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26 **ARIZONA SUPERIOR COURT**
27 **MARICOPA COUNTY**

28 Jane Doe, an individual,

Plaintiff,

vs.

Roman Catholic Diocese of Phoenix, an
Arizona non-profit corporation; and
Claretian Missionaries USA Province a/k/a
Missionary Sons of the Immaculate Heart of
Mary, an Illinois non-profit corporation,

Defendants.

Case No. **CV2021-019628**

COMPLAINT

(Tort Non-Motor Vehicle/Negligence)

(Tier 3)

Jane Doe (“Plaintiff”), for this Complaint against Defendants Roman Catholic
Diocese of Phoenix and Claretian Missionaries USA Province a/k/a Missionary Sons of
the Immaculate Heart of Mary, alleges as follows:

1 **PARTIES, JURISDICTION, AND VENUE**

2 1. This Complaint is for damages arising out of the sexual abuse of Plaintiff
3 that occurred in 1976 in Maricopa County, Arizona.

4 2. At all times relevant, Plaintiff was a resident of Maricopa County, Arizona.

5 3. At all times relevant, the Roman Catholic Diocese of Phoenix (“Diocese of
6 Phoenix”) was an Arizona non-profit corporation authorized to do business in Maricopa
7 County, Arizona.

8 4. At all times relevant, the Claretian Missionaries USA Province a/k/a
9 Missionary Sons of the Immaculate Heart of Mary (the “Claretians”) was an Illinois non-
10 profit corporation authorized to do business in Maricopa County, Arizona.

11 5. At all times relevant, Defendants, and each of them, were both agents and
12 principals of each other, and/or were acting in concert, and are therefore jointly and
13 severally liable for the damages suffered by Plaintiff.

14 6. Defendants, and each of them, are legally responsible for the intentional,
15 reckless, negligent, and grossly negligent acts and resultant damages described herein.

16 7. Plaintiff affirmatively alleges that a tolling agreement is in effect with respect
17 to this action and therefore the limitation provisions of A.R.S. § 12-514 and/or HB 2466
18 do not apply.

19 8. The amount in controversy is within the jurisdictional requirements of this
20 Court.

21 9. The events complained of herein occurred in Maricopa County, Arizona.

22 10. Venue is proper in this Court.

23 11. Pursuant to Ariz. R. Civ. P. 8 and 26.2, Plaintiff certifies this action under
24 Tier 3 discovery.

25 12. Pursuant to Ariz. R. Civ. P. 9(b), Plaintiff affirmatively alleges she has met
26 the heightened pleading requirements to prosecute her claim for Fraudulent Concealment
27 as set forth below.

28 . . .

. . .

1 20. Defendants' internal business policies and procedures require their high
2 officials to keep any files or knowledge associated with an accused priest secret, known as
3 the "secret of the Holy Office" and "under pain of incurring automatic excommunication."

4 21. Through the secret files and the procedures for the movement and protection
5 of pedophile priests, the Catholic Church as a whole, and with its many entities including
6 Defendants developed detailed historical knowledge of the prevalence of pedophile priests,
7 their pattern of conduct, and the patterns of conduct used by the various Church entities,
8 including Defendants, in dealing with pedophile priests in their own jurisdiction through
9 movement and reassignment.

10 22. Because Defendants engaged in the same conduct with pedophile priests in
11 their own employ, they knew when it meant when, for example, a priest arrived from a
12 different diocese or parish without some other clear or non-nefarious explanation for the
13 move, or after having spent only a short time at a prior assignment.

14 23. Additionally, Defendants knew when reports or complaints of sexual abuse
15 were brought to Church officials, its agents, and employees, the Papal Instruction required
16 them to keep such allegations secret to protect the Church and their own standing in the
17 Church.

18 24. In 2018, the Office of the Attorney General of the Commonwealth of
19 Pennsylvania released a grand jury report (the "Pennsylvania Report") consisting of over
20 800 pages and naming more than 300 members of the Roman Catholic clergy who were
21 connected to and/or involved in sex crimes against children.

