics Commission for Justice and Reconciliation

In November 2015, the SCV established the “Ethics Commission for Justice and Reconciliation” (Commission) to serve as an independent body to receive allegations against various members of the SCV, contribute to the reconciliation and promotion of justice of those persons affected by acts of SCV members, and make recommendations to the SCV for appropriate action.

The members of the Commission, who worked pro-bono, were Dr. Manuel Sanchez-Palacios Paiva, who served as President; Monseñor Carlos García Camader; Dra. Rosario del Pilar Fernández Figueroa, Dra. Maita García Trovato, and Sr. Miguel Humberto Aguirre Guajardo. The members slightly modified their original objective in this way: “to search for truth and to establish: who caused the damage, who was harmed, what harm was inflicted, and what are the most reasonable means possible for compensation.” These distinguished individuals publicly invited persons who believed that they had been abused by members of the SCV to come forward and confidentially report their experience.

²⁰ Salinas, Pedro with Ugaz, Paola, *Mitad Monjes, Mitad Soldados*, Planeta: 2015

The Commission heard the testimonies of over 60 persons.²¹ The Commission provided the SCV with a synopsis of the testimonies of 32 persons they had met or corresponded with and believed to be victims, along with recommendations for reparations for those persons.²² The Commission did not conduct an in-depth investigation of all of the allegations reported or examine the current SCV culture. The Commission publicly issued a report, “Final Report – Ethics Commission for Justice and Reconciliation Assembled by the Sodalitium Christianae Vitae – SCV” (Commission Report) in April 2016.²³ This report describes the work of the Commission and includes 11 recommendations for actions to be taken by the SCV.

SCV Office of Assistance and Reparations; Reparations and Redress Program

The Office of Assistance and Reparations (Office) was established in May 2016 by the SCV as a permanent resource to provide assistance to abuse victims by accepting their testimonies and facilitate support for them. The work of the Office was conducted primarily by Mr. Ian Elliott²⁴ between May and December 2016. Mr Elliott began transitioning the work of the Office to a permanent victim-support employee, Ms. Silvia Matuk, in December 2016.

In May 2016, the SCV established the Reparations and Redress (Program) to assist persons who have been harmed by any members of the SCV. The program was based on the belief that repairing these victims was an important, but not the main, step in their healing. Many of those persons who receive assistance and reparations still need accompaniment and support for their physical, emotional, mental and spiritual healing.

The first phase of the program, victim outreach, was administered by the Office. Through news articles, videos and information on the SCV website, victims were asked to contact the Office or Mr. Elliott by October 10, 2016. Victims self-reported their concerns to Mr. Elliott, who recorded and assessed their information, and prepared a report of findings and recommendations for a decision for repair and redress from the Reparations Committee (Committee).

The Committee was established by the SCV in June 2016, and is comprised of members of the SCV Superior Council, Mr. Elliott and legal professionals. After the Committee reviewed Mr. Elliott’s reports and recommendations an offer of “settlement” was made to

²¹This number includes declarations from Superior General Moroni and some other SCV authorities and former authorities. The Commission requested that Figari meet with them but he declined.

²² The synopses and recommendations were provided confidentially to the SCV to protect the privacy of those persons.

²³<http://comisionetica.org/blog/2016/04/16/informe-final/>

²⁴ Mr. Ian Elliott is one of the reviewers and contributors to this report.

the victims. The settlements included such provisions as monetary compensation, payment for medical or psychiatric services, and assistance for educational or employment opportunities.

Victims who participated in the Program shared their impressions with other victims which helped them to overcome their reluctance to come forward. The endorsement of victims proved to be critical to the Program's acceptance by a wider group of persons than had spoken to the Commission.

As a result, in addition to the 32 persons recognized as victims by the Ethics Commission, another 71 persons came forward and participated in the Program. Sixty-six of the persons who came forward prior to October 10, 2016 were recognized as victims and offers of settlement made to them. To date, 37 of the victims have accepted those offers and the Program will continue for as long as necessary.

For the 66 victims, the SCV has authorized total compensation payments of over \$2.8 million (US). In addition, the SCV has provided over \$320,000 (US) for medical care and other needs for some of these victims and their families.²⁵

Accountability

A key component of providing justice for victims of abuse is ensuring that offenders, those who enabled or protected those offenders, and even those whose duty it was to respond to allegations are held accountable for their actions, inactions or decisions. Offenders who are members of religious communities can be held accountable in several ways, e.g., through criminal prosecution within the state or country in which the offense occurred, through civil action, through administrative action by the religious congregation, or through the disciplinary procedures of Catholic Church's canonical system.

As noted in Section I, of the seven Sodalits reported to have sexually abused adults, one is deceased and two are no longer Sodalits. Therefore, these men cannot be held accountable for their offenses by the SCV. Of the four who remain in the SCV, one has been removed from the community life of the SCV by the Superior General with the consent of the Holy See. Due to the circumstances of the offenses involving the other three men, canonical penalties cannot be applied. All of these men have apologized to their victims.

²⁵ Mr. Ian Elliott supported the SCV by conducting this outreach and assisting the SCV in implementing the Reparations and Redress Program. Some of the persons known to have been sexually abused by a Sodalit did not seek pastoral care or participate in the Reparations and Redress Program.

Similarly, two of the 11 Sodalits reported to have physically or psychologically abused others are no longer in the SCV or subject to canonical penalty. In fact, for different reasons, canonical penalties, do not apply to the nine men who remain Sodalits. SCV authorities have reviewed the allegations made against each of these men and, have taken administrative actions against them that are appropriate to their offenses with the goal of preventing future abuse and ensuring that the men are held responsible for their abusive behavior. Each offender has been, or will be provided with, specific training regarding the conduct expected of a Sodalit.

Of the nine men who are still members of the SCV, the four who were superiors or formators have been removed from those positions. Five of these Sodalits have never held positions of authority. They are all being closely monitored by their local superiors.

IV. RECOMMENDATIONS FOR A SAFER ENVIRONMENT

In 2016, the Review Team identified several issues that warranted immediate attention by the SCV and made recommendations to authorities at the time. These issues included identifying and addressing the needs of persons who had been harmed, removing potential wrong-doers from positions of trust, and ensuring that any abusive criminal behavior had been reported to the appropriate civil authorities.

