



OBRA MARIANA CARMELITANA

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Feast of St. Michael Archangel.

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**“He who does not let himself be conquered by truth,
Will be conquered by error.” St. Augustine.**

The present writing is a declaration I must¹ make public after my open letter to His Excellency Mons. Richard Williamson dated April 25 of 2014², and as a consequence of the episcopal consecration of Fr. Jean Michel Faure.

This writing has for purpose fulfilling the admonition I made to Mons. Williamson, that if he would consecrate as bishop Fr. Faure, I would be obliged to tell the faithful about the danger

¹ My religious name is Fr. Fray Juan de Jesús, and I am currently a member of the congregation Obra Mariana Carmelitana, my secular name is Sergio Ruiz Vallejo, and many years ago, I was a member of the FSSPX — or Priestly Fraternity of St. Pius the X—, where I had the grace of being ordained priest by his M.R.E Mons. Marcel Lefebvre in the Seminary of Our Lady Co-Redemptrix of La Reja, in Argentina, where I performed the duties of teacher in the subjects of Theology, philosophy and apologetics.

² For a full understanding of this writing, it is necessary to read first the Open Letter to Bishop Williamson, sent earlier to ask him not to consecrate Fr. Jean Michel Faure. You will find it in this link:

<https://archive.org/details/OpenLettertoBishopWilliamson>

of such a consecration, by making public what I know about the said Fr. Faure, who, has had throughout his career, things so serious, as **to distrust him deeply, with well founded reasons.**

I would like to start by saying that, after my letter to His Excellency, Mons. Richard Williamson, I am not at all surprised of having as a response from the clergy, nothing so far but a complete and convenient silence, even worse than the one the clergy kept 25 years ago, during the crisis of the Seminary of La Reja, Argentina, when we made a denouncement of the infiltration in the FSSPX, which I am relating here. The reason of this silence, they only know, and our Lord. A worse silence, I say, because 25 years ago, I at least received a letter of a District Superior from the Fraternity, giving me his moral support. The attitude kept by the rest, was to disappear or remain silent, even when some of them had witnessed very grave things. May God forgive them.

I wavered a great deal, about the fittingness of writing or not what I am saying here, I seriously doubted whether it would be of some use to write these things in an environment where so many disputes and defamation create so much distrust and confusion. I know very well that the present state of things makes it very hard to give credit to what I am going to say. However I am doing it, because God has granted me to see two things very clearly: The first, to understand that Truth, by its very nature, does not lead to confusion, but it clears it up, It's all a matter of time. And the second, to understand that just as it is impossible to prove that the false is true, it is equally impossible to prove that the true is false. Therefore since what I am stating here is true, **infallibly time will confirm the veracity of my words.** I await then, the times, determined by God.

For 25 years I kept in silence what I will state here, and **I speak now because I am no longer obliged to keep the canonical secret, as I was in another time.** In those times, I only denounced it when I had to, —as it was ***my right***³ and even my ***grave obligation***⁴ — to the proper authorities⁵, to whom it belonged to investigate and judge of such delicate matters. I kept then, for my part, the strict secret that the Code of Canon Law commands in such circumstances. During this long time, I naively thought that the nightmare of the battles endured trying to defend the Congregation I previously belonged to⁶, had remained definitely in the past, and that I could take shelter in God, in the Carmelitan Cloister. But now I see that it was only a time of rest that Our Lord granted me on this issue. The current facts are such, that, in conscience, I cannot watch them in silence and do nothing.

I tremble at the immense responsibility that it implies before God to write these things, but I have more reasons to fear for my soul, if I do not. I ask our Lady of Mount Carmel, to protect

³ Code of Canon Law, Canon 1935, paragraph 1: “However, ***any faithful is always allowed to denounce*** the crime of another, to ask for satisfaction or reparation of damages, or also for love of Justice, ***so that some scandal or evil may be repaired.***”

⁴ The Code of Canon Law, canon 1935, paragraph 2 ***commands:*** “Furthermore, ***there exists an obligation to denounce*** in all those cases in which such obligation is imposed by some law or particular legitimate precept, or even by the same natural right, ***for reason of danger to the faith or religion***, or by cause of any other imminent public harm.

⁵ And to very few others, to whom by a grave necessity and obligation I was ***bound*** to tell them.

⁶ I am talking about the Priestly Fraternity St. Pius X.

me, and grant me the grace to fulfill my duty with truthfulness, but above all, with charity for all, including our enemies.

I beg, for the love of God, those who read this declaration, to try to read it without passion or prejudices. I ask them as well to have patience and read something I consider fundamental, and that I must say as an introduction. Something that is most helpful to see the things from the perspective I witnessed them.

I believe, it has happened to every one of us that we have looked without seeing, to say in another way that we have lived through events without noticing at all their importance. It also happens that, even if we do manage to perceive something irregular in what we are living through, however we do not manage to understand some things that seem strange, senseless and contradictory. But it comes about, finally, that those things that seemed unexplainable or contradictory, with the passing of time, little by little, sometimes in a matter of days, months, or even years, finally clear up. All things, no matter how obscure, complicated and confused they might be, with time they finally become clear, and they make more sense, until they take on the strength of evidence, and one ends up saying: "Now I understand." ¿Who hasn't experienced this in his life? This happened to me as well, throughout my clerical life, on a path full of so many profound trials, as a seminarian and as a priest, so much that, now, when I look back, I thank our Mother that she has sustained me, and kept me from losing my Faith through so many deceptions.

When I was still a secular, I had heard that there existed an infiltration in the Holy Church, and I thought I had it very clear, but it is one thing to read about it in books, and another very different to find one self in the midst of it, and to face it.

As I entered the Seminary, even though I accepted the existence of infiltration, I still considered it as a distant phenomenon, unlikely to occur in my ecclesiastical life, and not only that, but when it seemed that I was before it, I looked at it with skepticism, and even fearful of falling into the sin of suspicions and rash judgments. However, as the years went by, I had no choice but to accept that I was a **witness** of its existence. This very same thing happened to other clerics who were being witness of the same things, **and all of this, came out logically, in a common effort to denounce before the proper ecclesiastical authorities what we knew.**

I repeat here what I said before, we were at first seeing, without understanding, and we wound up comprehending what we were seeing: Infiltration, by its very nature belongs to those phenomena, uncertain, and confusing at the beginning, but with the cumulative evidence, they end up being perfectly clear.

With the passage of years in clerical life, many things were becoming clear, and taking shape, until it became obvious, not just to me, but also to other priests and seminarians that —As incredible as it sounds — there was a real **international network** made of people infiltrated among the clergy and the faithful⁷, of the FSSPX —which I will call "**the Network**"— which in contact between them, sabotaged and slowed the work of the Congregation on every level, working in a coordinated manner as a team, which ended up disclosing itself for the reason that their activities were in no way incoherent or erratical, —as happens when individuals are acting without ties

⁷ I can't help to recall at this point the words of the Apostle St. Paul, who making a review of all the dangers he had to suffer in preaching the Gospel he says to us that he was: "**in perils from false brethren...**" II Cor. C.XI v.26

between them, and since each one acts by himself, they lack unity of action and objectives – but all together were clearly selective and in agreement in their objectives, and all of that, **in a clear benefit to interests contrary to those of the Catholic Church**. To say it in another way, in time it finally became obvious that they had as a team, a line of doctrine and action definitely anti-Catholic, completely dangerous and destructive to the Church. And this was what motivated our denunciations⁸ and **the request for an investigation about the infiltration in the Priestly Fraternity of Saint Pius X**.

An example of this group's selectivity, that belongs evidently to **anti-Catholic interests**, is what happened in the crisis in the Seminary of "La Reja", in Argentina, where such people were constantly trying to prevent the teaching that there are **organized enemies against the Church**, and specially trying to forbid the teaching of this to the future priests in formation, and they tried to ridicule the possibility of conspiracies, and of infiltration⁹, (and this in spite of the great amount of documents in the official teaching of the **true Catholic Church**¹⁰ that order both **to make this known**¹¹ and **to fight**¹² it), working hard so that we would not signal by their names the concrete enemies of the Church, they wanted to keep us distracted, occupied merely in the plane of a purely ideological fight, against **abstract enemies: "Liberalism" and "the Revolution"**¹³, once achieved

⁸ I say it in plural, because it was made by **around 30 clergy, of which almost the fourth part were priests, the rest seminarians**. The denunciation was not presented all together, but in parts, and on different dates, each one denouncing what was evident to him.