22 25. The Pennsylvania Report detailed how the Church and its leaders "managed"
23 the ongoing and known sexual abuse of children within the Church. The investigation
24 detailed in the Pennsylvania Report revealed that these practices were not put in place to
25 help children, but to avoid "scandal" for the Church. The Pennsylvania Report also
26 revealed that "some original documents related to deceased priests were intentionally
27 destroyed by the Church.

28 26. The pattern utilized by the Church and Defendants in carrying out these
policies and procedures was even susceptible to behavioral analysis by the FBI. Special

1 agents testified before the grand jury and identified a series of practices that regularly
2 appeared in the Church files they analyzed:

- 3 • First, Church officials, agents, and employees make sure to use euphemisms
4 when describing child sexual abuse in documents. For example, they never
5 say “rape” but instead say “inappropriate contact” or “boundary issues.”
- 6 • Second, the Church does not conduct genuine investigations into reports of
7 sexual abuse with properly trained personnel. Instead, it assigns clergy
8 members to ask questions to make credibility determinations about
9 colleagues they live and work with.
- 10 • Third, after learning of inappropriate behavior by its employees and agents,
11 the Church sends priests for “evaluation” at *church-run* psychiatric treatment
12 centers. There, the Church allows its “experts” to “diagnose” whether the
13 priest is a pedophile, based largely on the priest’s “self-reports,” regardless
14 of whether the priest had engaged in sexual contact with a child. One such
15 facility was the Paraclete’s Via Coeli in Jemez Springs, New Mexico.
- 16 • Fourth, when the Church removes a priest, it does not explain why.
17 Parishioners are given broad explanations such as “sick leave” or suffering
18 from “nervous exhaustion.” Alternatively, the Church says nothing at all.
- 19 • Fifth, even if a clergy member is sexually abusing a child, the Church
20 continues to provide him with housing and living expenses, although he may
21 be using these resources to facilitate more sexual abuse.
- 22 • Sixth, if a priest’s conduct becomes known to the community, the Church
23 does not remove him from the priesthood. Instead, the Church transfers him
24 to a new location where no one will know he is a pedophile.
- 25 • Finally, the Church does not report the sexual abuse to law enforcement such
26 abuse, even short of actual penetration, is and has been, for all times relevant,
27 a crime. The Church, however, does not treat it that way, and has decided to
28 handle child sexual abuse like a personnel matter “in house.”

27. Despite these revelations, Church leaders, including Defendants, continue to
maintain the required policy of secrecy.

28. Refusal to report pedophile priests to parishioners is one way the Church
maintains this secrecy. Another has been using various forms of persuasion on victims and
their families to convince them to remain silent about the abuse.

29. These forms of persuasion have included methods ranging from sympathetic
attempts of ensure silence to intimidation to threats. In doing so the clergy involved have
relied on their power to overwhelm victims and their families.

30. A Maricopa County grand jury conducted a similar investigation into

1 Defendants and then Bishop Thomas J. O'Brien of the Diocese of Phoenix to determine
2 whether these entities failed to report child sexual abuse to law enforcement and if they
3 placed or transferred priests to a position where they could sexually abuse other children.

4 31. The evidence presented to the grand jury led them to find that Defendants
5 failed to report the abuse to law enforcement.

6 32. On May 3, 2003, Bishop O'Brien signed an agreement with the Maricopa
7 County Attorney's Office where he acknowledge that he allowed certain priests under his
8 supervision in the Diocese of Phoenix to have contact with children after becoming aware
9 of the allegations of sexual abuse. He also acknowledged that he transferred offending
10 priests to other parishes where children could also be sexually abused.

11 33. A later-published *Arizona Republic* article noted a "pattern of suppression by
12 [the] bishop" of Phoenix, and how then-Bishop James Steven Rausch was accused of
13 repeatedly paying children for sex and passing them to other priests.²

14 34. The article also discussed instances where Bishop O'Brien worked with
15 Church officials to "aggressively" keep details of offending priests from the public and
16 repeatedly tried to persuade police, prosecutors, and judges to downplay sex-related
17 offenses involving Church employees.

18 35. In one case, illustrative of Defendants' devious acts and omissions, notorious
19 pedophile Father Patrick Colleary was allowed to remain in active ministry and moved
20 from parish to parish *even after*: (1) he was accused of a range of sexual offenses involving
21 male and female children; (2) his psychiatric counselors warned Church officials that he
22 was a danger to women and children; and (3) a teacher at the parish where he was employed
23 reported allegations of sexual abuse three times nothing was done.

