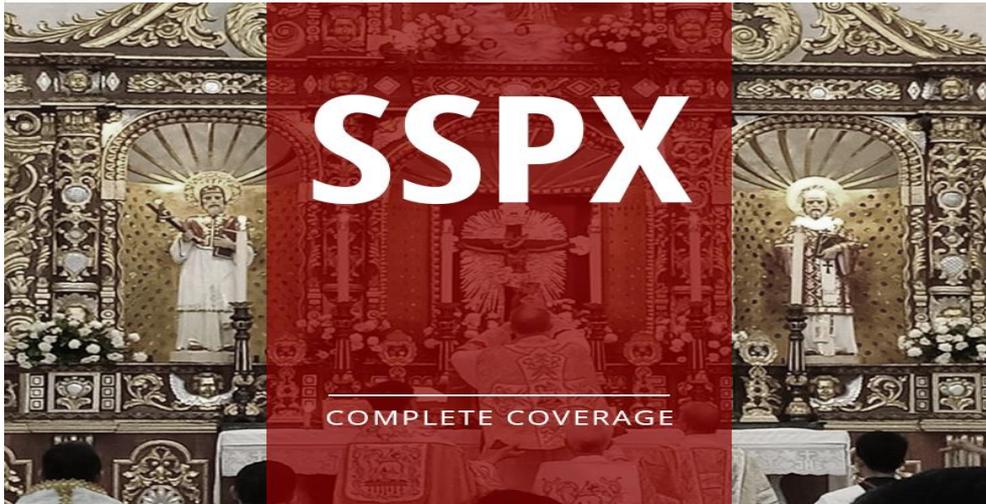


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## SSPX: COMPLETE COVERAGE

NEWS: INVESTIGATIONS



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by [Church Militant](#) • [ChurchMilitant.com](#) • [October 15, 2020](#)

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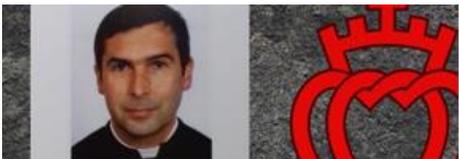
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SILENCE, TRADS?**

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## **FRENCH TRANSLATIONS**

[SPOTLIGHT — LA FSSPX, « BIENVEILLANTE ENVERS LES PERVERS »](#)

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[SPOTLIGHT—SSPX: 'SYMPATHIE FÜR PERVERSE'](#)

[DIE SSPX VERSCHAFFTE PÄDOPHIEN REGELMÄßIGEN ZUGANG ZU KNABEN](#)

[SSPX PRIESTER GEPRÄGT VON FRANZÖSISCHEM SEXSKANDAL](#)

## PORTUGUESE TRANSLATIONS

[FSSPX DEU A UM PEDÓFILO ACESSO À CRIANÇAS REPETIDAMENTE](#)

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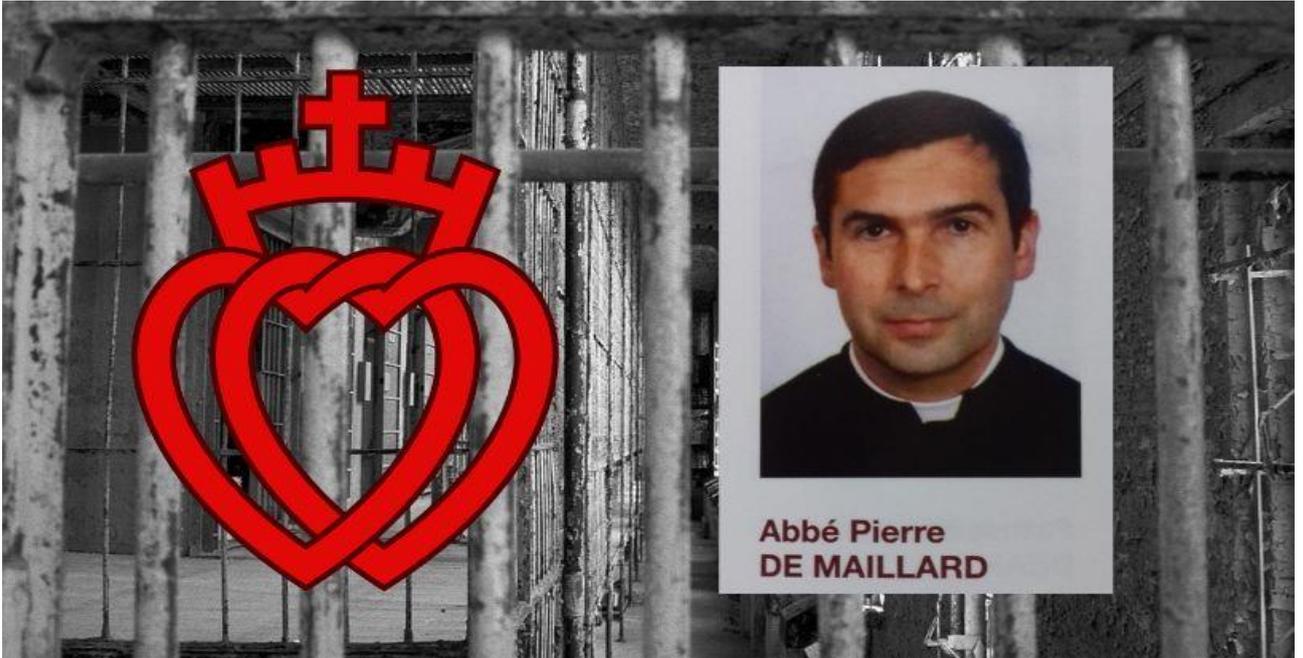
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**SSPX PRIEST FOUND GUILTY ON ALL CHARGES IN ABUSING 27 CHILDREN**

**NEWS:** [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • June 2, 2023

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## Jury returns verdict in 'horror' trial of Fr. Pierre de Maillard

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Fr. Pierre de Maillard

VENDÉE, France ([ChurchMilitant.com](https://www.churchmilitant.com)) - A priest of the Society of St. Pius X (SSPX) has been found guilty on all charges involving sex abuse of more than two dozen children.