⁹ **"Cui prodest?" Who would benefit from such a thing?** Obviously, not the Church. **No one can defend himself from his aggressors, if kept asleep**, unconscious, or defending ideas only in the abstract field.

¹⁰ **I hereby submit a list of such documents as abundant as they are unknown:** Clemens XII, litt. ap. *"In eminenti"*, 28 apr. 1738, § 3, 4; Benedictus XIV, const. *"Providas"*, 18 mart. 1751; Pius VII, const. *"Ecclesiam"*, 13 sept. 1821, § 9; Leo XII, const. *"Quo graviora"*, 13 mart. 1825, § 11; Gregorius XVI, ep. encycl. *"Mirari vos"*, 15 aug. 1832; ep. encycl. *"Qui pluribus"*, 9 nov. 1846; allocut. *"Quibus quantisque"*, 20 apr. 1849; ep. encycl. *"Nostis et Nobiscum"*, 8 dec. 1849; allocut. *"Singulari quadam"*, 9 dec. 1854; ep. encycl. *"Quanto conficiamur moerore"*, 10 aug. 1863; ep. encycl. *"Quanta cura"*, 8 dec. 1864; allocut. *"Multiplies inter"*, 25 sept. 1865; const. *"Apostolicae Sedis"*, 12 Oct. 1869, § II, n. 4; ep. *"Quamquam"*, 29 maii 1873; ep. encycl. *"Etsi multa"*, 21 nov. 1873; ep. *"Exortae"*, 29 apr. 1876; Leo XIII, ep. encycl. *"Quod Apostolici"*, 28 dec. 1878; ep. encycl. *"Humanum genus"*, 20 apr. 1887; ep. encycl. *"Quod multum"*, 22 aug. 1886; ep. *"Officio sanctissimo"*, 22 dec. 1887; litt. encycl. *"Dall' alto"*, 15 oct. 1890; ep. *"Inimica vis"*, 8 dec. 1892; ep. *"custodi di quella"*, 8 dec. 1892; ep. encycl. *"Caritatis providentiaeque"*, 19 mart. 1894; ep. ap. *"Praeclara"*, 20 iun. 1894; ep. *"Litteras a vobis"*, 2 iul. 1894; ep. *"Longinqua oceani"*, 6 ian. 1895; S.C.S. Off. (Angliae et Hiberniae), 2 iul. 1845; 5 aug. 1846; (Portus Aloisii), 1 aug. 1855; litt. encycl. (ad Ep. Angliae), 16 sept. 1864; decr. 13 iul. 1865; litt. 8 nov. 1865; decr. 12 ian. 1870; instr. (ad Vic. Ap. Myssurien.), 1 feb. 1871, n. 4; instr. (ad Ordinarios Imperii Brasil.), 2 iul. 1878; (S. Hyacinthi), 7 mart. 1883; *instr. 10 maii 1884*; instr. 19 maii 1886, ad 1; (Norvegiae), 9 aug. 1893; instr. 20 aug. 1894; 3 aug. 1898; S.C. Ep. et Reg., instr. (ad Ep. Hungariae), 28 maii 1896, n. VI; S.C. de Prop. Fide, litt. encycl. (ad Deleg Ap. et Ep. Orient.), 24 sept. 1867; litt. encycl. 6 aug. 1885, n. 2; S. C. Indulg., *Urbis et Orbis*, 5 aug. 1851; S. Poenit., 4 aug. 1876.

¹¹ That is, the abstract—theoretical plane.

¹² The concrete—practical plane.

¹³ I do not deny the importance of proving that something is wrong. But It is also necessary to say: "These associations—or even, these persons — , are destroying the Church, protect it". It is because we do not take both aspects in account, that we find ourselves in the absurd and dangerous situation that, while we are refuting the adversaries in the abstract plane, they are destroying the Church in the concrete plane.

this, then they, who are the **concrete enemy**, can have without any opposition, free hands in the **concrete plane**, to destroy the Church. **Therefore they cannot tolerate that these things are taught in the seminaries.** This is precisely what took place in the Seminary of “La Reja”, where they could not bear that there would start to be teachings about the existence and the concrete action of Masonry, and even less about the anti-Christian Jews¹⁴, and they unleashed a very real, not at all abstract but very concrete, persecution against the priests and clergy who were denouncing Christ’s enemies, calling them by their name, and above all, against the teachers who while forming the future priests, were teaching them clearly that **in the destruction of Catholicism there is a planned element, and that the infiltration of the enemy in the Holy Church is one of the main reasons of the present crisis of the Church, and the destruction of the Christian World**, the most notorious case being the systematic destruction of the now dying Europe. The teaching of these things is something they cannot tolerate and they try to silence it at all cost.

Because of the formation given there, the Seminary of “La Reja” was a danger to them, and that is why they dedicated themselves tirelessly to use what would be their characteristic weapons: **to win someone’s trust and to betray it later, pretension and duplicity, sabotage and hindering of the works of the Church by means of dissimulation, the systematic discrediting of their enemies, and the causing or promoting of division by means of intrigues.** They put all of this into practice, until they finally achieved taking control of the Seminary, silencing such formation. Such is, on a synthesis, what happened in the Seminary of Our Lady Co-Redemptrix of La Reja Argentina¹⁵.

In these happenings, Fr. Faure had a decisive role as part of the international group I have mentioned before. For this, and other reasons I will mention later, it was that we asked for an

¹⁴ I deliberately say **anti-Christian Jews** and not **Jews** in general because this is not about accusing someone of **being** a Jew, as if that was a crime, but of belonging to an anti-Christian militancy. No one chose to be born being this or that. Accusing someone just because he should have Jewish blood, would be something as absurd and irrational, as accusing someone of being Italian, or an Eskimo. Obviously such thing would be clearly unjust and un-Christian. **This is not a racial fight, but a matter of being for Christ, or against Christ, no matter the color or race of those involved, what we are dealing with here is a matter of party.** Let’s not forget that for God there are only good or bad. A great example of these things, is **Our Holy Mother Saint Teresa of Jesus**—whose Carmelite reform I follow— **and who was of Jewish blood and at the same time, a most exemplary true Christian**, whose deeds were always, in an admirable degree directed **towards the interests and teachings of the Holy Church**. She was a sincere Catholic Jew, as it has happened and happens even today with many other Jews, and in no way is the same as those Jews and Masons who pretending to be Catholic, are demolishing the Church from within. **So, honest Catholic Jews exist, and infiltrated Jews with evil intentions who pretend to be Catholic also exist.**

¹⁵ In the traditional circles there is a curious confusion, that says that the crisis of the Seminary of “La Reja” came to happen because we protested that the subject of the infiltration of the Church was not being taught; I don’t know where this grave error came from, since **the reality was all the contrary**, we were giving formation about the subject, and this was the root cause, and the center towards which the whole internal war that came to happen in the Seminary moved around: **they did not wanted that such formation about the subject be given to future priests.** In no way did this crisis come about — as some have stated —, due to mere personal confrontations. And if unavoidably the personal aspect did came out, it was only a secondary issue, and not the essential part of the problem.

investigation of this network of people located among the faithful and clergy¹⁶, and specially an investigation into Fr. Faure.

Numerous times Fr. Faure did things for which it was necessary to have a special caution with him, such as being a **truly fearsome intriguer**, listening on an extension to other people's phone conversations¹⁷, or doing things like waiting until a priest would be occupied saying the Holy Mass, or at the Exposition of the Most Holy Sacrament, to enter and search his room.