24 36. Such actions were taken to protect Father Colleary, among other members of
25 the Church, and were also taken in the case of Father Salinas whose sexual abuse of
26 Plaintiff gives rise to this action.

27 . . .

28 ² Ann Brentwood, *Diocese downplays abuse scope: Cases show pattern of suppression by bishop*. The Arizona Republic (Nov. 10, 2002) at A6.

1 **Father Salinas’ Sexual Abuse of Plaintiff**

2 37. Father Marcel Salinas (“Father Salinas”) was ordained as a Claretian priest
3 in 1954 and was assigned to the Diocese of Phoenix.

4 38. The Claretians have more than 3,000 priests and brothers worldwide.
5 Claretian priests and brothers are assigned to Catholic dioceses, including the Diocese of
6 Phoenix.

7 39. By sending and retaining Father Salinas to and in Arizona, the Claretians
8 purposefully aimed their conduct toward Arizona, thereby availing themselves of the
9 rights, privileges, and protections under Arizona law, and knowing that Father Salinas
10 would cause harm there.

11 40. In the mid-1970s, Father Salinas assigned to Mount Claret in Phoenix.
12 During this time, Father Salinas was also the diocesan director of the Cursillo Movement
13 for the Diocese of Phoenix.³

14 41. “Cursillo” is defined as “short course” and in that role, Father Salinas was
15 tasked with holding short workshops at different parishes in the Diocese of Phoenix.

16 42. On August 29, 1969, the *Scottsdale Progress* reported Father Salinas was
17 “retreat-master” of a weekend retreat at Casa de Paz y Bien Franciscan Retreat in
18 Scottsdale, Arizona. At the time, Father Salinas was the director of Mount Claret in
19 Phoenix, Arizona.⁴

20 43. On November 25, 1971, the *Yuma Sun* reported Father Salinas was scheduled
21 to hold a two-day conference at St. Francis School in Yuma, Arizona. At the time, Father
22 Salinas was the director of Mount Claret in Phoenix, Arizona.⁵

23 44. The obituary of communicant Salvador H. Jimenez (1925-2013) states
24 “Salvador was a lifetime member of Queen of Peace Catholic Church in Mesa, Arizona.
25 Devout in his faith he gave his free time by being ... a member of the Cursillo Movement
26 ...”⁶

27 ³ See **Exhibit 1.**

28 ⁴ See **Exhibit 2.**

⁵ See **Exhibit 3.**

⁶ See **Exhibit 4.**

1 45. As diocesan director of the Cursillo Movement, Father Salinas held such
2 events at the Queen of Peace Catholic Church in Mesa, Arizona, in the 1970s.

3 46. To date, the Diocese of Phoenix Cursillo Movement lists the Queen of Peace
4 Catholic Church as one of its affiliate parishes.⁷

5 47. During the 1970s, Plaintiff was a communicant of the Queen of Peace
6 Catholic Church in Mesa, Arizona.

7 48. At that time, Plaintiff's father, a single parent, often took Plaintiff to the
8 Queen of Peace Catholic Church during the week and on weekends so she could be
9 supervised. Father Salinas told Plaintiff's father that he would personally supervise her.

10 49. Once Plaintiff was alone with Father Salinas, he plied her with candy to
11 remain quiet and instructed her to place her head on a chair in front of her.

12 50. Father Salinas the slid his hand down Plaintiffs' underwear, digitally
13 penetrated her, and groped her genitalia.

14 51. It hurt Plaintiff when Father Salinas digitally penetrated her, but he told her
15 it "was what big girls do" and "it would hurt less when [Plaintiff] could do it better."

16 52. Such abuse occurred four times at the Queen of Peace Catholic Church in
17 1976.

18 53. Father Salinas has been accused of child sexual abuse at least once before.⁸

19 53. Plaintiff lost trust in her father at such a young age because he continued to
20 take her to the Queen of Peace Catholic Church even though Plaintiff begged him not to
21 take her anymore.