The jury [returned its verdict](#) Friday evening against Fr. Pierre de Maillard, charged with four counts of rape and 33 sexual assaults against 27 children over the course of 25 years. The crimes took place in his SSPX assignments in the Vendée and elsewhere.

The court agreed with public prosecutor, Emmanuelle Lepissier, in adopting most of [her recommendations](#): Maillard will receive the maximum possible sentence: 20 years behind bars, two-thirds of that time without the possibility of parole.

This will be followed by a 10-year probation period that will require that Maillard receive treatment. Failure to follow the rules of probation could result in another five years in prison.

Lionel Béthune de Moro, who represented the victims, lauded the "exemplary and long-awaited punishment in view of the extraordinary nature of the multiple criminal acts brought before the Assize Court against a defendant who himself claims to be a paedophile."

Maillard is banned from ever returning to the Vendée or neighboring Charente-Maritime, or being around children. □

[GabTweet](#)

Maillard is banned from ever returning to the Vendée or neighboring Charente-Maritime, or being around children. He is also required to register as a sex offender.

This marks the end of a two-week trial beginning May 22 in the Court of Assizes in La Roche-Sur-Yon, in the Vendée region in western France.

Some likened the trial to a "[horror film](#)," as victim testimony behind closed doors revealed Maillard's penchant for making his victims watch pornography (his favorite site was 666porn) and using oils and music to massage his victims before assaulting them, among other details.



Fr. Benoît de Jorna, SSPX French district superior, awaits alongside

victims outside the courtroom in La Roche-Sur-Yon (photo: Ouest-France)  
At least two victims collapsed during trial. [According to Ouest-France](#), "On Tuesday May 30, a complainant testifying at the trial of Abbé de Maillard collapsed in the middle of the hearing. ... The victim, still a minor, reportedly couldn't stand the priest's denials."

Maillard in fact changed his testimony, denying ever having committed any abuse, while at other times admitting to the sexual assaults but denying the rapes.

The priestly ministry "confers more duties than rights," [said victims' attorney Lionel Béthune de Moro](#). "The accused may have helped the victims at one point in their lives, but today he claims to be a pedophile. It's chilling."

Alluding to the silence of those in the know regarding Maillard's abuse, de Moro added, "As soon as you become aware of sexual violence, whether you're a parent or a parishioner, you have to report it to the law."

[According to Ouest-France](#), another trial may await the 56-year-old priest: "[T]hree complaints have been lodged in recent weeks. This could lead to a new judicial investigation and, ultimately, a second trial."

## SSPX Kept Predator in Ministry

[As Church Militant reported](#), the French district superior had been made aware of abuse allegations years before but never reported Maillard to police.

During the second week of trial, a victim confronted de Jorna: "I reported the events to you back in 2017. Why did nothing happen? I don't understand."

De Jorna dismissed the question: "All you had to do was file a complaint."

I reported the events to you back in 2017. Why did nothing happen? I don't understand. [GabTweet](#)

"I have a real feeling of bitterness," [said the same victim](#). "We're not talking about one blunder but three" — referring to other allegations reported to the SSPX and not taken seriously.

"They knew and hid it," [said other victims of Maillard](#). "They told the victims to keep quiet because it would discredit the Society. But for them, it's the Society that will save the Church, and it's the Church that will save the world. Many continue to remain silent because of this."

At trial it was also revealed that in 2013, over "minor" incidents with children, the SSPX placed [a ban](#) on Maillard from being around children, which included 10 years from working in a school or children's camps or hearing children's confessions, and a five-year ban on catechizing children.

The Society, however, never followed through on the ban, which led to Maillard having access to children and abusing again.

The SSPX has [a track record](#) of failing to follow through on its bans of predator priests, leading to further victimization of children.

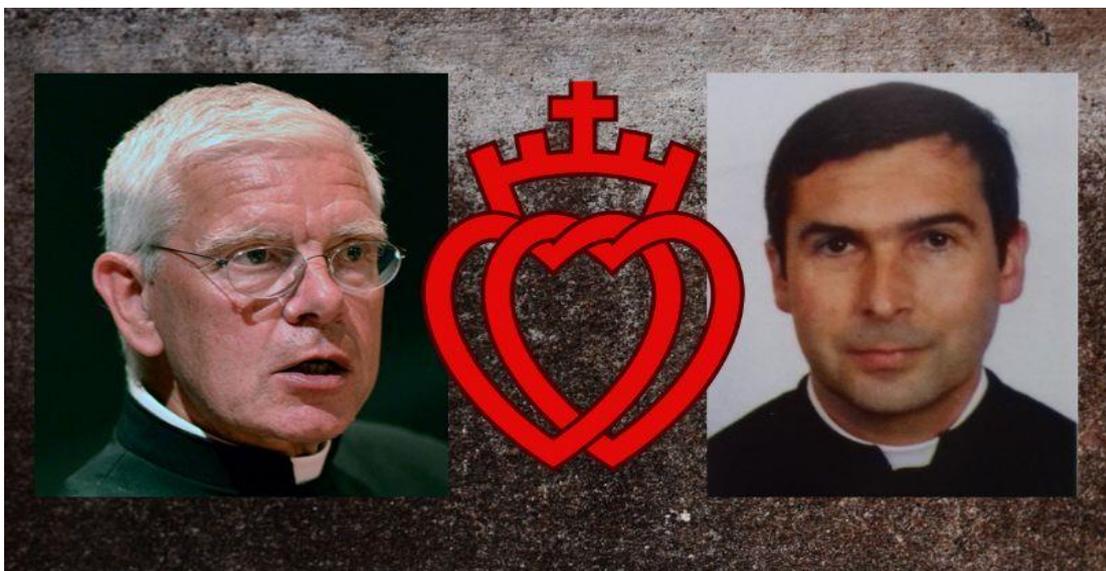
Maillard was [arrested in October 2020](#), two days after Church Militant reported that the accused pedophile was living at the SSPX retreat house (the "Golden Prison") in Montgardin, France, where he had been sent to do "prayer and penance." An initial investigation turned up 19 victims, but further questioning revealed 27.