Something far worse, and that he did on several occasions, was to take homosexuals, as priestly vocations to the Seminary of "La Reja" in Argentina, and to the minor Seminary of "El Paso" Texas, in the U.S. However, in one of his trips to the U.S., Fr. Faure made the statement that "in the Seminary of La Reja Argentina, there were homosexuality problems" but what he kept very well to himself is that ***it was he who was taking men notoriously¹⁸ effeminate to introduce them as seminarians.*** Who, (is not useless to say it) ended up soon after expelled by the then rector of the Seminary Fr. Morello, because they caused trouble with their peculiar inclinations. Fr. Faure would cause the trouble, and soon after would criticize it using it against the Seminary. ¿How can one benignly explain such actions? One has to accept at least the possibility that they could be

¹⁶ **Part of the "Cob-web" and particularly dangerous, were:** Among the faithful, an important collaborator and who had the complete confidence of Fr. Faure in the Argentine Republic was **Andrés de Asboth** — whose real name was **Andrés Tothvaradjay Asboth** — and for who Fr. Faure kept an office in the Priory of Buenos Aires, and who was no less than the Director of the magazine "**ROME**". Among the clergy someone who was, and still is there, is **Fr. Alvaro Calderón** —who is not to be lost sight of — a protégé and undisputable favorite of Fr. Faure, **someone "the Cob-web" has great expectations of, and for whom, as it seems, they have great plans** and whom Fr. Faure worked tirelessly to promote and praise, clearing the way for him.

¹⁷ An example: on certain occasion, I entered the kitchen, and there they were, in a complete silence, Fr. Faure with the then Father Alfonso de Galarreta. Fr. Faure had in his hand the phone, and was listening, as I entered and saw them I said, "I am sorry, I thought there was nobody here." Or something like that. It drew my attention that they showed certain nervousness and that they did not answer to me with words, but with signs, like trying to tell me naturally "there is no problem." I went out of the kitchen, and into the living room, and I found in there Fr. Enrique León speaking normally on the phone. I understood then, why they had not answered me with words, but with signs, if they had not done so, Fr. Enrique León would have noticed that they were listening to his conversation, and who was doing it. I then came close to Fr. Enrique León, and making him cover the phone's microphone I told him on a very low voice, "Fr. Faure and de Galarreta are listening to you by the extension in the kitchen". He answered me also in a low voice: "I already noticed." And kept speaking with all naturality. I'd like to point out that in the priory there was only one phone line. This is the environment in which the subordinates of Fr. Faure who did not belong to "the cob-web" had to live in. **Those who know Fr. Enrique León, can ask him if it is true what I am stating here.** Although I do not know if he will dare to speak about it, since Mons. De Galarreta is now one of his superiors in the FSSPX. I'd like to finish this note by pointing out that the true name of Mons. Alfonso de Galarreta is not such, but **Alfonso Perez Ruiz Genua**. ¿why does he use another name? **I do not know.**

¹⁸ I have signaled the word notoriously to remove the occasion of someone to think or to say that perhaps Fr. Faure did not notice they had such effeminateness. This notoriety was such, that it even caused a scandal between the seminarians, that when these things happened the comment aroused: "how is it possible that the Father brought such an obvious homosexual to the Seminary?" For us, — in our innocence as seminarians — that was something disorienting and incomprehensible, since the *favorable judgment we tried to form about the superior, was in conflict with the evidence*, in such a way that, as I said before, we did not understand what we were seeing.

real, very effective **techniques** of a very extreme and refined malice¹⁹ to destroy by sabotage and discrediting.

I was also a witness of how, using intrigue and systematic discrediting, he would obstruct as much as he could, **every work of the FSSPX where “the Network” would not be sufficiently present**. He did so in the cities of Cuernavaca, Guadalajara, and Torreón, in México; all of them with a great number of faithful and great potential back then. His sabotage became so evident, that some faithful even came to the point of accusing him of this —**in his presence** — to the Superior General Fr. Franz Schmidberger, or as it happened once in Torreón, where one of the female faithful tried desperately to explain Mons. Bernard Fellay — who did not speak Spanish —, that Fr. Faure **“did not want a priory to be founded in that city”**.

It is true that such things and intrigues can be due not only to infiltration, but also to machiavelianism, fruit of the human misery and ambition²⁰, as it happens in many cases; however in the case of Fr. Faure and his friends from **“the Network”**, there are facts that cannot be explained by mere ambition or human misery.

I, for my part, don't believe it is possible to accept the version that things like the above mentioned — and especially those I am about to name — are all together **“coincidences”** as they were incomprehensibly called by the then Superior General, Fr. Franz Schmidberger when I personally spoke with him to ask for an investigation about the infiltration in the FSSPX. An investigation that, Fr. Schmidberger with a stunning partiality refused to perform, alleging that those were **“coincidences”**. This was so bewildering, that the priest who served as a translator in our interview, being scandalized, said to me in private afterwards: **“I had my doubts. But after**

¹⁹ When in this case, I call them **techniques**; I refer to highly effective procedures applied methodically to produce harm. Many times, such techniques can only be explained as the product of a brilliantly malicious mind, which conceived them against its enemies, or as a highly perfected result of experience accumulated by several individuals — *even throughout generations* — like a school, and in this case such a technique would need to be acquired by training.

²⁰ About ambition: lately Fr. Faure has been saying that he was not consecrated bishop previously by Mons. Lefebvre, because he refused such honor; which is not true. It is amazing to see how Father Faure gives as a fact that no one has memory. It is completely false that Fr. Faure refused to be a bishop. Back then, before the consecrations of Ecône, he gave as a fact, — and many others thought the same way — that he was going to be consecrated bishop. He was so sure of his future consecration, that he even made the mistake of commenting, in México and in Europe, that he was going to be a bishop, and that he “had already got a miter” for his episcopal apparel, and “when he would become a bishop, he would go to Argentina, to fix all the mistakes of Fr. Morello”. But to his great surprise, he was not consecrated. **Let all those remember who were present** in Ecône Switzerland, for the episcopal consecrations, —I was there too — the look of desolation on Fr. Faure's face back then, mainly in the dinner given on the Day of the Consecration. — where I was also— where you could see in his face a bitterness and frustration he could not dissimulate in any way, even unto going and sitting down at another table, with his back to the head table, where because of his position he should have been. And you can see that bitterness also, in the pictures of the procession of that very same day, in the afternoon, were Mons. Lefebvre made him walk by his side. **I appeal here to the memory of all those who were present in those days** and to the innumerable pictures that were taken. Those who have them: look at them. Pictures don't lie. Mons. Lefebvre was above all, a man of the Church, he was not a man that acted by impulse, but by reasons. And he must have had one, to consecrate another in his place, and when God disposes it, that reason will be known, sooner or later. “Nothing is covered that shall not be revealed: nor hid, that shall not be known” said Our Lord.

this, I don't anymore." I hereby accuse Fr. Schimdburger, of having worked against all law and reason to defend those accused of infiltration in spite of the abundant witnesses and accusations. The motives Fr. Schimdburger had to act in this way, are hidden and unpunished for now, but some day, in this life or the next, they will be known²¹.

"COINCIDENCES"?:

1° Fr. Faure and his trips:

Fr. Faure would go out on trips, disappearing for long periods, and no one would know where he was. Once, in México City, he told me he was going to travel, and that if I needed anything I should let him know through one of his trusted faithful. —Who belonged to **"the Network"**, of course. — And that this person would be an **intermediary for every communication** between him and me during this time. Also, such thing —although this is certainly secondary — is obviously wrong, because it goes against the healthy ecclesiastical procedure, damaging the hierarchical chain of command.

I was quite concerned when on certain occasion I found out where he had been in one of his trips. It happened like this:

In one of his trips to México, Fr. Faure, carelessly left his passport on a piece of furniture of the room in the house he was staying at, and one of the persons who owned the house had to enter the room where they had lodged Fr. Faure, and looking at the passport, took it, reviewed it²², **and testifies that there were in it seals from a stay in the Soviet Union.**

2° The death of Mr. Faure:

²¹ At first, I maintained the theory that perhaps Fr. Schimdburger had acted in such a way, due to the fact that being a German, he might have been afraid of being accused as an anti-Semite. Now I cannot think in such a way. Plus there is the flagrant betrayal that he and those of his team are carrying out against the thought and work of Mons. Lefebvre, which manifests by twisted facts, clothed in a garment of foolish excuses of an orthodox appearance. Such facts are their repeated attempts to achieve an arrangement with faithless men, that would automatically surrender a great part of the souls from the Tradition to a Rome that pertinaciously denies the Catholic Church. It is the facts, more than words, which tell us who is who, because bad deeds can be accompanied not only by deceitful words, but even by good and truthful words: Judas was delivering Christ, —**by his deeds** — to his enemies, at the same time he was saying — **by word** — with all truth and propriety: "Hail Rabbi" ... for this, he was not less of a traitor, but on the contrary, his duplicity made his sin bigger.