22 54. Plaintiff has suffered immeasurably since she was sexually abused by Father
23 Salinas. To this day, it makes her physically ill to hear the name of the now deceased
24 singer Selena Quintanilla because "Selena" sounds very much like "Salinas."

25 . . .

26 . . .

27 **COUNT 1**
28 **Negligence**

⁷ See **Exhibit 5**.

⁸ See **Exhibit 6**.

1 by unlawful means by allowing and enabling Father Salinas to sexually abuse Plaintiff and
2 other children without any repercussions for Father Salinas.

3 83. All Defendants caused damages to Plaintiff, namely by intentionally,
4 willfully, recklessly, negligently, and/or grossly negligently allowing and enabling Father
5 Salinas to sexually abuse Plaintiff and other children without any repercussions for Father
6 Salinas.

7 84. As a direct and proximate result of Defendants' acts and omissions, Plaintiff
8 suffered damages in an amount to be proven at trial.

9 **COUNT 7**
Intentional Infliction of Emotional Distress (Extreme and Outrageous Conduct)
10 **Against All Defendants**

11 85. Plaintiff repeats and incorporates by reference the allegations contained in
12 paragraphs 1 through 84 above as though fully set forth herein.

13 86. At all times relevant, Father Salinas's within the course and scope of
14 employment was extreme and outrageous and Defendants ratified Father Salinas's conduct.

15 87. At all times relevant, Father Salinas either intended to cause emotional
16 distress or recklessly disregarded the near certainty that such distress would result from his
17 conduct.

18 88. Plaintiff suffered severe emotional distress because of Father Salinas's
19 conduct.

20 89. Plaintiff suffered severe emotional distress because of Defendants shuffling
21 Father Salinas from parish to parish and from diocese to diocese, thereby allowing him to
22 sexually abuse Plaintiff.

23 90. Father Salinas's conduct was so extreme and outrageous in that any average
24 member of the community would regard such conduct as atrocious, intolerable in a
25 civilized community, and exceeded all bounds of decency.

26 91. As a direct and proximate result of Father Salinas's and Defendants' extreme
27 and outrageous conduct, Plaintiff suffered damages in an amount to be proven at trial.

28 . . .

COUNT 8
Fraudulent Concealment

Against All Defendants

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2 92. Plaintiff repeats and incorporates by reference the allegations contained in
3 paragraphs 1 through 91 above as though fully set forth herein.

4 93. Defendants concealed certain material facts to Plaintiff, her father, and the
5 parishioners of the Queen of Peace Catholic Church when they intentionally and knowingly
6 assigned Father Salinas to that church and concealed his history of child sexual abuse.

7 94. The concealment of this material fact existed in the past and the allegations
8 contained herein were not predicated upon the mere expression of Plaintiff's opinions or
9 estimate of judgment.

10 95. This concealment existed because of Defendants' intention to defraud
11 Plaintiff, her parents, and the parishioners of the Queen of Peace Catholic Church into
12 believing that Father Salinas was no threat to children.

13 96. The concealment to Plaintiff and her father was material in that they acted
14 reasonably and attached importance to the "non-existence" of this threat in determining
15 their choice of action by allowing Plaintiff to be left alone with Father Salinas. In addition,
16 Defendants knew, or had reason to know, that Plaintiff and her father regarded the
17 concealment as important in choosing their choice of action.

18 97. This concealment resulted from a willful intent to deceive Plaintiff and her
19 father into believing that Father Salinas was no threat to Plaintiff.

20 98. Defendants knew their concealment of this material fact amounted to a
21 falsity.

22 99. Defendants knew that such concealment caused the ultimate result of
23 Plaintiff's damages.

24 100. At the time Plaintiff and her father acted in reliance based on this
25 concealment of a material fact, they were unaware that such concealment amounted to a
26 falsity.

27 101. Plaintiff and her father relied on this falsity by acting to Plaintiff's detriment
28 as they were unaware of the concealment of this material fact. Plaintiff and her father
therefore relied on this falsity because the concealment of Father Salinas's history of child
sexual abuse was determinant of Defendants' course of conduct by transferring resulting

1 in Plaintiff's damages.

2 102. Plaintiff had a right to rely on this falsity.

3 103. The fraudulent concealment of this material fact subjects Defendants to the
4 jurisdiction of this Court.