The Review Team made a total of 35 recommendations to the SCV to promote a safer environment, including several that were suggested by victims, witnesses and Sodalits. The SCV has accepted all of the recommendations. The recommendations and the status of implementation are listed below.²⁶

A. RESPONSE TO ALLEGATIONS OF ABUSE AND MALTREATMENT

Recommendation	Status
A.1 Establish a system for persons who have been abused by a member of the SCV to report the abuse to the SCV.	Completed
A.2 Utilize the services of a person who is experienced in assisting persons who have been abused to receive reports of abuse and to work with SCV leadership to ensure that all persons are treated with justice and respect.	Completed

²⁶ The Review Team's recommendations were generated independently of the Commission's recommendations found in their *Final Report, April 2016*. A comparison of the Commission's recommendations and those of the Review Team show a substantial convergence between the two sets of recommendations.

A.3 Publish the contact information for the person who will receive reports of abuse on various media and on the SCV website.	Completed
A.4 Report all new allegations of crimes in accordance with the laws of the countries in which the alleged offense occurred.	Completed and permanent
<p>A.5 Provide SCV authorities with the training to respond to incidents and allegations of abuse and maltreatment by members and associates who work in its institutions and ministries.</p> <p>Training content should include the following:</p> <ul style="list-style-type: none"> • Definitions and dynamics of physical, sexual and psychological abuse and abuse of power • Effects of abuse on victims • Contemporary understanding of perpetrators of abuse • Prevailing standards of care for response to abuse of minors and maltreatment of adults • Pastoral care for those who have experienced abuse 	Ongoing
A.6 Use qualified, external investigators to investigate specific allegations of abuse.	Completed and permanent
A.7 Require written reports for each investigation conducted in the future.	Ongoing
A.8 Establish a Review Board to evaluate allegations of abuse or boundary violations made against members, and to provide advice regarding management actions to the Superior General, comprised of external professionals, such as psychologists, and child-protection experts, and representative members of the SCV community and leadership.	Pending
A.9 Enhance current record keeping systems by establishing document protocols, maximizing available technology and providing relevant training to system-users.	Ongoing

B. PREVENTION OF ABUSE AND MALTREATMENT IN THE FUTURE

Recommendation	Status
B.1 Develop and apply guidelines for screening new members that conform to prevailing standards for religious congregations.	Ongoing
B.2 Enhance psychological screening and background evaluations to meet prevailing standards.	Ongoing
B.3 Create and use an Assessment and Selection Board of professional evaluators, including outside experts, in the assessment of candidates for religious life.	Pending
B.4 Review all aspects and phases of formation and align practices with prevailing standards: establish qualifications of formators, training content and educational thresholds.	Ongoing
B.5 Reinforce the aspects formation with regard to the human and behavioral dimensions, and provide ongoing formation regarding the challenges of healthy community, celibate life, and obedience.	Ongoing
B.6 Provide specific education for formators, candidates and seminarians regarding the prevention of sexual abuse and maltreatment in ministry, schools and social services.	Ongoing
B.7 Establish policy regarding social media, texting and other digital communications with minors, aspirants, and those in formation.	Pending
B.8 Provide regular abuse awareness and prevention training to SCV members, educators, employees, volunteers, and interested parents and age-appropriate youth in various presentation formats.	Ongoing
B.9 Establish Codes of Conduct for SCV members that include consequences for misconduct; and provide training to members to ensure that the Codes of Conduct are fully understood.	Pending
B.10 Develop and apply guidelines for suitability for ministry that conform to prevailing standards of care for service to minors, vulnerable adults and other assignments of external ministry.	Pending
B.11 Identify any SCV members who have exhibited behaviors that indicate that they may present a risk of abusing others; obtain	Completed with ongoing

psychological assistance for the member; and utilize professional guidance for establishing and implementing an appropriate plan to monitor the member's behavior in the future and evaluate suitability for external ministry.	monitoring
B.12 Identify any SCV members who have sexually or physically abused minors and: remove them from external ministry and unsupervised contact with minors; apply appropriate administrative and or canonical sanctions; obtain psychological assistance for the member; utilize professional guidance for establishing an appropriate plan to monitor the member's behavior in the future.	Completed with ongoing measures
B.13 Develop and implement methods of supervision for SCV members who have abused others and remain a part of the community; designate and train appropriate superiors to monitor them.	Completed with ongoing training

C. COMPLIANCE AND ACCOUNTABILITY

Recommendation	Status
C.1 Review investigations and consistently apply guidelines for suitability to all cases.	Ongoing
C.2 Conduct full investigation and identify SCV leaders who have allegations of failing to respond to, or concealing, reports of abuse and maltreatment.	Completed
C.3 Utilize findings to determine the role these leaders have in the future of the congregation.	Ongoing
C.4 Designate an ombudsman to assist members in dealing with grievances.	Pending
C.5 Establish an internal policy compliance mechanism.	Pending
C.6 Periodically enlist the resources of external professionals to review ongoing adherence to SCV conduct policies.	Ongoing

D. TRANSPARENCY AND COMMUNICATION

Recommendation	Status
D.1 Communicate regularly and openly with SCV members and the faith community about the matters of protecting all persons in the SCV and its ministries.	Ongoing
D.2 Be as transparent as possible about abuse issues and how they are addressed, while maintaining due regard for the privacy of victims.	Ongoing
D.3 Establish a policy for communicating with various audiences regarding the reporting of abuse.	Pending
D.4 Enhance formal communication structures and utilize various methods of communications.	Ongoing
D.5 Publish SCV conduct policies on the SCV website.	Pending
D.6 Enhance interactions with Diocesan bishops and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life in misconduct matters.	Ongoing

Recommendations Regarding Individual Sodalits

The Review Team also recommended that the SCV take 14 actions for managing and supervising current members of the SCV who have harmed others in the past. The Superior Council has accepted all of these recommendations. Consistent with best practices in such matters, and canonical guidelines, recommendations regarding specific individuals are confidential and are not included in this report. The Review Team did not make recommendations about members who have separated from the SCV, due to the fact that the SCV has no canonical or legal authority over former members.