²² No doubt it is wrong to look into someone else's personal things. And this faithful **did it because he was already suspicious about him**. This very same person throughout the years keeps affirming that he saw these seals in the passport, in spite of the fact that by doing this, he has to go through the shame of accepting that he did something wrong in looking through someone else's personal documents, and in this case with the aggravating circumstance that it was dealing with a priest.

This is a fact of which I was **ocular witness** together with the now priests Ricardo Olmedo and José de Jesús Becerra Rodríguez — **ocular witnesses too**— in the time when we still were seminarians in the Seminary of “La Reja” in Argentina. This fact has, because of its characteristics, extremely serious implications, especially because it treats of nothing less than the District Superior of Latin America in the FSSPX.

Back then, I was one of the eldest seminarians in the Seminary, —from the first generation— and the Rector of the Seminary, then Fr. Morello, had me called to his office, and said to me, (these were almost his exact words): “The father of F.Faure passed away. I want you to go to Fr. Faure’s house, and tell him from my part, to send to me, and let me know if he needs anything, so that the Seminary may provide it. The Seminary’s chapel is at his disposition”. And since I could not go alone, he assigned two other more recent seminarians, to drive me, who were the already mentioned Father Ricardo Olmedo and Father José de Jesús Becerra Rodríguez²³.

—We went out of the Seminary, and when we arrived to Fr. Faure’s house, the end of the afternoon was approaching, but there was still sun. We knocked at the door, and Fr. Faure came out, and after briefly offering him our condolences, I gave him the message: “Fr. Morello says that if you need anything, you can tell me so I can let him know, and that the Seminary’s chapel is at your disposition”. And he answered: **“No thank you, I have everything necessary.”**

—I ought to say that he did not invite us to come in, at any time, up until this point, everything was going on outside of the house. The situation was most uncomfortable, since in these circumstances, the Christian manners are to come into the house, and pray for the departed; and he was not inviting us to come in, and pray for his Father. Because of this, I did not know what to do, because on one hand, I was embarrassed to force him to invite us to come in, and on the other hand, I was also ashamed of leaving without praying for the soul of the deceased Father of my District Superior. And of the two options, I chose what I judged as more charitable, and I said: “Father, may we come in to pray a little for your Father?”— The Father hesitated noticeably for some moments at that question, and finally said: “Well... yes, let’s go.”²⁴

—We followed him, then, and entering into the house, on the left side, there was some kind of room or space, between small and medium size, in which I do not remember to have seen any windows. In the center of which, was placed the deceased.

—The scene we came upon, was of an extraordinary austerity, and so strange, that the three seminarians stood there surprised, looking at that, until Fr.Faure made us react, by saying while he knelt down: “Very well... Let’s pray some Hail Marys.”

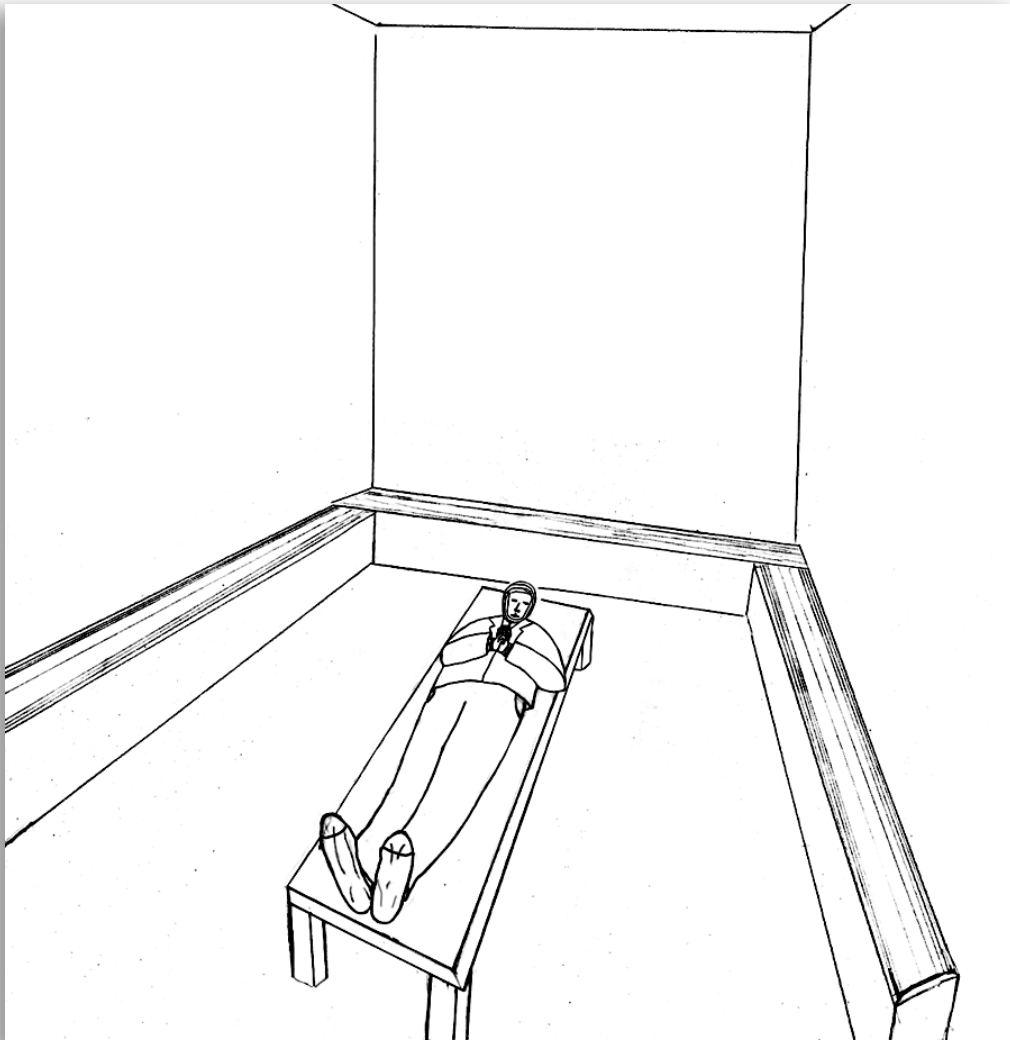
—We knelt down as well, and we answered to three Hail Marys, I think, and a Gloria Patri. Immediately we said goodbye, and went back to the Seminary.

—I would also like to add, that we did not see anyone else in the house, only Fr.Faure, and the deceased. If there were more people in there, they remained the entire time out of our sight.

²³ Someone had to drive me because I didn’t know how to drive back then, **Olmedo and Becerra were seminarians, who were acting as drivers in the Seminary.**

²⁴ Surely he estimated we would not know the meaning of what we were going to see, and actually, so it happened.

—**What we witnessed:** I attach here three drawings of what we saw, and I begin by saying that this is the dead person that has impressed me most in my life, he had an impressive unpleasant color, as if he was made of rubber, and this, due to the fact he had no makeup whatsoever. He was wearing a suit, and had bandages in his neck²⁵, that went up by his head, leaving only his face in sight; his hands drew my attention a lot —they were also visible — they had the wrists close together, apparently they were bound to each other with bandages perfectly visible, out of the sleeves of the jacket, and with the fingers firmly intertwined. His hands were resting upon the body. On the feet he had socks, and from my perspective, if he had bandages in the ankles I was not able to see them. He was placed on some sort of little bare wooden bed or table, that was about the same width and length of the body, and about a ft. high, it seemed to me completely new, and with no color finishing, or varnish or lacquer of any kind, it was only the clean wood, worked in the shape of a table. **The deceased was placed directly upon the wood of this table with no quilt or sheets of any kind. There was no crucifix, no candles, not one image or anything Catholic, which is something unthinkable in a priest's house. Particularly having told us**