5 104. Plaintiff's reliance on Defendants' fraudulent concealment was the
6 proximate cause of Plaintiff's damages in an amount to be proven at trial.

7 **COUNT 9**
8 **False Imprisonment**
9 **Against All Defendants**

10 105. Plaintiff repeats and incorporates by reference the allegations contained in
11 paragraphs 1 through 104 above as though fully set forth herein.

12 106. Father Salinas acted intentionally and within the course and scope of his
13 employment with the Catholic Church to restrain Plaintiff to an area within Father Salinas's
14 control.

15 107. Father Salinas acted without lawful authority and without Plaintiff's consent.

16 108. Father Salinas's act resulted in the direct restraint of Plaintiff's liberty or
17 freedom of movement, either by actual force or from Plaintiff's fear of force.

18 109. Father Salinas's act would have caused a reasonably prudent person in the
19 same situation as Plaintiff to believe she was restrained.

20 110. Plaintiff was aware of and was harmed by said restraint.

21 111. As a direct and proximate result of Defendants' acts and omissions, Plaintiff
22 suffered damages in an amount to be proven at trial.

23 **COUNT 10**
24 **Premises Liability**
25 **Against the Diocese of Phoenix**

26 112. Plaintiff repeats and incorporates by reference the allegations contained in
27 paragraphs 1 through 111 above as though fully set forth herein.

28 113. At all times relevant, Plaintiff had a special relationship with the Diocese of
Phoenix.

114. At all times relevant, the Diocese of Phoenix owned and occupied the church
property upon which the sexual abuse of Plaintiff occurred.

1 115. At all times relevant, Plaintiff was an invitee the premises of the Queen of
2 Peace Catholic Church where she was sexually abused.

3 116. The Diocese of Phoenix provided inadequate security and supervision over
4 the premises, despite the existence of unreasonable risk of harm by Father Salinas at the
5 Queen of Peace Church.

6 117. The risk of harm was foreseeable, and the Diocese of Phoenix knew or had
7 reason to know that abuse of minors would occur given previous abuse, proximity of other
8 abuse, the recency of other abuse, frequency of abuse, the similarity of other abuse, and the
9 Diocese's actual knowledge of this abuse by Father Salinas.

10 118. As a direct and proximate result of the Diocese of Phoenix's acts and
11 omissions, Plaintiff suffered damages in an amount to be proven at trial.

12 **COUNT 11**
13 **Breach of Fiduciary Duty**
14 **Against All Defendants**

15 119. Plaintiff repeats and incorporates by reference the allegations contained in
16 paragraphs 1 through 118 above as though fully set forth herein.

17 120. At all times relevant, Plaintiff had a special relationship with Defendants as
18 a minor parishioner at the Queen of Peace Church.

19 121. At all times relevant, Plaintiff was a minor and Defendants were acting *in*
20 *loco parentis* of Plaintiff's safety and well-being.

21 122. This relationship was rooted in a moral, social, religious, or personal
22 relationship of trust and confidence between Plaintiff and Defendants.

23 123. Defendants' employees and religious leaders had a dominance over Plaintiff,
24 who was dependent on their control, and Plaintiff and her father reasonably relied on
25 Defendants' agents to act in her best interest. This special relationship gave rise to a
26 fiduciary relationship.

27 124. Entrusted with special privileges and immunities, Defendants demanded
28 complete loyalty, fealty, and trust from minor parishioners like Plaintiff, and specifically
instructed individuals like Plaintiff such that they were granted with special power to
determine right and wrong.

1 omissions of Father Salinas were the type of actions the owners, employees, agents,
2 principals, joint venturers, servants, and/or representatives of were authorized to perform
3 within the course and scope of their employment, to conform to a particular standard of
4 care to protect Plaintiff against foreseeable and unreasonable risks of harm.

5 133. Those negligent, grossly negligent, reckless, and/or willful and wanton acts
6 or omissions occurred substantially within the time and space limits authorized by
7 Defendants.

8 134. Those negligent, grossly negligent, reckless, and/or willful and wanton acts
9 or omissions were motivated Father Salinas's purpose to serve Defendants.