V. THE FUTURE OF THE SCV

Recent Changes in the SCV Culture

The majority of victims who were interviewed hope to see the community fundamentally changed for the better and recognize that some constructive changes have taken place in the discernment and formation process. They want to feel confident that SCV leaders have learned lessons from what has happened in the past. Some of these victims have even offered to participate in a process of change by describing the impact of their abuse to SCV authorities and helping them to understand how they have suffered. There are some victims, of course, who are still angry with the SCV and have not yet gained a sense of justice or received an apology from the SCV or from their abusers. They would like to see the institution suppressed or disbanded, and certain brothers and authorities, especially Figari, expelled. They continue to distrust the community and seriously doubt that it has the ability to change.

The SCV culture has evolved in positive ways in the past decade, particularly after Figari resigned as Superior General. The emphasis on being a “soldier” or impressing the Catholic hierarchy are no longer evident in the daily works and ministries of the institute. The changes are most apparent in the discernment and formation processes.

The discernment process now seeks to present the value of all vocations and to promote personal freedom of choice. Young men have always been required to finish high school in order to make aspirant promises, and be 18 years old to live in SCV communities but, now, the aspirants remain within their personal and family spheres in the first stage of discernment. The SCV prefers that candidates finish their college studies before entering formation. Persons who are considering leaving the SCV are offered sufficient time and support to be able to make their decision freely. If necessary, the SCV provides some financial assistance to help the man re-enter secular society. It may be helpful, though, for the SCV to establish, and make known to the brothers, guidelines about maintaining positive relationships between current and former Sodalits. These guidelines could include identifying ways in which former Sodalits can remain connected to the SCV and participate in its spiritual and apostolic activities.

The community experience, if it had been led and managed well, could have provided aspirants with a realistic look at community life and helped them make better informed decisions about their vocation. The community experience started to improve in 2008, for instance, the extreme physical demands and other mistreatments were stopped. In 2014, the community experience was ended. In 2017 the SCV began a new nine-month

program, “Propedeutico” for aspirants preparing for formation, which is centered in discernment.

In 2011, Mr. Fernando Vidal reviewed and improved the formation program. The San Bartolo formation center, which at one point included four houses, was closed in 2015. The new formation center is located in La Molina.

Today’s formators and superiors treat the students with respect and dignity. Mr. Gianfranco Zamudio currently directs the formation program which has a curriculum that focuses on spirituality and human development. A professional physical trainer assists the men in developing and maintaining physical wellness, and students are no longer required to perform extreme and unnecessary exercises. If a student has a complaint about mistreatment by a formator or superior, they know that they can confidentially report the matter to another SCV authority.

Responsibilities of the SCV

The SCV now has three major responsibilities relative to the sexual abuse of minors and adults abused by Sodalits.

First, the SCV must continue to provide care for the victims of sexual abuse and other types of abuse perpetrated by any of its members or former members. To that end, through its Office of Assistance and Reparations, the SCV has been in contact with most of the persons known to have been abused by a Sodalit.²⁷ This contact includes providing pastoral support, facilitating apologies to victims and arranging for appropriate reparation and redress.

Despite the amount of time that has passed since many of Figari’s victims were abused, the psychological and spiritual damage that he inflicted remains. These victims, who at one time looked up to Figari as a father figure, deserve to see him held accountable for his offenses and to know that Church authorities recognize his behavior as profoundly sinful and unacceptable for any religious leader. In that regard, the second responsibility of the SCV is to ensure that Figari complies with the instructions set forth by the CICSAL and approved by the Holy Father, on 30 January, 2017.

²⁷Mr. Ian Elliott, one of the reviewers and contributors to this report, supported the SCV by conducting this outreach and assisting the SCV in implementing the Reparations and Redress Program. Some of the persons known to have been sexually abused by a Sodalit did not seek pastoral care or participate in the Reparations and Redress Program.

Prevention of all types of abuse – sexual, physical and psychological - is the SCV’s third major responsibility. Prevention includes conducting thorough evaluation and screening of candidates, having comprehensive and healthy formation programs and well-defined codes of conduct, cooperating with civil authorities about abuse matters, and maintaining effective mechanisms for reporting abuse and dealing with inappropriate behavior. All members of the SCV family need recurring in-depth abuse-awareness education and a greater understanding of the impact abuse has on its victims. Above all, the SCV must have strong leaders who remain committed to maintaining a safe and healthy environment in its activities and ministries.

VI. METHODOLOGY

SCV Superior General Moroni and the Superior Council asked the Review Team to examine allegations of sexual, physical, and psychological abuse against Luis Fernando Figari and other Sodalits that may have occurred between 1971 and 2015. The SCV requested that this review include allegations of abuses of both minors and adults, and the responses by SCV authorities to those allegations. The review resulted in the creation of this report, and the report, *Abuses Perpetrated by Mr. Luis Fernando Figari, and the Sexual Abuse of Minors by Former Sodalits*, February 2017. The methodology described below was used for both reports.

Other allegations of possible misconduct that were not within the scope of this review were referred to the SCV Vicar General or the General Assistant for Spirituality.

Data Collection. Data for the review were collected from March through December, 2016. During the data collection phase, the Review Team obtained information from the following sources:

- Interviews of 245 victims or witnesses to sexual, physical or psychological abuse by members of the SCV²⁸
- Interviews of 17 current or former Sodalits accused of sexual, physical or psychological abuse
- Review of pertinent SCV files
- Visits to the SCV formation center, facilities of the former formation center, and four SCV communities,

²⁸Several victims, witnesses and offenders were interviewed multiple times. Potential witnesses were identified, or self-identified, throughout the course of the review and invited to be interviewed by the reviewers. The victim, witness and offender interviews were conducted in English with the use of a translator when necessary.