The guilty verdict follows two months after another SSPX priest, [Fr. Matthew Stafki, pled guilty to molesting his 9-year-old niece](#) over the course of three years in Minnesota. Stafki is facing up to 25 years in prison. His sentencing is scheduled for June 23.

Church Militant emailed SSPX leadership asking for comment on Maillard's verdict but received no immediate response.

## SSPX 'HORROR' TRIAL: SUPERIOR KNEW, KEPT PREDATOR IN MINISTRY

NEWS: [WORLD NEWS](#)



## Fr. Pierre de Maillard is on trial for abusing 27 children

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VENDÉE, France ([ChurchMilitant.com](#)) - The Society of St. Pius X (SSPX) knew of abuse allegations against a priest but kept him in ministry and failed to report him to police.

[Father Pierre de Maillard is on trial](#) in La Roche-Sur-Yon, in western France, accused of [abusing 27 children](#) over the course of 25 years. Some are likening the trial to a "horror film" because of the facts revealed during victim testimony.

"We had moments of nausea," [said attorneys for the victims](#).

Maillard is being charged with four counts of rape and 33 counts of sexual assault. While he denies the rapes, Maillard has admitted to the sexual assaults.

The priest would offer massages, with oil and soft music, to relax his victims before assaulting them. His modus operandi likely came from his habit of frequenting prostitutes in massage parlors in Cholet.

He would also make his victims watch pornographic videos. One of his favorite sites was "666porn," referencing the number of the beast in the book of Revelation.

# They knew and hid it. They told the victims to keep quiet because it would discredit the Society. [GabTweet](#)

In the second week of trial, outside the courtroom, an alleged victim confronted SSPX French district superior Fr. Benoît de Jorna, who exercised oversight over the priest.

"I reported the events to you back in 2017," said the abuse victim. "Why did nothing happen? I don't understand."

De Jorna dismissed the question: "All you had to do was file a complaint."

De Jorna was called to testify as a witness at trial. [According to French journal Ouest-France](#), "[T]he lively exchange with one of the trial victims during the break raises the question: Could the Society have done better in this case?"

"I have a real feeling of bitterness," [said the victim](#) who confronted de Jorna. "We're not talking about one blunder but three" — referring to other allegations reported to the SSPX and not taken seriously.

"They knew and hid it," [said other victims of Maillard](#). "They told the victims to keep quiet because it would discredit the Society. But for them, it's the Society that will save the Church, and it's the Church that will save the world. Many continue to remain silent because of this."

"Perhaps we should have opened the umbrella earlier and reported the facts, even the most minor ones, to the judicial authorities," said victims' attorney Lionel Béthune de Moro. "One thing is certain: If the priest had been arrested earlier, there would have been fewer plaintiffs at trial."

## No Independent Oversight



Fr. Benoît de Jorna

De Jorna has been criticized for lack of transparency, [refusing to open SSPX clergy archives](#) — unlike other dioceses and communities in France — to the 2019 French commission investigating clerical sex abuse.

That investigation turned up nearly 300,000 victims of clerical abuse over the course of 50 years in France. The full number, however, is unknown because the SSPX refuses to reveal the number of abusers in its own ranks.

De Jorna is a high-ranking priest, ordained by SSPX founder Abp. Marcel Lefebvre and former rector of the seminary in Écône, Switzerland. He has rejected the idea of independent oversight for the Society.

"The Church being a perfect society, it has all the means to solve its own problems," he told media at the time. "However, with the Sauv  report [on priest sex abuse], it appealed to an authority external to it."

"The priest is another Christ, deference to him is just," he insisted.



Fr. Lauren Ramé

That deference and refusal to submit to independent oversight, however, have led to well-documented instances of clerical sex abuse and cover-up — including in this most recent case involving Fr. Maillard.

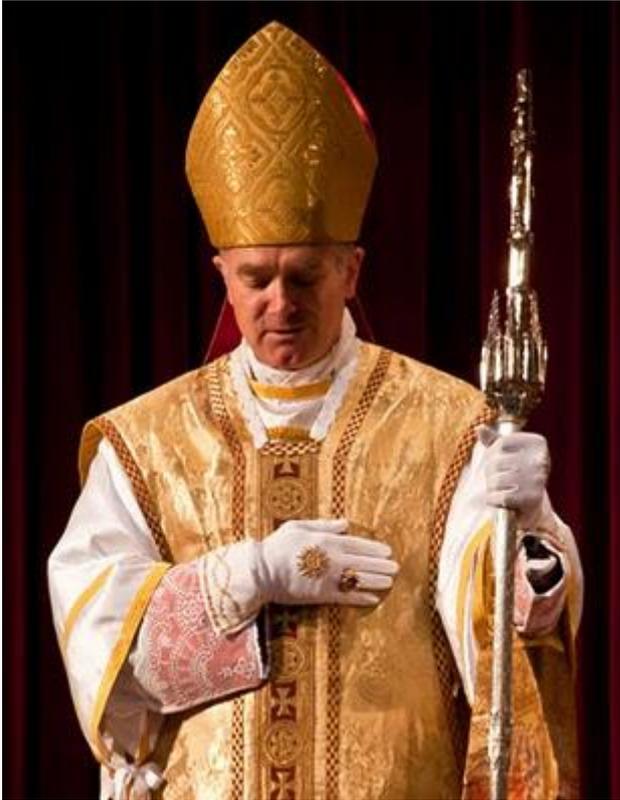
Father Laurent Ramé, assigned to the chapel in Saint-Germain-de-Prinçay, where most of Maillard's abuse occurred, is also accused of knowing and doing nothing — even as he blamed Maillard for "manipulating" him.

"I trusted him. He had the image of a man straight in his boots, perfectly rigorous, who even corrects you when you say a bad word," [said Ramé](#) when he took the stand. "You'd never expect that from someone like him. He manipulated us so much."

Former parishioners, however, have told Church Militant Ramé is not innocent.

"[T]he de Maillard incident is NOT the first time that sex abuse has been in the chapel in the Vendée and ... Ramé and his superiors know this very well," [one source with knowledge said](#).

## 2013 Ban on Access to Children



[Bp. Bernard Fellay](#)

During trial, it was revealed that in 2013, over "minor" incidents with children, the SSPX placed [a ban](#) on Maillard from being around children.