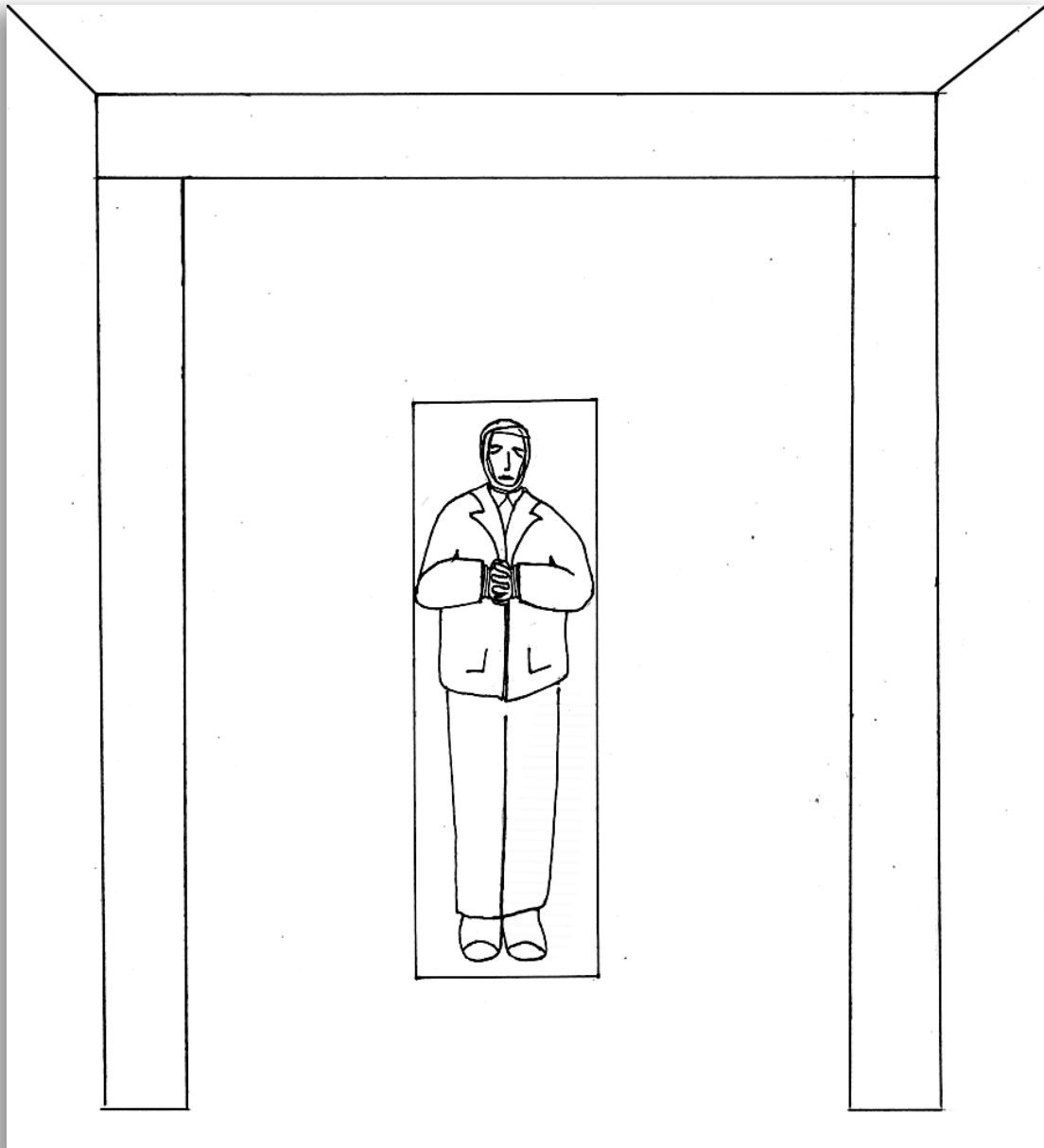


²⁵ I would like to set straight in here, that he was not wrapped in some sort of sheet, as some have erroneously visualized the scene, a mistake that happened —probably- due to the fact that the word shroud has been used in this case.

himself that he had everything necessary and that he needed nothing. I would like to remark that the deceased did not even have a Crucifix or a Rosary in his hands. **NOTHING.**

The walls were completely bare and endorsed by three of them, there were some sort of little benches quite curious in the shape of long boxes, uncomfortably low to the ground, about 30 cm. high, and narrow; such stools had no legs or back, and in the top side they had some sort of cover or very thin cushioning, of a green color. **This is all that was there: The deceased, the table, the stools. There was nothing else in there.**





Everyone can verify for themselves in the libraries and on the Internet, that these practices, above all when they are joined together, are typically and unmistakably Jewish such as :

1. The use of a very austere little table or stretcher where the departed is placed.
2. The hands joined, with the wrists tied together with bandages.
3. The head bandaged so the jaw will not open.
4. The total absence of images.
5. The use of unusually and uncomfortably low seats.
6. The feet pointed towards the entrance.

Fr. Faure has always absolutely denied that this happened, and the more he denies this fact and lies about it, the more evident it is for me that he is hiding something very serious and evil, otherwise, why would there be so much interest in silencing it? Why deny it and lie about it so much for so many years? His persistence in lying while denying it, has done nothing less but to confirm me each time more in the belief that what we saw, was something very serious that he has an interest in keeping secret. Who would dare to deny, that faced with such things it was completely necessary to demand an investigation, especially if the one responsible for such serious facts was no one less than the District Superior of Latin America in the FSSPX?

Back then, I did not say anything to Fr. Morello of what we had saw, and the reason was because in spite of the oddity of it, I ignorantly thought it would be some French costume, either from the French of Argelia²⁶, or something similar. Evidently we did not understand what we saw. Only with the passage of time, and by the persistent and strong impression I had that what we had seen was something of a non-Catholic religious order, I started doing some research and asking questions, trying to understand what we had saw. And I managed to obtain very worrisome information about the Jewish burial practices, to such an extent, that I traveled for the first time to Switzerland to communicate to the Founder of our Congregation, Mons. Lefebvre what we had witnessed in Fr. Faure's house. While I was there in the Seminary of Ecône, Switzerland, —which was where Mons. Lefebvre was— I found a good friend from my youth in México, Fr. José Oscar Neri, who asked the reason of my journey, and I told him what I went there for, and what we had seen in Fr. Faure's house. Fr. Neri understood immediately the seriousness of the case, and said to me: "Don't go and say anything of this to Mons. (Lefebvre), listen to me, He will not believe you. **Monsignor trusts very much in Fr. Faure**, wait, don't tell him yet, wait for the right time, if you tell him right now **he will not believe you and it will be counterproductive.**" His reasons convinced me, and incredible as it sounds, I returned to México without discussing this issue with our Founding Father. This was, in short, my first trip.

Not much time later, and given the alarming events that were going on in Latin America, I decided to go back to Ecône for the second time, and treat this matter once and for all with Mons. Lefebvre, even knowing perfectly well that most probably he would not believe me. Happily, it occurred to me, to ask for the help of the priest I trusted the most, Fr. Morello. At that time they had already removed Fr. Morello from his charge as Rector of the Seminary of "La Reja" and he had been transferred to the Priory of Santiago, Chile, —I believe — as a Prior. I made a call to Chile then, to Fr. Morello, and I told him I was about to travel to Switzerland, to talk to Mons. Lefebvre, and that I was in the urgent need of being accompanied by a man of all my trust, who mastered French, and that he was the ideal person, besides having the invaluable advantage of having been witness of many of the things I had to denounce. His answer was that he was willing to go, but before he had to ask permission to travel to Europe. He asked for this permission, alleging grave reasons, and this permission was granted as it seems, thanks to the direct intervention of Mons. Lefebvre²⁷. I traveled then to Buenos Aires, and from there to Chile, and it was then when I told him, by word of mouth what I had witnessed years ago, when he had sent me to Fr. Faure's house,

²⁶ Even though Fr. Faure's family lived in Argentina, before arriving there they lived in Argelia for a long time, and belonged to those that the French call "*pied noirs*" (i.e. the black feet)

²⁷ I on the other hand, had to travel without any permission, since I could not ask permission from my then direct superior, Fr. Faure.

to give him his message²⁸, and how it all corresponded to Jewish customs, there being no religion in France with similar practices except the Jewish religion. Later I also gave him copies of some books which speak of practices like these from the different Jewish sects -copies which as it seems he still possesses-. We left from Santiago de Chile to Buenos Aires, from whence we took the flight to Madrid, and later to Switzerland (See the attached documents).

In our interview, Mons. Lefebvre did not hide his concern about the gravity of the accusations and the situation. He listened carefully to everything about what I saw in the death of Fr. Faure's Father, and he said that a written report of all this should be given to Fr. Schmidberger, who was then Superior General of the Congregation.