- Review of private investigation reports pertaining to allegations of abuse and misconduct of SCV members
- Review of publicly available information pertaining to the SCV, its members and former members, the Interdiocesan Ecclesial Tribunal of Lima (the Tribunal) and the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) of the Holy See
- Review of the Declarations of victims and witnesses made to the Ethics Commission for Justice and Reconciliation (Ethics Commission)
- Review of the Declarations of seven SCV members made to the Ethics Commission
- Review of the Final Report of the Ethics Commission, April 16, 2016
- Review of the Supplemental Criminal Complaint to the Prosecutor of Lima, May 10, 2016
- Model practices in the prevention of, and response to, abuse in various religious organizations
- Model practices in accountability and transparency in religious organizations

Limitations and Access to Information. This review covers a forty-year period of time, beginning in the 1970s. As a result, some victims, witnesses, and perpetrators of abuse acknowledged that they could not fully, or accurately, recall incidents that occurred. In some instances, multiple people had very different recollections of the same event or events. As in any retrospective review, it is also possible that some people who were interviewed failed to disclose key information or made statements that were not accurate or truthful. In addition, there were several instances when an individual who was known or believed to be a victim of abuse, a witness to abuse, or responsible for addressing allegations of abuse, declined to speak with the Review Team or submit a statement. Each of these limitations was taken into consideration during the preparation of this report.

The SCV provided the Review Team with access to pertinent SCV records and files. This included all written documents relating to a Sodalit's misconduct, disciplinary actions or behavioral issues. However, the following items were not available to the Review Team:

- Records maintained by the Archdiocese of Lima or the Tribunal pertaining to the SCV
- Information reported by Padre Pedro Zubieta pertaining to his investigation of complaints made against members of the SCV

- Records maintained by the CICLSAL which is the dicastery of the Holy See responsible for religious congregations throughout the world including the SCV
- Report of Apostolic Visitor Bishop Fortunato Pablo Urcey, OAR, Bishop of Chota pertaining to his investigation of the SCV

Confidentiality. To protect their privacy, the names of victims and witnesses are not included in this report unless the victim or witness authorized the use of his/her name. With the exception of witnesses who wished to remain anonymous, the names of victims have been confidentially provided to the SCV. These names were shared in order to enable SCV authorities to provide the appropriate pastoral care and reparations to those persons who have been abused.

Portions of victim, witness or offender statements that are included in this report are identified by quotation marks for ease of reading. The content, however, is a synopsis, rather than a verbatim version, of the original statement, or a translation of the original statement.

Definitions. The following terms are defined to assist readers of this report:

Aspirants – A man who believes that God might be calling him to join the SCV and promises to spend one year (or more) in becoming familiar with the spirituality and practices of the SCV.

Authorities – Sodalits in leadership positions, such as formators, superiors, regional superiors, members of the Superior Council, the Vicar General and the Superior General are referred to individually, or collectively, as authorities.

Boundary violations – Inappropriate behaviors that may be perceived as sexual in nature, but that do not constitute sexual abuse or manipulation.

Brothers – Consecrated members of a men’s lay religious community are referred to as “brothers” and typically refer to one another as “brother”.

Community – All members of a religious institute refer to their shared living environment as a community or they may refer to all of the members as a community.

Community experience – A former SCV program wherein aspirants lived in a community for 2-8 weeks to experience to observe community life and participate in some of the exercises and study common to the formation program.

Consecrated – A state of life wherein a person dedicates his or her life to God.

Consecrated lay person - A consecrated person who is not ordained.

Consecrated to Mary – Sodalits who have made an apostolic consecration to the Most Holy Virgin Mary.

Dynamics – Physical or intellectual tests or activities of two or more aspirants, CLM members or advanced Sodalits directed by a formator or senior Sodalit.

Formation – The education and development of a man toward becoming a consecrated Sodalit.

Formators – Sodalits who are responsible for leading and directing the formation process

Lay Society of Apostolic Life – Religious institutes whose members pursue their particular apostolic purposes of their society and lead a life as brothers, sisters, or priests; however the majority must be laymen or laywomen.

Minors – Persons under the age of 18.²⁹

Perpetual professed – A Sodalit who makes the commitments of obedience and celibacy for his entire life and becomes a fully incorporated member of the SCV.

Physical abuse – Any intentional act causing injury or trauma to another person by way of bodily contact or that is likely to cause physical harm, including the withholding of food and water.

Psychological abuse - A form of mistreatment which causes mental or emotional pain or injury, such as verbal aggression, statements intended to humiliate or infantilize, insults, and threats of abandonment or institutionalization.

Sexual abuse of an adult - Sexual contact which occurs by means of threat, coercion, or force. Coercion may be overt or covert, physical or psychological. In the case of a defined power-differential (such as a religious superior and a man in formation or a doctor and a patient) the circumstances of the contact is irrelevant, as valid and voluntary consent is not possible in any context.

Sexual manipulation – Emotional or psychological abuse that is of a sexual nature or includes a sexual component.

Superior Council - The general governing body of the SCV, consisting of the following seven positions: Superior General, Vicar General, General Assistant of Spirituality, General Assistant of Instruction, General Assistant of Apostolate, General Assistant of Communications and General Assistant of Temporal Affairs (finances).

Superior General - The highest leadership position in the SCV, overseer of the Superior Council. The SCV has had three Superior Generals; Luis Fernando Figari

²⁹ For purposes of this report, minors are persons who were under age 18, although the age of consent in Peru was actually under 18 at various times during the more than four decades of events described in this report. Therefore, some of the acts described as offenses involving minors in this report, may not have been crimes under secular law or canon law, which also changed during those years. Totally independent of the age of consent, the age to become adult in Perú was 21 until 1979.

from 1977-2010;³⁰ Eduardo Regal Villa from 2011-2012, and Alessandro Moroni Llabres from 2012– present.

Temporal Professed - A Sodalit who, after serious discernment and maturation, has made a temporary commitment of obedience and celibacy.

Vicar General – The second highest leadership position in the SCV. The SCV has had four Vicar Generals – German Doig Klinge, from 1992 –2001; Eduardo Regal Villa from 2001-2010; Fernando Vidal Castellanos from 2011–2014, and Jose Ambrozic Velezmoro from 2014– present.

³⁰ The position of Superior General formally began when the SCV received diocesan approval as a Pious Association in 1977.

ABOUT THE REVIEWERS:

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Ian Elliott, MSC, MBA, CASW – Mr. Elliott is the former Chief Executive Officer of the National Board for Safeguarding Children in Ireland and the Lead Advisor to the National Social Services Inspectorate of Northern Ireland for Child Protection. Through his firm, Ian Elliott Safeguarding, he has provided consulting services in the Republic of Ireland, the United Kingdom, India and Australia.