According to victims' attorney Hugues de Lacoste Lareymondie, he was "banned for 10 years from ministering in a school, in a children's or teenagers' camp, and from confessions outside a closed and public confessional, and banned for five years from catechizing children and teenagers, alone or in groups."

The Society, however, never followed through on the ban, which led to further abuse from the priest.

De Jorna was quick to note that he re-imposed the ban in 2019, forbidding Maillard from visiting families' homes. He said nothing, however, of banning Maillard's access to children at the chapel, either in confession, in the sacristy or during Mass.

The SSPX has a track record of failing to follow through on its bans of predator priests, leading to further victimization of children.



Fr.

[Frederic Abbet](#)

As Church Militant has reported, it was owing to then-Superior General Bp. Bernard Fellay's transfer of Fr. Frederic Abbet to a Belgian chapel that he was able to abuse boys again. [Fellay had actually lifted a 10-year ban on Abbet](#) from access to children, moving him to the Belgian priory within two months of the ban. Abbet then went on to molest boys as young as six, before being tried and convicted in a Belgian court.

Fellay also lifted a ban on Fr. Philippe Peignot, accused of abusing multiple young boys. It was not until the Vatican in 2013 ordered that Peignot be investigated that the SSPX launched a canonical trial against him. Peignot then left the SSPX to join Bp. Richard Williamson's SSPX Resistance.

Senior priest Fr. Patrick Groche, who turned the Gabon, Africa mission into a predator's playground, has also been banned from access to children. When confronted by one of his victims in Lourdes, however, it was clear Groche had access to altar servers and was allowed to be alone with boys in confession.

In a number of cases, accused predators were merely transferred to new assignments, where they went on to abuse again.

## Conflict of Interest



Hugues de Lacoste Lareymondie

In the face of accusations of SSPX cover-up, Lareymondie was quick to defend the Society.

"This is Fr. Pierre de Maillard's trial, not the Society's," he said.

Lareymondie, educated by and raised in the SSPX, has represented the SSPX in prior cases. This has led critics to blast what they are calling a conflict of interest.

"Given that he acted for the SSPX in his legal capacity on several occasions, his independence vis-à-vis the SSPX is close to zero," says Lareymondie's former classmate, who asked to speak on condition of anonymity to protect his family.

In fact, three of the victims, concerned over Lareymondie's loyalty to the SSPX, refused to allow him to represent them, instead choosing de Moro as their sole attorney.

"It's not the first time the SSPX has tried to whitewash itself by 'lending' victims one of 'its own' lawyers," the source noted, recalling the case of [Fr. Christophe Roisnel](#), convicted of raping and torturing three teachers at an SSPX academy.

Roisnel was encouraged by the SSPX to hire one of its own attorneys at trial, and the SSPX also lent an attorney to Roisnel's victims.

"The SSPX is just impenitent and outright disingenuous, as it is now trying to repeat the dirty trick it played in the Roisnel trial," he added. "Such brazen people!"

Roisnel was sentenced to 19 years in prison, a sentence he is serving out now.

"Mister de Lacoste Lareymondie does not specialize in criminal law and is located in a region other than that in which the trial is taking place," said Benjamin Effa, spokesman for the [SSPX Victims Collective](#), in comments to Church Militant. "In a case of this importance, in an assizes court, one would expect the plaintiffs to call on a highly reputed lawyer."

"This means that he has been strongly recommended and advised ... by the SSPX," he noted. "We know that the SSPX has a lot of influence on families, most of whom still seem to trust it. They have therefore chosen this lawyer, one of the Fraternity's closest advisors."

Noting that the other victims' attorney, Lionel Béthune de Moro, is indeed a renowned lawyer in criminal law: "This supports the point that Mr. Lareymondie's presence is not really understandable, unless he has been very strongly recommended by the Society."

Lareymondie is [featured in a video produced by the SSPX](#) and sponsored by its Paris chapel, St-Nicolas-du-Chardonnet.

# It would be very clever if it weren't so vicious.

[GabTweet](#)

Effa also noted the Society's strategy in this case:

The SSPX is a plaintiff in the trial, so it is being treated as a "victim" of de Maillard, who is alleged to have abused its trust. As the Society is also a "victim," it is not in the dock, and there is no possibility of claiming a conflict of interest on the part of Mr. de Lacoste Lareymondie. It would be very clever if it weren't so vicious.

"The Society's entire strategy will consist in focusing the trial on de Maillard and his crimes while obscuring its share of responsibility," Effa added.

He stresses that SSPX abuse is not the case of just "a few bad apples."

"If these were isolated cases, the Collective wouldn't exist," he told Church Militant, going on to add:

Our work, our research, our many contacts, and the work of numerous media (Church Militant being the first among them) show that these are not isolated cases. There are many cases of pedophilia, all over the world (we have received testimonies from 5 continents!), and the reactions of the SSPX leaders are always the same, inadequate, and at best result in the relocation of the predator, who will abuse victims elsewhere.

To those who do not believe in this systemic nature, we say: "There is none so blind as the one who does not want to see."

The SSPX refuses to say whether it has used donor money to pay for attorneys to defend pedophile priests. Neither has it answered [requests to launch a victims' compensation fund](#).

The public prosecutor is expected to deliver her closing address on Friday. Attorneys for both sides will offer closing arguments, with Maillard the last one to take the stand. The jury will be given time to deliberate, and a verdict is expected over the weekend.

Church Militant requested comments from SSPX Superior General Fr. Davide Pagliarani, Bp. Fellay, General Secretary Fr. Christian Thouvenot, Fr. de Jorna and Fr. Ramé, but received no response.

# SSPX PRIEST ON TRIAL ON CHARGES OF MOLESTING 27 CHILDREN

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by [Christine Niles](#) • [ChurchMilitant.com](#) • May 17, 2023

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## Fr. Pierre de Maillard's criminal trial to take place in Vendée, France



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VENDÉE, France ([ChurchMilitant.com](http://ChurchMilitant.com)) - A priest of the Society of St. Pius X (SSPX) will be put on trial in France after being indicted for abusing 27 children.