10 135. Defendants engaged in the above-described misconduct with the intent to
11 serve their own interests by knowingly and consciously disregarding a substantial risk that
12 its conduct might significantly injure the rights of others, and/or consciously pursued a
13 course of conduct knowing that it created a substantial risk of significant harm to others.

14 136. As a direct and proximate result of the Defendants' acts and omissions,
15 Plaintiff suffered damages in an amount to be proven at trial.

16 **PRAYER FOR RELIEF**

17 **WHEREFORE**, Plaintiff prays for judgment against Defendants as follows:

18 A. For Plaintiff's damages in an amount to be proven at trial;

19 B. For Plaintiff's incurred costs together with interest at the highest lawful rate
20 on the total amount of all sums awarded from the date of judgment until paid;

21 C. For the fair and reasonable monetary value of Plaintiff's past, present, and
22 future medical bills, pain, suffering, impairment, hedonic damages, loss of enjoyment of
23 life, and loss of earning capacity;

24 D. For punitive and exemplary damages; and

25 E. For such other and further relief in law and equity as the Court deems
26 appropriate.

27 **DEMAND FOR JURY TRIAL**

28 Pursuant to Rule 38(a) of the Arizona Rules of Civil Procedure, Plaintiff demands a
jury trial on all Counts so triable.

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DATED this 30th day of December 2021.

LAW OFFICE OF DARREN WOLF, P.C.

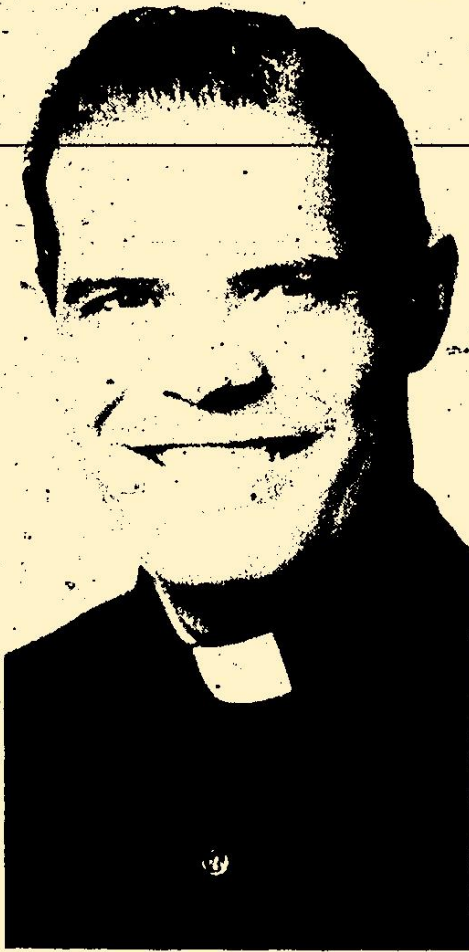
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**BURG SIMPSON
ELDREDGE HERSH & JARDINE, P.C.**

/s/ Paul D. Friedman

Darren Wolf
Ashley Pileika
Paul D. Friedman
J. Tyrrell Taber
Christopher Post
Attorneys for Plaintiff

World Prayer Day is Friday



Fr. Salinas

World Day of Prayer will be observed Friday at 10 a.m. at St. Maria Goretti Catholic Church, 6216 N. Granite Reef Rd.

Men, women and children of all ages are invited to this celebration sponsored by Church Women United in 168 countries and many Christian denominations.

The theme for 1974 is "Make Us Builders of Peace."

The service will feature — soloist Patty Saunders of the host congregation, the Seraphim Choir of the Prince of Peace Lutheran Church, the Rev. Eric Tampe and Father Marcel Salinas with an inspirational message.

Fr. Tampe, S.A., Franciscan Friar of the Atonement, celebrated his Silver Jubilee in the priesthood on Feb. 5. He recently returned from 10 years as a missionary in

Japan.

Fr. Salinas, a Claretian priest, is diocesan director of the Cursillo Movement for Phoenix. He was born in Spain and came to this country in 1951. He has taught scriptures in the Claretian Seminary, is involved in counseling, belongs to the Spiritual Programs and Homilies Committees of the diocese of Phoenix and is a member of the steering committee of the Basic Ecclesial Communities.