Monica Applewhite, Ph.D. – Dr. Applewhite is a consultant to the Conference of Major Superiors of Men of the US and has developed and implemented child protection programs for numerous religious and secular organizations. Through her firm, Confianza, LLC, she has provided consulting services and training to religious communities in the United States, Australia, Poland, Ireland, India, Italy, Central America, Canada, New Zealand, Indonesia and the Pacific Islands.

APPENDIX A

Letter from Fr. Victor Huapaya Quispe to the Archbishops and Bishops of the Coetus of the Interdiocesan Ecclesiastical Tribunal of Lima

Lima, May 17, 2016

Dear Archbishops and Bishops

Members of the Coetus of the Interdiocesan Ecclesiastical Tribunal of Lima

Your Excellencies:

Continued news and comments in some media relating to the complaints filed at this court against Mr. Luis Fernando Figari, founder of the Sodalitium Christianae Vitae, have misled the public with biased and often false stories. They imply that this court has not acted in a fair and transparent way and even claim, slanderously, that we sought to cover up the complaints we received. To assist your understanding of the events, I feel bound to address to you, member bishops of the coetus of the Tribunal, some facts relating to the proceeding of these cases that will help you better understand the situation.

I. History and brief description of how and when the complaints that were received by this court were dealt with.

1. First complaint: On May 16, 2011, at noon the complainant came to the court (today he is identified as “Santiago”), accompanied by a relative, to present a written allegation against Mr. Luis Fernando Figari. On May 24, 2011, I sent the allegation together with my accompanying letter to the Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

2. Second complaint: From the Archdiocese of Cologne, we received a complaint against Mr. Luis Fernando Figari dated May 24, 2011. On September 9, 2011, the complaint was sent to the Prefect of the Congregation for Institutes of Consecrated life and Societies of Apostolic life.

On September 14, 2011, I received a letter from Bishop Kevin Randall of the Apostolic Nunciature in Peru, in which he acknowledged receipt of the documents I had sent him thus far, including the aforementioned two letters.

3. Third complaint: Mr. Pedro Salinas delivered in this court an allegation dated September 13, 2011, which I sent to the Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life on October 10, 2011.

4. Fourth complaint: On October 25, 2013, a priest presented a petition along with members of the Sodalitium of Christian Life for an investigation into the

conduct of Mr. Luis Fernando Figari. On December 2, 2013, I forwarded the documentation to the Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

As will be clear from this first part of the proceedings, the allegations were sent on immediately [to Rome] and thus wholly contradict any suspicion of negligence, and even less of cover-up, on the part of this Tribunal.

II. Account of how and when I requested that the Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life give urgent attention to these 4 complaints.

1. On January 4, 2012, I wrote to the congregation Prefect requesting a prompt response and intervention of the congregation regarding the complaints submitted, being the competence of his dicastery.

2. On April 25, 2012, I received the sole response from the congregation, from Father Sebastiano Paciolla O.Cist., undersecretary of the congregation, in which they acknowledged receipt of the letters and complaints.

3. On September 16, 2013, I traveled to Rome and was received in the congregation by Father Waldemar Barszcz TOR. He informed me they had received the documentation of the allegations. I expressed to him my deep concern over the lack of action by the dicastery in respect of the complaints, and the consequent suffering of the victims.

4. On December 2, 2013, in my letter to the Prefect attaching the 4th complaint, I insisted that given the facts disclosed to his congregation this showed a lack of respect for the victims and I reiterated to him the urgent need for action by the dicastery, since these were cases within its jurisdiction, as I had made clear from the first moment.

5. On July 2, 2014, the nuncio called me to the nunciature and asked me to report on the case of Mr. Luis Fernando Figari. On July 9, 2014, I sent the documentation referring to the allegations against Mr. Luis Fernando Figari with an accompanying letter from me, and reiterated the need for direct and urgent action by the congregation.

III. Other events of particular interest related to this topic.

1. On October 21, 2015, this Tribunal issued a statement detailing the autonomy and jurisdiction of the Tribunal and making clear that the complaints received had been made known to the Vatican authorities with immediate effect, as can be verified from the dates of my letters as outlined above.

2. On November 18, 2015, I sent a letter to the president of the [Peruvian] bishops' conference, and to all of you members of the coetus, respectfully expressing my remarks in response to a statement by the leadership of the CEP [Peruvian Bishops' Conference] and referring to the "Circular Letter to Assist the Episcopal Conferences in Developing Guidelines for Dealing with Cases of Sexual Abuses of Minors Perpetrated by Clerics (16 May 2011)."

So far I have received no reply to that letter, nor have the guidelines been approved or distributed for the use of bishops in Peru, despite the urgency of this issue, and despite being urged by the Holy See.

Latest decisions of the Holy See in this regard.

1. On April 22, 2015, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, in a decree signed by the Archbishop Secretary, appointed Bishop Fortunato Pablo Urcey, OHR, of Chota, as Apostolic Visitor *ad inquirendum et referendum* for all the houses and members of the Sodalitium of Christian Life. The decree stipulates that, given the information received and the allegations of improper conduct directed at the founder, Mr. Luis Fernando Figari, [Bishop Urcey] is tasked with verifying the truth of all charges, both recent and those made in the past.
 2. On May 4, 2016, the Holy See appointed Archbishop Joseph Tobin CSSR as delegate *ad nutum* of the Congregation for Religious for the Sodalitium.
- I have deliberately avoided addressing the content of the reports, due to the confidentiality which is proper to this Tribunal, and which we have scrupulously respected at all times. Let me also emphasize that the Tribunal under my authority lacks the competence to deal with these complaints, as the Holy See has clearly demonstrated by naming an apostolic visitor first and now a delegate ad nutum.*