Church Militant has confirmed the trial begins May 22 in the *Cour d'Assises* (Court of Assizes) at la Roche-sur-Yon, in the Vendée in western France, and will continue for two weeks until June 2.

While trials are normally public in France, a source has confirmed with Church Militant that the SSPX has insisted on secrecy, and that this trial will be closed to the public.

**COUR D'ASSISES DE LA VENDEE**  
du 22 mai 2023 au 5 juin 2023

**PRÉSIDENT : Monsieur Franck WASTL-DELIGNE**

RÔle	Date d'audience	Personnes concernées - nature de l'affaire	Ministère Public	N° BO	
	Lundi 22 mai 2023 à 9 heures	RÉVISION DE LA LISTE DES JURÉS			
	Lundi 22 Mai 2023 à 14 heures au vendredi 02 Juin 2023 à 9 heures	<b>DE MAILLARD TAILLEFER Pierre</b> , Détenu à NANTES, VIOL COMMIS SUR LA PERSONNE DE MINEUR DE 15 ANS, VIOL COMMIS PAR UNE PERSONNE ABUSANT DE L'AUTORITE QUE LUI CONFERE SA FONCTION, TENTATIVE DE VIOL COMMIS PAR UNE PERSONNE ABUSANT DE L'AUTORITE QUE LUI CONFERE SA FONCTION, AGRESSION SEXUELLE PAR PERSONNE ABUSANT DE L'AUTORITE QUE LUI CONFERE SA FONCTION, AGRESSION SEXUELLE SUR MINEUR DE PLUS DE 15 ANS PAR PERSONNE AYANT AUTORITE SUR LA VICTIME, AGRESSION SEXUELLE SUR MINEUR DE 15 ANS PAR PERSONNE ABUSANT DE L'AUTORITE DE SA FONCTION, CORRUPTION DE MINEURS assisté par <b>Me MAILLARD Bertrand</b>	Mme LEPISSIER		

Court docket confirms trial of Fr. Pierre Taillefer de Maillard will take place from May 22–June 2

Maillard is being charged for "rape of a minor under 15 years of age, rape committed by a person abusing his authority ... attempted rape ... sexual aggression on a minor over 15 years of age by a person with authority over the victim ... corruption of minors."

The crimes are believed to have taken place over the course of 25 years, from 1995 to May 31, 2020, in the Vendée and Charente-Maritime, as well as Ain, Gironde and Yvelines.

# Most of the locals had no idea an accused sexual

# predator was living in their community.

[GabTweet](#)

Maillard was [arrested in October 2020](#), two days after Church Militant reported that the accused pedophile was living at the SSPX retreat house in Montgardin, France. The retreat house is nicknamed the "Golden Prison" because problem priests are often sent there — without the knowledge of locals.



[SSPX retreat house in Montgardin](#), Gap, France,

nicknamed the "Golden Prison," where sexual predators

are sent for "prayer and penance."

A priest of nearly 30 years, Maillard had been sent to Montgardin earlier that summer to serve out a period of "prayer and penance" after the allegations of abuse arose. It is the [typical modus operandi of the Society](#), which has taken the same course of action with [numerous sexual predators](#). Many are reinstated to active ministry, where they often [go on to abuse again](#).

Two complaints against the 55-year-old priest had been filed in July 2020. [As Church Militant first reported](#), after parents reported the abuse, Fr. Laurent Ramé, Maillard's former superior at Our Lady of the Rosary priory in Saint-Germain-de-Prinçay, informed SSPX district headquarters in Suresnes, just outside Paris.

Ramé also went to law enforcement (the *brigade de gendarmerie* in Chantonay).

Superior General Davide Pagliarani then suspended Maillard, quietly sending him off to Montgardin. Most of the locals had no idea an accused sexual predator was living in their community.

Church Militant reported on his whereabouts in an Oct. 10, 2020 report, and a French version of the article began circulating in France. Within two days, Maillard [was arrested and taken into custody](#).

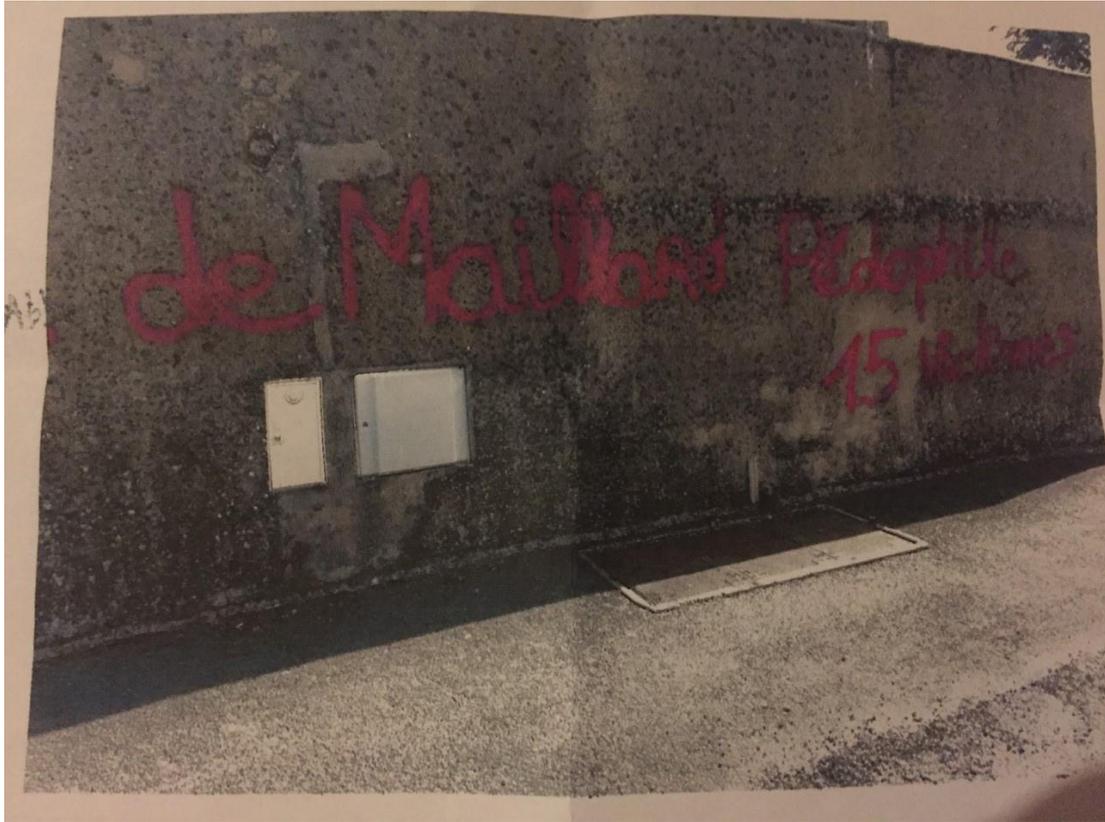
An initial investigation turned up 19 alleged victims. In the ensuing investigation, 27 accusers have come forward to denounce Maillard.