The later acts of Fr. Schmidberger given our accusations, surpassed our worst fears, since he devoted himself openly to defend the accused with stunning partiality, **flagrantly violating everything that the Code of Canon Law commands to observe in such serious cases as these, such as:**

1° He violated the oath that the Code of Canon Law requires, in every investigation. As it is stated in the **canon 1941 paragraph 2**, which commands: **"The inquisitor has the same obligations as the ordinary judges. And specially, he must swear to keep secrecy and to fulfil his duty faithfully."** It must be noted that in case he made such an oath, Fr. Schmidberger committed perjury since he openly and publicly violated the canonical secrecy, and if I did not do this oath, then his acts were illegal and their consequences invalid.

2° He violated the canonical secrecy making known, by word of mouth and in writing, throughout the whole world, many confidential things and giving the names of the accused and the accusers, which goes directly against the **canon 1943**, which states clearly: **"The investigation must be secret and must be performed with all caution, so that the rumor of the crime will not be spread, and the good name of no one be put at risk."**

3° By ignoring the testimonies and proofs presented and refusing even to listen to the witnesses, in spite of the fact that the accusers had fulfilled what is stated by the **canon 1937** that states: **"He who denounces a crime must provide the prosecutor the auxiliaries to prove the said crime."**

4° Fr. Schmidberger sustained that "he himself had performed the investigation". Which goes directly against the **canon 1941 paragraph 3**, that states: **"THE INQUISITOR CANNOT ACT AS JUDGE IN THE SAME CASE."**

Within the frame of all these violations of the Code of Canon Law, Fr. Schmidberger underwent a real campaign throughout the world, defending the accused of "The Network", and reversed things completely, committing all sorts of injustice, and **transforming the accusers into accused**, he devoted himself to defame the accusers, presenting us publicly as part of a **"plot of calumniators against the unity of the FSSPX"**²⁹ alleging **"proofs that he had"** proofs of course,

²⁸ I am almost positive that it was only then, because I usually do not discuss such delicate matters on the phone or by letter.

²⁹ In my case this is evident in the letter Fr. Schmidberger wrote to me, expelling me from the FSSPX, and in which he tries to justify my expulsion by saying that he did it in sight of my **"formal participation in the plot**

that no one has ever seen. He forbade the accusers to communicate with each other under pain of expulsion and he worked on separating us, imposing silence under “obedience” and isolating us by sending us far away from each other. But the most astonishing fact was his strong defense of **all** the accused, making them untouchable, even those denounced for problems of inmorality, as it was the case of Carlos Urrutigoity Pithod — modernist and a member of “the Network” whom we had denounced because of his homosexuality —, who was defended also by Fr. Calderón and his family, who interceded very strongly for him, together with Mons. De Galarreta. The later deeds of Fr. Urrutigoity and the scandals he has been giving from the U.S.A. to Southamerica — even within the modernists —,³⁰ prove that our accusations and warnings about Urrutigoity were also true.

In light of the bad disposition shown by Fr. Schmidberger in his clear contempt of Canon Law, and the great amount of false statements in his official version of the problem,³¹ I was forced **—with the purpose of unmasking him and his accomplices, at least before the main authorities of the FSSPX —** to send personally trough DHL, near to twenty packages troughout the world, addressed to the main superiors of the FSSPX, —including among them Mons. Richard Williamson—, each package contained more than 1 kg. of testimonies, proofs, and even recordings where it is possible to listen to them making all sorts of false statements, and violating the Code of Canon Law (see the picture of the content in the attached documents) and however, the reaction of most before all this information and proofs, was null, and **only one of them, who was then District Superior of the U.S.A., Fr. Francois Laisney** —God bless him —, answered to me charitably with evident good intention, asking me to submit humbly and keep silence, imitating Our Lord³². This however, was not possible, since submitting and keeping silence before this lie, that presented those accused of infiltration as slandered innocents, and those faithful to the Church as slanderers, implied, speaking fearly and clearly: **to become accomplices of a monstrous lie and slander,** and at the same time to accept in public this official lie and slander as true, like the **thirty coins of silver to pay as price of our remaining in the Fraternity**. One cannot keep a traitorous and only in appearance “virtuous” silence before the destruction of the Church. Clearly it was not possible, in conscience to follow such advice, no matter how well intended it was, because it is heroic and virtuous to remain silent when the damage suffered is personal, but not when the Church or the common welfare are in stake.

I wonder, together with the rest that were expelled from the FSSPX, for the “crime” of trying to defend it, why did Fr. Schmidberger and his team, did all these things? Perhaps no one will ever know it clearly in this life; besides, the human heart is filled with obscurity in which only God can see. What I say here about them is not motivated by the desire of revenge, — I personally

against the unity of the Fraternity” and by **“not acepting my new post in France.”** At the end of this document, I attach this letter, written by his own hand, wich I keep as a true treasure before God.

³⁰ To see more information on this topic simply do a Google search with: “Urrutigoity”.

³¹ This official version carried along most of the clergy and faithful of the FSSPX, who, in their good faith, trusted in Fr. Schmidberger and his team’s integrity, and against the official version there was no human defense whatsoever, because what **human** defense can some simple priests or seminarians have, when they are being diffamed in the worst manner by their own Superior General and the upper clergy? The crisis in the Seminary of La Reja, is one of many examples there are of how **the voice of authority is capable of smothering the voice of truth**.

³² See at the end the copy of this letter.

don't keep any rancor towards them—, I say it due to the present needs of the Holy Church. May God have mercy on their souls, and mine.

I would like to add, to finish this topic, that a few years after these events, someone who was passing through Mexico, transmitted to us, a verbal message from two priests —whose name I should keep confidential—, who had been against us in the crisis from the Seminary of La Reja, and their message, as short as eloquent was the following: **“You were right, keep going forward, don't loose heart, what you are doing is from God.”** I should say here, to those two priests, —should they ever read this writing —, that it was for me a great joy and a great comfort to receive their message, and that I have been desirous for many years to know what it was that opened their eyes, and I think it would be of a great value to the Holy Church and the souls, if, given the present events, they would give their testimony and say how it was that they were undeceived.

SOME PERTINENT CLARIFICATIONS

1° I never said that Mr. Faure had a Jewish **burial**, as **Fr.Faure has been repeating with malice troughout many years, to confuse** —. What I said and say is that **IN HIS HOME —that is, BEFORE the Catholic ceremonies and burial that took place LATER—** we saw something that was not at all Catholic. What may have happened **after** in the Seminary or in the cemetery, are very different matters.

2° There was a **confusion** about the identity of one of the witnesses, which caused many troubles and still causes them until this day, which was unwitting provoked by the now Fr. Rafael Lira Gutierrez.

When I made the denunciation I could not remember the identity of the third witness, besides the then-seminarian Ricardo Olmedo and me, and as much as I tried and asked, I could not manage to find out. But because of a confusion caused by Fr. Lira, we all thought it had been him. The true third witness had been the then seminarian Jose de Jesús Becerra Rodríguez who afterwards, already being a priest, **out of fear and to avoid the compromise**, —I believe, because I know him well—, **he failed in his duty to say what he had saw, and took advantage of the confusion caused by Fr. Lira to remain silent as a tomb, that he had been the true third witness in discussion causing very serious trouble with his silence.**

When, in time, inevitably the identity of the third witness was cleared up, and it came to open light that it had been Fr. José de Jesús Becerra Rodríguez, it was demanded of him the reason why he had kept silence about something so grave and important, causing so many troubles and damage with this; his only reaction to this question as I recall now was to answer **“Oh well...”** this, —or an equivalent vague expression— was all his answer. Which equals, simply and solely, to remain silent again. However I must add here out of reasons of strict justice and as a

certain release of the responsibility of Fr. Becerra, that he tried later, — although under pressure — to repair his fault by clearing up the issue before the authorities of the FSSPX, by the mediation of Fr. Giulio Tam³³, and the surprising answer and “**advice**” he received from Fr. Tam was to **silence the truth**, he said to him: “**This changes things. To you, I do believe, but don’t go and say anything, because they are not going to believe you.**” Thus ended Fr. Becerra’s attempt to clear up this entanglement. Confusion that, by the way, keeps causing great harm up until this day.