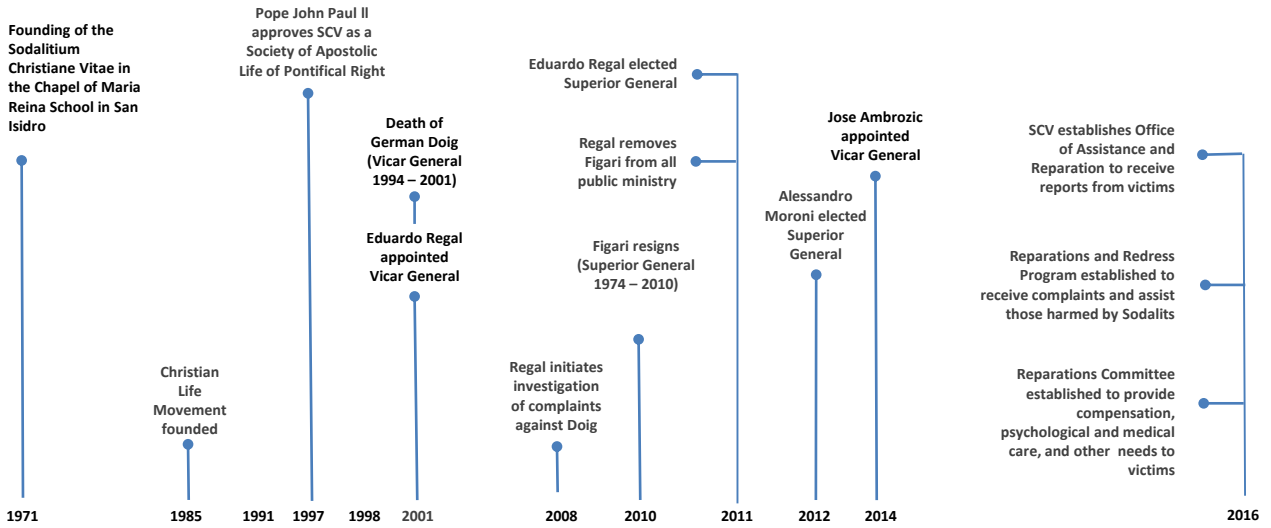
I appreciate the time and attention you have devoted to this letter, which was necessary to address to you for the duty we have to respect the honor of each and every person, especially the victims, and also of the institutions of the Church. I remain at your disposal for any clarification or query that you wish to address to me personally, and ask God to enlighten and accompany you in your delicate task as shepherds of your local churches. I also ask that you too pray for this servant who humbly seeks to serve all of you members of the coetus of this Interdiocesan Ecclesiastical Tribunal.

*Yours Faithfully in the Lord,
Fr. Victor Luis Huapaya Quispe
President of the Interdiocesan Tribunal*

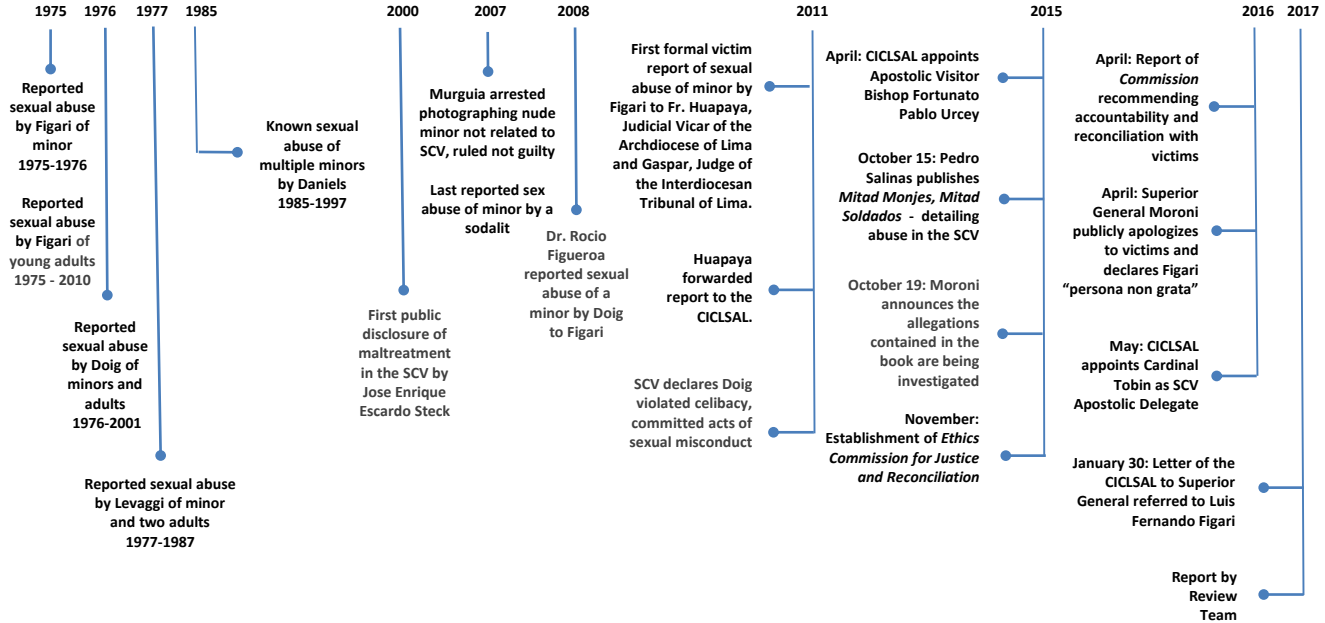
APPENDIX B

Timeline

SCV Developments



Events Relating to Abuse



APPENDIX C



CONGREGATIO
PRO INSTITUTIS VITAE CONSECRATAE
ET SOCIETATIBUS VITAE APOSTOLICAE

Ciudad del Vaticano, 30 de enero de 2017

Prot. n. 52218/2011

Distinguido Sr. Moroni:

Transcurrido un período significativo de tiempo desde que el caso del Sr. Luis Fernando Figari se presentara a la consideración de este Dicasterio, y creyendo ya adecuadas las circunstancias para expresar al respecto una valoración objetiva de dicho caso, se comunican con la presente las convicciones a las que ha llegado este Dicasterio y las medidas que, de común acuerdo con el Santo Padre, en este momento se considera más equitativo y necesario adoptar por el bien de todos.

Ya desde el 2011, cuando llegaron acusaciones a este Dicasterio acerca del comportamiento del Sr. Figari, se encontraron en la documentación lagunas, contradicciones y algunos aspectos poco claros, a los que hay que añadir una significativa perplejidad debida a la notable, anómala y no del todo comprensible resonancia que la vicisitud encontró en el ámbito de la opinión pública de Perú.