## Lack of Transparency

"The aggressor must pay," [said Fr. Ramé](#) to local media at the time. In spite of his tough talk, sources suspect Ramé may have been aware of allegations of abuse against Maillard but left him in ministry.

According to one French source with knowledge, "[T]he de Maillard incident is NOT the first time that sex abuse has been in the chapel in the Vendée and ... Ramé and his superiors know this very well."

Both Ramé and French district superior Benôit de Jorna are expected to be called to testify at trial.



Graffiti painted on the wall of the SSPX chapel in Angers in 2019: "[Pierre] de Maillard pedophile; 15 victims."

An ensuing investigation turned up 27 victims total.

De Jorna made the SSPX stand out in recent years by being the only priestly community in France that [refused to open its clergy archives](#) to the commission investigating sex abuse in France. The Society also refuses to publish a list of credibly accused clergy, in spite of requests from victims and in spite of its repeated claims of "transparency" and "accountability."

Regarding Maillard's trial, the source said, "They are doing everything to hush it up — secret meetings with the faithful. The whitewash is well and truly out."

"The extent to which they are 'encouraging' faithful not to even go near the court house speaks volumes," the source noted.

"Although the actions of de Maillard are reprehensible, so is the conduct of those content to support him whilst they could, and now throw him under the bus. There is clearly 'no honour among thieves,'" the source added, referring to de Jorna and Ramé.

## Mentality of Entitlement



Nantes SSPX priory, where Fr. de Maillard

served for six years

Maillard's abuse reportedly took place at multiple assignments over the years, which included schools and chapels where he offered catechism lessons for children — including in the Vendée, the region where Maillard was raised and which helped shape his views of the world: very much an "us against them" mentality, according to one of Maillard's former parishioners.

The Vendée was the site of the heroic Catholic uprising against the atheistic, freemasonic Reign of Terror during the 18th-century French Revolution, which ended up wiping out around 15% of the local population — referred to as [a French "genocide."](#)

Local Catholics, particularly in the countryside, tend to be "very observant, very docile to priests, very secretive," according to the former parishioner, who asked not to be named in order to protect his family, which has suffered sex abuse at the hands of the SSPX. "They don't really like to do anything with outsiders."

"The teaching staff still had this very strong Vendéan spirit of 'Everything that isn't us, everything that isn't really, really conservative Catholic, and everything that isn't royalist ... is alien and should be discouraged,'" he noted, going on to say Maillard "certainly has that spirit."

"He's very entitled," he went on. "He has an aristocratic background. ... He believes that people owe him."

Like most abusers, Maillard would target the vulnerable "working class," he explained, "because he knows they're very docile towards the priests and towards most aristocratic society — because they most likely wouldn't believe their kids, or they would not complain."

"Or he would say, hand on heart, because he was their social superior — because God made him an aristocrat and not a peasant — it is their responsibility to satisfy his needs," he said. "He has that very archaic worldview."

## A Long History in the SSPX

Maillard was born in France on July 31, 1967, and was ordained a priest on June 29, 1993 in Écône, Switzerland. In a tragic twist of irony, he was assigned to Brussels to be successor to pedophile priest Fr. Philippe Peignot, found guilty in 2014 by an SSPX canonical tribunal of child sex abuse.

[Peignot's case is particularly egregious](#) because two superiors general — Fr. Franz Schmidberger and Bp. Bernard Fellay — lifted a ban on Peignot that had prohibited him from being around children. Peignot had abused five boys from 1985–1987, his most famous victim Vincent Lambert, the quadriplegic who became a central figure in the end-of-life debate in France.

# The SSPX Brussels priory bears the distinction of having housed at least three pedophile priests.

[GabTweet](#)

It was in fact Peignot's abuse that led Lambert on a downward spiral of drinking and drugs, culminating in the drunk driving accident that landed him in the hospital with a broken back.

Peignot's crimes were never reported to police by his superiors. Instead, he was sent to Lourdes to do a year of "prayer and penance" before being returned to priestly ministry, where he abused again.



Fr. Frederic Abbet, SSPX

in prison for abusing young boys

It would take the Vatican ordering the SSPX in 2013 to initiate a canonical trial against Peignot that would lead to his exit from the Society. He sought refuge in

Bp. Richard Williamson's Resistance, where the pederast priest ministers to this day, with free access to boys.

Some years later, another pedophile priest, Fr. Frédéric Abbet, would be assigned to live in the Brussels priory under the same roof as young boys whom he would go on to abuse — [thanks to Bp. Fellay once again ignoring a ban forbidding Abbet from being around children](#).

Thus the SSPX Brussels priory bears the distinction of having housed at least three pedophile priests.

Maillard left Brussels in 1997, sent to [L'étoile du matin academy](#) in Eguelshardt, in Lorraine, France, where he worked with children until his next assignment in Conflans-Ste-Honorine, a chapel served by the priory of Mantes-la-Jolie, near Paris. There he was placed in charge of catechism lessons to children and teens.

Before his stint in Brussels, Maillard was reportedly ill and seeking prayers after being diagnosed with testicular cancer.

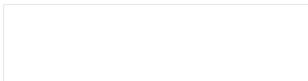
In 2004 he was assigned to the [Nantes SSPX priory](#), where he lived for six years. In 2010, he was tasked with inaugurating the new priory in St-Germain de Prinçay along with Fr. Ramé. Maillard remained there until 2019, when he was sent to a priory in Gastines, in northwestern France.