At this point, I address with all due respect to His Excellency Mons. Andrés Morello to beg to him, to ask Fr. José de Jesús Becerra Rodríguez³⁴, to testify what he saw together with me and Fr. Olmedo, since the silence kept by both priests was taken advantage of by Fr. Schimdburger and his team, to accuse all of us, —including You, Mons. Morello—, as calumniators in the crisis of the Seminary of la Reja. **This silence was also used by Fr. Schimdburger to leave in the most complete impunity Fr. Faure, and all those other accused in the crisis of La Reja.** And the issue does not finish there, since the gravest thing is, if **all** of us, —I mean Fr. Becerra — do not give our testimony, many souls of faithful, and priests, who are fleeing away from the betrayal of the authorities of the FSSPX, will be in a grave danger since they will innocently go seek shelter in the now Mons. Jean Michel Faure. I don’t want to carry in my conscience something like that, with the aggravating circumstance that what is in stake is a great part of the little that remains of the true Catholic Church. Your Excellency Mons. Morello: in spite everything and all the years gone by, **I have always had a very high regard of you, and you have never been absent from my intentions, in my Masses, and my prayers.** I beg you; do something about the now so much needed **public** testimony of Fr. Becerra³⁵.

3° I’d like to finish this point about what I witnessed in the death of Fr. Faure’s Father, by asking all of those who are reading this, if you have the opportunity, to pressure Fr. Ricardo Olmedo, and Fr. José de Jesús Becerra Rodríguez, to testify, **under oath** if it is true or not what I have said. **I want to set straight that if I have named these priests in here as eye-witnesses of the fact together with me, is simply because they were, and not because I have their promise to testify what I am bearing witness to.** *And since I know, that out of fear, or because of some other reason they might remain silent or refuse to testify as they did in the past,* I see myself obligated in conscience, to say:

That I call the mentioned Fathers Ricardo Olmedo and José de Jesús Becerra Rodríguez, before the Judgment of God, should they refuse to bear testimony again. Because one cannot betray with impunity the little that is still left of the true Catholic Church, with a guilty silence in such a profoundly grave issue, with such great consequences to the Holy Church and the souls.

³³ Tam is his last name. He turned out to be a defender and committed partisan of Fr. Faure, **after betraying our trust, since he deceived us by making us believe he supported us, with the purpose of obtaining information, which he then transmitted to Fr. Faure.** I ask to those reading this, to look in the Internet, and see with your own eyes, what there is to know about the last name Tam.

³⁴ I say this because apparently Fr. Becerra is under his authority or influence.

³⁵ The address and phone number of Fr. José de Jesús Becerra Rodríguez is: **Av. Guadalupe, #187 Col. Chapalita. C.P. 45040 Guadalajara, Jalisco, México. Tel. 36-47-27-09.**

The address and phone number of Fr. Ricardo Olmedo I do not know. But I believe he still belongs to the FSSPX, and apparently he is one of the priests of the **Seminary of Our Lady Co-Redemptrix in Argentina.**

And I, for my part, swear by the God who will judge me, aware that I will have to render a strict account before His Divine Judgment, and aware that I am putting the salvation of my soul at risk, that it is true that we were witness of the fact that I have just described³⁶, and that I defy Fr. Faure, and the rest of the witnesses of such event, and whoever else, to affirm —if they dare to — under this very same and identical oath that they do not remember, or that what I have said here that they saw did NOT happen, at least in it's more important and fundamental details.

There is nothing more than this that I can do, and I hope I did not preach here to the rocks in the desert. "He that hath ears to hear, let him hear". Should anyone need to clear something up, please contact me directly. I am at your disposition. My address and my phone are at the beginning of this document. **This is not an anonymous declaration, as is usual in the defamations commonly running on the Internet.**

I ask for the Love of God and the Holy Church, all the priests, religious and faithful who were witness of these things, or others like them, in the Fraternity of St. Pius X or in the Church in general, to take away the mask from the enemy, by giving their testimony, to say what you know, to testify now. We must all say the truth. If we do, many souls will be saved from the most dangerous blindness of skepticism, and the ignorance in which they are³⁷. Take into consideration that countless souls and the Church itself need our testimony.

I also ask to all of those who have read this, not to be scandalized, do not lose heart with all that I have said here. If we stay faithful, we will be safe in the hands of God no matter what comes to pass. Christ Himself said so, "My sheep hear My voice, and I know them and they follow me. And I give them life everlasting, and they shall not perish for ever, **and no man shall pluck them out of my hand.**"³⁸

Let us not be amazed that such things should happen, tribulations and trials have existed in the Holy Church even since the epoch of the Old Testament, where we read already how the founder and Father of the Carmelites, the Saint Prophet Elias, haunted by the enemies of the faith, ended up taking shelter in a cave, where our Lord said to him: "*What dost thou here Elias?*" He answered: "*With zeal have I been zealous for the Lord God of hosts, for **the children of Israel have forsaken Thy Covenant: they have thrown down thy altars, they have slain thy prophets with the sword; and I alone am left; and they seek my life to take it away***"³⁹ what panorama could be more devastating than that which the Holy Prophet was contemplating? Humanly speaking, everything seemed lost back then, and still, today, after thousands of years, **we are all witnesses that the**

³⁶ Let no one take scandal of me making this oath. Catholic Moral Theology teaches that under certain circumstances, one can, and **even must take** an oath, there being a serious reason for it. What could be more serious and what better justification than there being at stake nothing less than the Holy Church? A clear example of this is the anti-modernist oath that the Church **commands** the priests to do, as they place their hands upon the Gospels.

³⁷ "The Truth shall make you free". St. John; 8,32.

³⁸ Gospel of St. John, Cap. X, vers. 27-28.

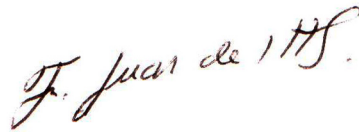
³⁹ III Reg. C. XIX v.9 y sigs.

indestructible⁴⁰ Church of Christ is still standing, —although in a passing eclipse—. Blessed are those who remain in it.

And now I say farewell, by returning once more —I hope in God—, to the cloister life for the rest of my life.

I commend this testimony to the Maternal and Immaculate Heart of Our Most Holy Mother of the Carmel, so that she may illuminate minds, and soften hearts.

May God bless us all.

A handwritten signature in dark ink, reading "Fr. Juan de Jesús O.M.Carm." in a cursive script.

Fr. Juan de Jesús O.M.Carm.

"Dulce est mori pro Ecclesia Domini"

NOTE: Should there be any doubt, please refer mainly to the original document in Spanish.

⁴⁰ "The gates of hell shall not prevail against the Church." St. Matth.C.16,v.18.

ATTACHED DOCUMENTS



A proof that I was in Ecône in the Episcopal consecrations: that day Don Sixto de Borbón, brother of the (then) King of Spain Juan Carlos de Borbón, was present. (I am at the right of Don Sixto, and at the left of Mr. Don José Ramón García Llorente).



Fr. Morello and me, in Ecône, Switzerland.

A picture of the tickets of my second trip to Ecône in April 1989, to talk to Mons. Lefebvre, and present the denunciation about the infiltration in the FSSPX, in the company of the then Fr. Morello.

SIRVASE CONFIRMAR HORA Y FECHA DE SU SALIDA

SU VUELO HA SIDO CONFIRMADO POR: EL SR. ALEJANDRO DE CIA. MEXICANA GUAD. CLAVE (SL047)
 YOUR FLIGHT HAS BEEN CONFIRMED BY: Y POR EL SR. MAX GASPAR DE CIA. REP. GASPAR Y REP.

SU VUELO SALE A LAS: 13:35 P.M. de Guadalajara
 YOUR FLIGHT LEAVES AT: 1:35 P.M. de Guadalajara

SIRVASE ESTAR EN EL AEROPUERTO A LAS: 15:30 P.M. en el mostrador de AEROLINEAS ARGENTINAS EN MEXICO.
 PLEASE BE AT THE AIRPORT AT: 15:30 P.M. en el mostrador de AEROLINEAS ARGENTINAS EN MEXICO.