En efecto, los medios de comunicación se pronunciaron sea a favor sea en contra del Sr. Figari, formulando en no pocas ocasiones, valoraciones y declaraciones contrastantes, en base a testimonios genéricos, inadecuadamente detallados y circunstanciados y de todos modos no verificados, provocando la desorientación de la opinión pública, causando escándalo entre los fieles y obstaculizando la búsqueda de la verdad.

Por lo tanto, con el fin de verificar la autenticidad y el desarrollo real de los hechos, como Usted sabe, con decreto del 22 de abril de 2015, se determinó una Visita Apostólica confiando tal oficio a S. E. Rev.ma Mons. Pablo Urcey.

Al mencionado Visitador, tal como indicado en dicho decreto de nombramiento, se le confió la tarea de *verificar la autenticidad real de todas las acusaciones formuladas tanto recientes como en el pasado, al Fundador de la citada Sociedad de vida apostólica, Sr. Fernando Figari Rodrigo.*

Concluida la Visita Apostólica, en cumplimiento de lo dispuesto con el decreto de nombramiento, el Visitador presentó a este Dicasterio una relación final acerca de lo encontrado en el curso de la realización del encargo recibido.

Tanto la relación final como la copiosa documentación recibida fueron objeto de estudio, finalizado el cual se llegó a la convicción de que el Sr. Figari, durante los numerosos años en los que estuvo como Superior General del *Sodalitium Christianae Vitae*, había adoptado un estilo de gobierno excesiva o impropriamente autoritario, orientado a imponer la propia voluntad, no dispuesto a forma alguna de diálogo y de confrontación fraterna y sincera, ni sensible a las convicciones y exigencias de los demás, y por lo tanto, no propenso a comprender, apreciar y acoger, ni siquiera parcialmente, opiniones diferentes a las suyas propias.

Sr. ALESSANDRO MORONI y Consejo General
Sodalitium Christianae Vitae
Calle Dos 545
Urb. Monterrico Norte
Lima, 41 (Perú)

Por otra parte, de la documentación resulta con claridad que el Sr. Figari, con el fin de obtener la obediencia de los propios hermanos, utilizó estrategias y métodos de persuasión impropios, es decir solapados, arrogantes y de todos modos violentos e irrespetuosos del derecho a la inviolabilidad de la propia interioridad y discreción, y por lo tanto a la libertad de la persona humana de discernir con autonomía las propuestas o las decisiones.

La concordancia, casi unánime, de los numerosos testimonios al respecto, lleva a considerar como verosímil la configuración del delito de abuso de oficio, a que se refiere el can. 1389 §1.

Numerosos testigos han afirmado concordemente que, siempre con el fin de manipular, de hacer dependientes y por lo tanto de controlar más que de dirigir las conciencias, sobre todo de los jóvenes en formación, el Sr. Figari ha solicitado también, de modo impropio y en cualquier caso excesivo, confidencias en el delicado ámbito de la sexualidad, y en algunos casos ha cometido actos contrarios al VI Mandamiento.

Al mismo tiempo, de la documentación llegada a este Dicasterio hasta finales del pasado mes de abril, se deduce con claridad que las personas, pertenecientes todas de distinto modo al *Sodalitium Christianae Vitae*, con las que el Sr. Figari ha tenido dicho comportamiento contra el VI Mandamiento, cuando ocurrieron los hechos referidos, tenían una edad mucho mayor de 16 años.

Además, en la documentación llegada no se han encontrado elementos en virtud de los cuales se pueda afirmar, con suficiente claridad y certeza moral, que dichos actos ocurrieran con violencia, en el sentido que determina el can. 1395 § 2, también porque, en algunos casos, los cómplices han declarado estar conformes o de no haber opuesto alguna resistencia o de todas formas de no haber percibido, en aquel momento, constrictión alguna de parte del Sr. Figari.

Dichos actos, por lo tanto, pueden ser al máximo considerados gravemente pecaminosos, pero de dicha documentación no emergen elementos en virtud de los cuales poder afirmar, con suficiente certeza moral, que hayan configurado un abuso de menores y/o de violencia, en el sentido del citado can. 1395 §2.

Sucesivamente, en mayo de 2016, por explícita solicitud de este Dicasterio, como Usted bien recordará, se presentó nuevamente una documentación acerca de algunos actos contra el VI Mandamiento atribuidos al Sr. Figari, ya recibida en pasado, pero carente, por voluntad de los autores, de suscripción y de cualquier referencia a personas y a lugares.

Debido a dichas lagunas y al rigor que la delicadeza y la gravedad de las acusaciones imponen a la valoración de las pruebas, no se ha retenido jurídicamente posible y en todo caso justo, considerar dichos memoriales, para atribuir con suficiente certeza al Sr. Figari algunos de los hechos referidos.

Después, en cambio, Usted ha referido haber conseguido de parte de las víctimas el consentimiento a la presentación del texto integral de los memoriales en cuestión, que, por tanto, fueron transmitidos a este Dicasterio.

Emerge con claridad de dicha documentación que el Sr. Figari, antes del 2001, cometió algunos actos contra el VI Mandamiento con algunos jóvenes en formación del *Sodalitium Christianae Vitae*, de los cuales, con certeza al menos en un caso ocurrido en 1974, con persona de edad inferior a los 16 años, es decir con un menor en el sentido del can. 1395 §2.

Ya sean los citados testimonios, como la ulterior documentación acerca del estilo de gobierno y de formación, adoptados cuando él estaba al frente del *Sodalitium Christianae Vitae*, se han considerado atendibles y en cualquier caso de adecuada valencia probatoria.

Por lo tanto, antes de adoptar una decisión acerca de lo dado a conocer, se ha creído necesario notificar al Sr. Figari, es decir al Patrón por él nombrado, todas las acusaciones y la relativa documentación probatoria, para que pudiera ejercitar el derecho a la defensa en el sentido del can. 50, y en todo caso, para permitir al interesado expresar y hacer conocer la propia opinión acerca de las acusaciones.

La documentación presentada al Sr. Figari, la defensa del abogado de este último y las convicciones a las que ha llegado este Dicasterio, se han sometido al Santo Padre, con quien se ha concordado significarle a Usted las siguientes decisiones respecto al interesado.