Maillard's trial comes just two months after SSPX priest [Fr. Matthew Stafki pled guilty to sexually abusing his 9-year-old niece over the course of three years](#). Stafki had been placed on extended sabbatical at the young age of 32, going back home to Minnesota, where he abused his brother's daughter.

In spite of queries, the U.S. district superior, Fr. John Fullerton, refuses to answer whether Stafki had been placed on leave for prior allegations of abuse. Fullerton also refuses to say whether Catholics' donations were used towards Stafki's criminal defense.

*5/21/23: This article was revised to reflect the updated total of alleged victims as well as the years and locations of the abuse.*

## **SSPX URGED TO LAUNCH VICTIMS COMPENSATION FUND**



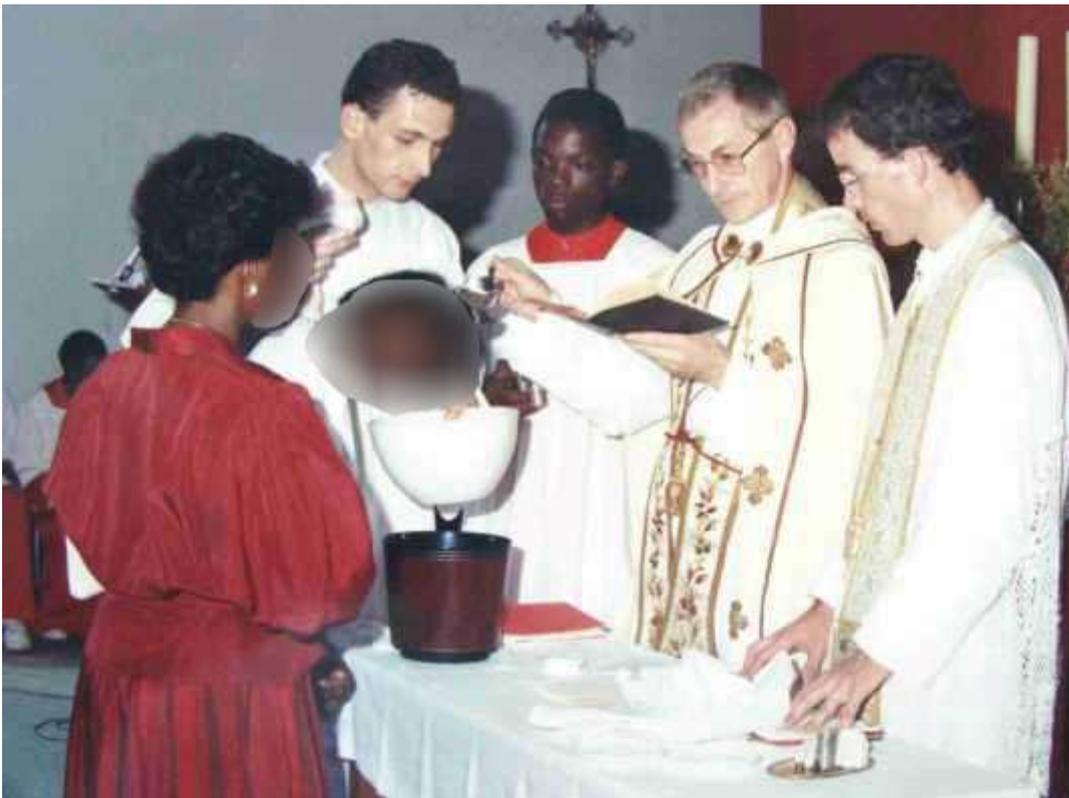
by [Church Militant](#) • ChurchMilitant.com • April 15, 2023 [4 Comments](#)

## Donor money being used to defend pedophiles



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Father Patrick Groche administering baptism in Gabon

in the late 1980s, with the help of SSPX priests Fr. Karl Stehlin (L)

and Fr. Loïc Duverger (R). The altar boy, Claude, was one of his victims.

*A former adherent of the [Society of St. Pius X \(SSPX\)](#) is urging the group to start fundraising for victims of SSPX sex abuse.*

*The letter comes in response to [an appeal by Fr. Michel de Sivry](#), head of the Benelux district (Belgium, Netherlands and Luxembourg), to raise money for the SSPX Gabon mission — a place revealed to have been a predator's playground under Fr. Patrick Groche and Damian Carlile.*

*SSPX founder Abp. Marcel Lefebvre spent many years in Gabon as a young missionary priest, and later entrusted senior priest Fr. Groche to establish a mission there. As [Church Militant](#) reported in [Spotlight: Black Trads Matter](#), victims accuse Groche, along with Carlile, of taking sexual advantage of multiple Gabonese altar boys.*

*Groche eventually admitted to the abuse and has been housed in an SSPX priory in Lourdes, France, where he continues to have free access to altar boys and hear confessions. One of his victims, Claude, tried to confront him last summer in*

Lourdes, [but Groche fled](#). Carlile is spending his days at the SSPX house in Montgardin, France.

Church Militant has questioned the Society on its use of donor money to pay attorneys to defend sexual predators, e.g., in the case of [recently convicted pedophile Fr. Matthew Stafki](#). But leadership refuses to give an account of how donations are used.

The author of this letter below similarly challenges SSPX leadership.

Dear Father,

In October, you organized a special collection for the sisters of your Society in Gabon. It turns out that I would have gladly made a donation for Gabon, but more specifically for the victims of sexual abuse by your fellow clergy in this country.

You are not unaware that Fr. Groche admitted such abuses (without great consequences for him, however, according to the custom of your superiors) and, on the other hand, it is clear that there are multiple victims, not just one. Not to mention the victims of your fellow priest, multi-recidivist pedophile Damian Carlile, whom your superiors have still not reduced to the lay state. In any case, I've personally known for a long time at least three victims of SSPX predators who have ravaged Gabon, and I have no doubt that, full of the evangelical justice that you preach in season and out of season, you want to come to their help, in keeping with the maxim of the Beatitudes: "Blessed are those who hunger and thirst for justice."