BROTHERHOOD

OF MAN

DESERT CHAPEL

4715 N. 68th Street

METAPHYSICAL

Sunday Worship 10 AM

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CATHOLIC

A special retreat for Spanish-speaking men and women will

5 p.m.

The Ruth Circle will meet on Tuesday, Sept. 2, at 7:30 p.m.

The Junior Choir will meet

RELICION

Friday, August 29, 1969

Page 7

be given at the Casa de Paz y Bien Franciscan Retreat, 5802 E. Lincoln Dr., Scottsdale, Sept. 5 and will close with lunch Sunday, Sept. 7.

Father Marcel Salinas, C.M.F., director of the Mount Claret Cursillo Center in Phoenix, will be the retreat-master.

Both single and double rooms will be available. The usual offering for the retreat is \$20 for an individual, \$35 for a married couple making the retreat together. This includes room and board for the weekend.

All Spanish-speaking adults, Catholic and non-Catholic, are invited to attend.

For reservations or additional information, call 945-4558 or write the Casa de Paz y Bien, P.O. Box 220 Scottsdale.

CONGREGATIONAL

for the first time this fall on Wednesday at 4:30 p.m. All children from the 1st thru the 5th to come. Choir members must attend Sunday School. This choir of over 50 members sings 2 times a month throughout the school year. Rehearsal will end promptly at 5:15 p.m., parents are asked to be on time.

Senior Choir (adults) meets Wednesday at 7:30 p.m. New members are invited to come for the one hour rehearsal.

Plans are now being made for Rally Day for church and Sunday School to be held on Sunday, Sept. 7.

Glass & Garden Church

Indoor Garden Sanctuary
Outdoor Drive-In Church

9:30 & 11 — Morning Worship

• Nursery All Services

9:30 — Sunday School, all ages

Cursillista Workshop Is at St. Francis School

A two-day Cursillista workshop will be held this Friday and Saturday at the St. Francis School cafeteria.

Father Marcel Salinas, director of the Mount Claret Cursill Center in Phoenix, will conduct the workshop.

Friday's session runs from 7:30 until 10:30 p.m., and Saturday's begins at 10 a.m. and goes until 5:30 with a potluck lunch. Mass will be said at 7:30 followed by Ultreya.

Participants are asked to provide their own paper and pencils.

Salvador H. Jimenez



Queen of Heaven Catholic Cemetery &
Funeral Home - Mesa

Send Flowers



RECORDS

[View more records for Jimenez on Ancestry.com®](#)

Sponsored

Jimenez, Salvador H.

Salvador Jimenez peacefully passed away Thursday December 20, 2013 in Chandler, AZ. Salvador was born August 12, 1925 in Mesa, AZ. He is survived by his children Norma Jimenez, Patricia Heiden and Freddie Jimenez, 9 grandchildren and 5 great grandchildren. He is also survived by his sister, Silvina Vila, along with many nieces and nephews. Salvador was a lifetime member of Queen of

Peace Catholic Church in Mesa, AZ. Devout in his faith he gave his free time by being a church usher, a member of the Cursillo Movement, and helping others through the St. Vincent de Paul Society. Visitation and Rosary will be Monday, Dec. 30 from 6 to 8pm at Queen of Heaven 1562 E Baseline Rd. Mesa, AZ 85204. A Funeral Mass will be held on Tuesday, Dec 31, 10am at Queen of Peace Church 141 N. McDonald St. Mesa, AZ 85201. Interment will be at Queen of Heaven Cemetery. Memorial contributions can be made to Queen of Peace Catholic Church.

Published by The Arizona Republic on Dec. 29, 2013.

To plant trees in memory, please visit the [Sympathy Store](#).

MEMORIAL EVENTS

To offer your sympathy during this difficult time, you can now have memorial trees planted in a National Forest in memory of your loved one.