Antes, en cambio, se ha de considerar que, según el can. 1362 §1, la acción penal concerniente al delito que determina el can. 1389 § 1 resulta prescrita desde hace mucho tiempo y que, por tanto, un tratamiento con procedimiento judicial o administrativo, a norma de los cc. 1720 y siguientes, del delito de abuso de oficio resulta imposible.

Análogamente, dado el estado laical del reo, es igualmente imposible un tratamiento con procedimiento judicial o administrativo del abuso de menores a que se refiere can. 1395 §2.

Al mismo tiempo, sin embargo, la acción disciplinar relativa al can. 695 §1 y al can. 746, por motivo de los delitos que determina el can. 1395 §2, no tiene ningún término de prescripción y se aplica a todos los miembros, laicos y clérigos, de las Sociedades de vida apostólica.

Aunque el can. 695 § 1 prescriba la obligación de la dimisión, sin embargo establece una excepción para los delitos que determina el can. 1395 § 2, acerca de los cuales se confía a la valoración discrecional del competente Superior mayor la decisión acerca del deber y la oportunidad de proceder con la dimisión del reo.

Dicho canon en efecto, en la segunda parte del texto, afirma que: *debe ser expulsado el miembro que cometa uno de los delitos de los que se trata en los cánones 1397, 1398 y 1395, a no ser que en los delitos de que trata el can. 1395 § 2, el Superior juzgue que la dimisión no es absolutamente necesaria y que la enmienda de su súbdito, la restitución de la justicia y la reparación del escándalo puede satisfacerse de otro modo.*

Por tanto, vista la documentación llegada hasta hoy a este Dicasterio;
dada la prescripción de la acción penal acerca del delito a que se refiere el can. 1389 § 1;
dado que las acusaciones se refieren a hechos y a comportamientos que, aunque objetivamente graves, han ocurrido sobre todo en un pasado muy remoto y que, hasta hace algún año, nada se había comunicado al respecto;

dado que en la documentación no se encuentra prueba cierta de ulteriores actos contra el VI Mandamiento, cometidos sucesivamente o en precedencia a los referidos;

dado que el Sr. Figari es sin embargo de considerar como el fundador del *Sodalitium Christianae Vitae* y por lo tanto como el mediador de un carisma de origen divino;

dada la edad y el estado de salud no óptima de este último;

dada su manifiesta disponibilidad a colaborar y no obstaculizar en ningún modo la comprobación de los hechos y sus responsabilidades;

dado que el Visitador Apostólico ha verificado que no se encuentran actualmente miembros de la Sociedad de vida apostólica que sostengan al Sr. Figari o bien que estén particularmente ligados a él, en puestos de gobierno o en la formación;

dado que tanto el actual Gobierno general como el conjunto del *Sodalitium Christianae Vitae* tienen clara conciencia de los errores cometidos en pasado por el Sr. Figari y que resulta igualmente decidida la voluntad de dicho Gobierno general de liberarse del estilo de gobierno y formativo por él adoptados en el curso de los numerosos años en que ha dirigido el *Sodalitium Christianae Vitae*, así como de remediar, en el límite de lo posible y en todo caso de lo justo, a los daños causados a cualquiera;

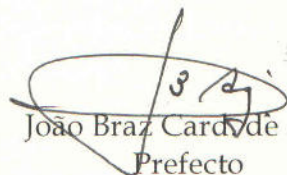
visto lo dispuesto en el can. 695 § 1, de acuerdo con el Santo Padre se ha creído justo y necesario, a fin de reparar los daños y el escándalo, además de restablecer la justicia, que el Sr. Figari no sea expulsado de la Sociedad de vida apostólica por el motivo a que se refiere el citado can. 695 § 1 y por el delito que determina el can. 1395 § 2, y que sea dispuesto por Usted lo siguiente:

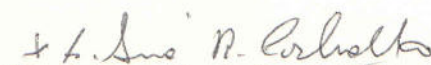
- 1 - que el Sr. Figari no regrese a Perú, excepto por motivos muy graves y siempre con su permiso escrito;
- 2 - que el Sr. Figari sea destinado establemente a una residencia en la que no exista una comunidad del *Sodalitium Christianae Vitae*;
- 3 - que al Sr. Figari se le prohíba contactar, de cualquier modo, con personas pertenecientes al *Sodalitium Christianae Vitae*, y en cualquier caso tener con ellas trato personal directo;
- 4 - que a un miembro del *Sodalitium Christianae Vitae* le sea confiada la tarea de referente del Sr. Figari, para cualquier eventualidad y exigencia;
- 5 - que al Sr. Figari se le prohíba conceder a los medios de comunicación, en público o en privado, cualquier declaración, además de participar a cualquier título o por cualquier motivo, en manifestaciones públicas y/o encuentros del *Sodalitium Christianae Vitae* y de otra persona o institución, civil o eclesiástica.

Además, correrá a cargo de Su Sociedad de vida apostólica toda carga necesaria para asegurar al Sr. Figari un estilo decoroso de vida, considerando las posibilidades del *Sodalitium Christianae Vitae*, los recursos personales del Sr. Figari y las reales necesidades de este último.

Le significo, por último, que este Dicasterio enviará, para información, copia auténtica de la presente carta al Abogado nombrado por el Sr. Luis Figari, mientras se confía a la discreción suya y de su Consejo, la elección del modo con el cual dar a conocer las citadas valoraciones y disposiciones, sea a todos los miembros del *Sodalitium Christianae Vitae*, sea a la opinión pública de Perú, sea a todos los que, directa o indirectamente, han sido dañados por el comportamiento del propio Sr. Figari, augurando que en tal modo, se restablezca la justicia y se repare, o al menos se contribuya significativamente a reparar, los daños de cualquier género, provocados a quienquiera por el comportamiento del Sr. Figari, y sobre todo se inicie un rápido camino hacia la reconstitución de las divisiones y la reconstrucción de la serenidad y la paz en los ánimos de todos.

Que la Gracia del Señor le ilumine y le sostenga a Usted y a todos los que colaborarán con eficaz empeño en esta importante y precisa tarea, que se ha de realizar con la máxima urgencia, seriedad y sentido de responsabilidad hacia los fieles y hacia todos los que han conocido y conocen el *Sodalitium Christianae Vitae*.


João Braz Cardozo de Aviz
Prefecto


✠ José Rodríguez Carballo, O.F.M.
Arzobispo Secretario