SIRVASE RECONFIRMAR SUS VUELOS DE REGRESO O DE CONTINUACION
 PLEASE RECONFIRM YOUR NEXT FLIGHT

DE FROM	A TO	Cia de Aviaci3n y Vuelo Airline & Flight No.	FECHA DATE	SALE LEAVES	LLEGA ARRIVES
GUADALAJARA	MEXICO	MEXICANA # 929	ABR. 09	13:35	14:30 PM
MEXICO	BUENOS AIRES	A. ARGENTINAS 385	ABR. 09	17:30	07:05 PM
BUENOS AIRES	SANTIAGO CHILE	A. ARGENTINAS	CON FECHA ABIERTA		
BUENOS AIRES	BUENOS AIRES	A. ARGENTINAS	CON FECHA ABIERTA		
MADRID	GENEVA	A. ARGENTINAS	CON FECHA ABIERTA		
GINEBRA	MADRID	IBERIA	CON FECHA ABIERTA		
MADRID	MEXICO	IBERIA	CON FECHA ABIERTA		
MEXICO	GUADALAJARA	MEXICANA O AER. MEXICO, CON FECHA ABIERTA.			

SEE BELOW FOR AIRLINE FORM, SERIAL NUMBER

044 3422110938 1

SIRVASE CONFIRMAR HORA Y FECHA DE SU SALIDA

SU VUELO HA SIDO CONFIRMADO POR: EL SR. ALEJANDRO DE CIA. MEXICANA GUAD. CLAVE (SL047)
 YOUR FLIGHT HAS BEEN CONFIRMED BY: Y POR EL SR. MAX GASPAR DE CIA. REP. GASPAR Y REP.

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BUENOS AIRES	BUENOS AIRES	A. ARGENTINAS	CON FECHA ABIERTA		
MADRID	GENEVA	A. ARGENTINAS	CON FECHA ABIERTA		
GINEBRA	MADRID	IBERIA	CON FECHA ABIERTA		
MADRID	MEXICO	IBERIA	CON FECHA ABIERTA		
MEXICO	GUADALAJARA	MEXICANA O AER. MEXICO, CON FECHA ABIERTA.			

SEE BELOW FOR AIRLINE FORM, SERIAL NUMBER

044 3422110939 2

In the following page (page 23):

A picture of the material about the accusations of infiltration and other topics I personally sent through DHL throughout the world, due to the crisis in the Seminary of La Reja, Argentina. This material was addressed to all the District Superiors of the Seminaries and the autonomous houses of the FSSPX. There were near twenty packages, each one containing more than 1 kg. of material in proofs, testimonies and even recordings. It was all useless.

SIRVASE CONFIRMAR HORA Y FECHA DE SU SALIDA

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 YOUR FLIGHT HAS BEEN CONFIRMED BY: Y POR EL SR. MAX GASPAR DE CIA. REP. GASPAR Y REP.

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 PLEASE BE AT THE AIRPORT AT: 15:30 P.M. en el mostrador de AEROLINEAS ARGENTINAS EN MEXICO.

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BUENOS AIRES	BUENOS AIRES	A. ARGENTINAS	CON FECHA ABIERTA		
MADRID	GENEVA	A. ARGENTINAS	CON FECHA ABIERTA		
GINEBRA	MADRID	IBERIA	CON FECHA ABIERTA		
MADRID	MEXICO	IBERIA	CON FECHA ABIERTA		
MEXICO	GUADALAJARA	MEXICANA O AER. MEXICO, CON FECHA ABIERTA.			

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THE SOCIETY OF SAINT PIUS X
The District of the United States of America

393 West Old Watson Road
St. Louis, Missouri 63119
(314) 962-5813

Father François Laisney
District Superior

+ Ave Maria
December 4th, 1989

Father Sergio Ruiz
Fernando de Celada 176
Col. Arcos Vallarta
Guadalajara, Jalisco
M E X I C O

Reverend and Dear Father,

Many thanks for your letter of November 30th. I am sure that you did not expect me to read all your enclosed documents! But I did read entirely your letter and its annex.

I spoke about with Father Lafitte during my visit at Ridgefield, because he knows about Mexico. He told me that you yourself have a Jewish origin! Is it true?

Many thanks for reassuring me about any connection with sedevacantist bishops. I would like to know: who will ordain the seminarians, if not one of these?

I spoke about Mexico a little with Father Schmidberger at Rickenbach. He told me that Father Iscara is going there and this should help improve the situation. I sincerely hope so.

Above all I sincerely hope that, through an act of humility and by the grace of the Sacred Heart of Jesus through the intercession of the Immaculate Heart of Mary, those who left the Society of St. Pius X will return.

It seems to me that the best way to help the Society overcome the danger of marranos is certainly not to leave the Society, but rather to be a good and faithful priest in the Society!

As far as my previous letter was concerned, I did not and still do not want to enter into the matter itself of the problem, which would be to exit my duty. My advices being on the attitude to have in front of this problem is still valid (it could apply to many other problems), and I hope that by the grace of God it be heard.

Indeed, we shall always have problems of one kind or of another. Our Lord does not ask us not to have problems, He asks us to overcome evil by good: to overcome by the Cross. There is a human way to attack evil, which does not work. To denounce evil, and to stumble on it and fall because of it, is certainly unwise! To denounce evil should be only in as much as it serves to overcome it, not to be overcome by it. Our Lord could have denounced all the sins of the pharisees who condemned Him. He chose rather to "remain silent" during His Passion. Before to

Letter to Father Sergio Ruiz, December 4th, 1989
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judge and condemn the actions of our neighbor, we must always be prudent about our own actions: are we doing the redeeming work for which we have been called? Are our actions a contribution to the redemption of souls?

I am convinced that more humility, subjection, patience and meekness would have obtained much more for the improvement of the situation in South America that these denunciations, in which it is difficult not to exaggerate here or there, and which result is only the fall of the very denunciators.

It is never too late to do good, as a French saying goes. It is still possible to practice this humility, subjection, patience and meekness, and thereby remedy to this very sad break.

"O lord, make of me an instrument of Thy Peace!"

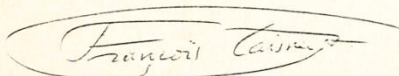
"These are the fruits of the Spirit: Charity, joy, peace, patience, benignity, goodness, longanimity, meekness, faith, modesty, continence and chastity."

In all things, the word of Our Lord is our guiding light: "Receive my lessons, because I am meek and humble of heart!" Our lessons (or denunciations) will be received so much the more if we are "meek and humble of heart."

St. James has a beautiful word, he speaks of the "meekness of wisdom": "Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom! But if you have bitter zeal, and there be contention in your hearts; glory not, and be not liars against the truth. For this is not wisdom, descending from above: but earthly, sensual, devilish. For where envying and contention is, there is inconstancy, and every evil work. But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. And the fruit of justice is sown in peace, to them that make peace." (James III 13-18)

Looking forward to and praying for this return of those priests who left us back into the Society of St. Pius X.

Yours sincerely in Jesus and Mary,



Father François Laisney

+ Amélie
 FRATERNITÉ SACERDOTALE
 SAINT PIERRE X
 CH-4613 RICKENBACH
 TEL. 062-461818

le 4 septembre 1989

Monsieur l'Abbé

C'est avec une participation formelle dans le Conclave
 C'est l'unité de la Fraternité sacerdotale Saint Pie X
 en Amérique latine,

C'est aussi que vous n'avez pas accepté notre nouvelle
 nomination à Saint Piel - en - Broom, et ceci sans
 aucune explication ni excuse,
 je vous fais savoir qu'avec la date d'aujourd'hui
 vous ne faites plus parti de la Fraternité sacerdotale
 Saint Pie X. Par votre attitude, vous vous avez exclue
 vous-même de l'œuvre.

Je vous communique cet état des faits après avoir
 consulté les membres du Conseil Central ainsi que
 tous les membres de la Fraternité.
 Veuillez donc pour les conséquences et quitter la
 prière de Guadalajara dans les trois jours.

Fray Luis María, Sup. Gen.
 à Monsieur l'Abbé
 Sergio Ruiz, Guadalajara.



Letter of my
 expulsion from the
 Priestly Fraternity of
 St. Pius X, written by
 hand of Fr.
 Schmidberger, where
 he justifies my
 expulsion by accusing
 me of being a part of
 a plot against the
 unity of the FSSPX.

**“TODOS LOS QUE MILITÁIS
DEBAJO DE ESTA BANDERA,
NO DURMÁIS, NO DURMÁIS,
PUES QUE NO HAY PAZ
EN LA TIERRA”**

Sta. Teresa de Jesús.