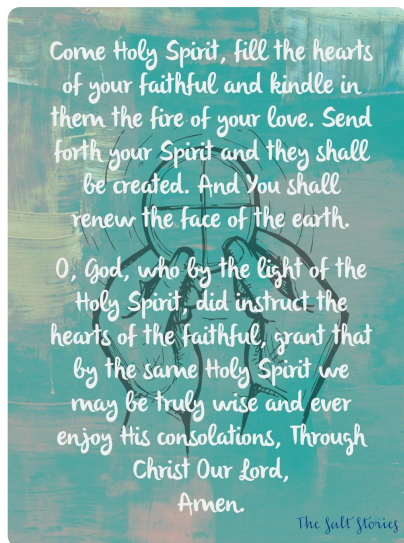
Plant Memorial Trees

Funeral services provided by:

Queen of Heaven Catholic Cemetery & Funeral Home - Mesa

Diocese of Phoenix Cursillo Movement

Your Parish Representatives



What is the Application Process?

Sponsors start the Application procedure.

To sponsor a friend, please contact the Parish Representative
at your candidate's parish.

If there is no Parish Rep listed for that parish,
please contact the Precursillo Representative: Dave Daniels
precursillo@phoenixcursillo.com

All Saints

Colleen Tucker

(480) 768-7642

cursilloallsaints@gmail.com

Ascension Church

Blessed Sacrament, Scottsdale

Mick & Melissa Kapanicas

(602) 509-4306

micknmelissa@cox.net

Blessed Sacrament, Tolleson

Christ the King

John Patterson

johnp77@cox.net

Corpus Christi

Deborah Hernandez

dherndz@cox.net

Holy Cross

Holy Family, Phoenix

(Miles Jesu)

Bob Delogu

(602) 503-6631

adoration@milesjesu.com

Holy Spirit

Immaculate Conception, Cottonwood

Bonnie St. Laurent

(Info coming soon)

Immaculate Heart of Mary

Most Holy Trinity

Our Lady of Fatima Mission, Phx

Our Lady of Guadalupe Mission

Our Lady of Guadalupe Monastery

Sophie Bejarano

scbejarano@yahoo.com

Our Lady of Guadalupe, Queen Creek

Our Lady of Joy, Carefree

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Our Lady of the Valley

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2006 WL 6654506 (Ariz.Super.) (Trial Order)
Superior Court of Arizona.
Maricopa County

Daniel SEARS,

v.

ROMAN CATHOLIC CHURCH OF THE DIOCESE OF PHOENIX, the, et al.

No. CV 2006-051833.

November 16, 2006.

Ruling

Honorable [Robert C. Houser](#).

XX/XX/

CLERK OF THE COURT

R. Tomlinson

Deputy

G DAVID DELOZIER JR.

ANOMA T PHANTHOURATH

8:32 a.m. This is the time set for Oral Argument regarding Defendants' Partial Motion to Dismiss. Present on behalf of the Plaintiff is Lawrence Dunlavey for David Delozier. Present on behalf of the Defendants is JoEllen Candiota for Anoma Phanthourath.

A record of the proceedings is made by CD/vidiotape in lieu of a court reporter.

Argument is presented to the Court.

IT IS ORDERED taking this matter under advisement.

8:39 a.m. Matter concludes.

LATER:

This matter was taken under advisement following a hearing held on Defendants' Partial Motion to Dismiss. The Court has considered the memoranda filed in support of and opposition to the Motion, the arguments of counsel and the relevant law.

Defendants have moved to dismiss Count Ten of the Complaint in which Plaintiff claims that Defendants are vicariously liable for the alleged conduct of Father **Marcel Salinas**. Dismissing a complaint for failure to state a viable claim is not favored under Arizona law; the court will not grant such a motion unless it is “certain that the plaintiff would not be entitled to relief under any state of facts susceptible of proof under the claim stated.” [☞ Sun World Corp v. Pennysaver, Inc., 130 Ariz. 585, 586, 637 P.2d 1088, 1089 \(App.1981\)](#). Thus, “the question is whether enough is stated which would entitle the plaintiff to relief upon some theory to be developed at trial. The purpose of the rule is to avoid technicalities and give the other party notice of the basis for the claim and its general nature.” [☞ Guerrero v. Copper Queen Hosp., 112 Ariz. 104, 106-107, 537 P.2d 1329, 1331-32 \(1975\)](#). The Court cannot say that Plaintiff will be unable to establish any set of facts showing he is entitled to relief.

Therefore,

IT IS ORDERED denying Defendants' Partial Motion to Dismiss.