They remain marked for  
life by the terrible evil they  
suffer and never fully  
recover from it. [GabTweet](#)

In short, I would have liked to make a donation for these victims (whom you are *certainly* helping!), so that they can meet their multiple costs: legal, medical, psychological and psychiatric. You are not unaware, in fact, that unlike the predatory clerics of your Society, who are at most subjected to the *terrifying* penance of spending some years in a house in the middle of nowhere, the victims of sexual abuse receive a life sentence: They remain marked for life by the terrible evil they suffer and never fully recover from it. Hence the considerable costs of all kinds — not to mention the *pretium doloris* — to which I have no doubt that a man full of evangelical justice like you wishes to contribute.

I am simply looking for where and when you would have launched a call for donations for this action in favor of the virtue of justice, in order to be able to make my contribution. More broadly, it seems useful to me to clearly distinguish the causes when appealing for donations, so that the faithful can clearly decide for which cause they are giving.

I am thinking in particular of the expenses of your Society to protect either its pedophile priests or its reputation and its image whenever it covers up the abuse of such criminals in Roman collars and finds itself in an uncomfortable position.

For example, at the sentencing of your fellow priest, abuser Frédéric Abbet, your predecessor Fr. Patrick Duverger [issued this magnificent press release](#). This monument of self-righteousness and lies by omission, [promptly refuted here](#), was concocted on the basis of the report made by the attorney, Mr. Laquay, who was present at this last hearing of the trial. This means your Society paid a lawyer — inevitably with the money of its benefactors — to try to clear itself (like the whitewashed sepulchers to which Christ famously refers) in a case where its deliberate negligence had been such that one can arguably call it complicity with the abuser.

As you like it — but it would be useful if the funds used for such operations to protect your Society's pedo-criminal system were carefully distinguished from the rest, so that only donations of Catholics knowingly willing to do so could contribute to such funds. To use donor money to protect rapists and the criminal clerical system that shelters them, using donations intended for your spiritual works — that seems to me an abuse.

# To use donor money to protect rapists and the criminal clerical system that shelters them seems to me an abuse.

[GabTweet](#)

This is why a very distinct appeal for donations should be launched when it comes to paying the lawyers' fees intended to protect pedophile priests and the SSPX pedophile system that protects them. In the present case, to repeat myself, I wish to donate to your works in Gabon, but towards the aid of victims of your brother priests, whether they are boys raped by your colleagues from Libreville or young girls from the mission made pregnant by the same (yes, yes, find out).

In order not to mix up tea towels and napkins, as I note above, I would be grateful if you could tell me how to make a donation with the certainty that it benefits your *victims*, not abusers among your fellow clerics or the pedo-criminal system of Menzingen that protects them.

Please accept, Father, the same consideration from me that your Society shows towards the victims of its own priests.

[Name withheld]

*Father de Sivry's response:*

Dear Sir,

Thank you very much for your email, which shows a lot of suffering, which I understand perfectly. It is obviously impossible to repair the considerable injuries that have been made and that I am discovering little by little. Here in Brussels, we commit ourselves with simplicity. I hope that we will be able to heal a little bit the wounds made ...

The donations were used to finance the work of the sisters of the Fraternity, in particular their school.

If you wish to make a donation for the intention you mention, it seems to me that you should write to the mission itself.

Receive, Sir, the assurance of my prayers,

Fr. Michel de Sivry

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*The letter in the original French:*

Monsieur l'abbé,

En octobre, vous avez organisé une collecte spéciale pour les soeurs de votre Fraternité au Gabon. Il se trouve que j'aurais volontiers fait un don pour le Gabon mais plus précisément pour les victimes d'abus sexuels de vos confrères dans ce pays.

Vous n'ignorez pas que l'abbé Groche a reconnu de tels abus (sans grandes conséquences pour lui, toutefois, selon l'habitude de vos supérieurs) et, d'autre part, il est clair qu'il s'agit de multiples victimes, pas d'une seule. Sans compter les victimes de votre confrère pédophile mutirécidiviste Damian Carlile, que vos supérieurs n'ont toujours pas réduit à l'état laïc, lui non plus. En tout cas, je connais personnellement de longue date au moins 3 victimes de ces vôtres confrères prédateurs qui ont ravagé le Gabon et je ne doute pas que, plein de la justice évangélique que vous prêchez à temps et à contretemps, vous ne vouliez venir à leur secours, selon la maxime des Béatitudes: "Bienheureux ceux qui ont faim et soif de justice".

En bref, j'aurais voulu effectuer un don pour ces victimes, que vous aidez certainement, pour qu'elles puissent faire face à leurs multiples frais: juridiques, médicaux, psychologiques et psychiatriques. Vous n'ignorez pas en effet que, contrairement aux clercs prédateurs de votre Fraternité, qui se voient imposer au maximum la terrifiante pénitence de passer quelques années dans une maison au milieu de nulle part, les victimes d'abus sexuels prennent perpétuité: elles restent marquées à vie par le mal terrible qu'elles subissent et ne s'en remettent jamais totalement. D'où des frais considérables de tous ordres – sans compter le pretium doloris - auxquels je ne doute pas qu'un homme plein de justice évangélique comme vous souhaite contribuer. Je cherche simplement où

et quand vous auriez lancé un appel aux dons pour cette action en faveur de la vertu de justice, pour pouvoir y apporter ma contribution.

De façon plus large, il me semble utile de bien distinguer les causes lors des appels aux dons, pour que les fidèles puissent décider clairement pour quelle cause ils donnent. Je pense en particulier aux dépenses de votre Fraternité pour protéger soit ses prêtres pédophiles soit sa réputation et son image quand elle a couvert de tels criminels en col romain et se retrouve en fâcheuse posture. Par exemple, lors de la condamnation de votre confrère abuseur Frédéric Abbet, votre prédécesseur l'abbé Patrick Duverger a commis [ce magnifique communiqué de presse](#). Ce monument de pharisaïsme et de mensonges par omission, [rapidement réfuté ici](#), a été concocté sur la base du rapport fait par Me Laquay, qui était présent à cette dernière audience du procès. Cela signifie que votre Fraternité a rémunéré un avocat – forcément avec l'argent de ses bienfaiteurs – pour tenter de se blanchir (comme les sépulcres dont parle le Christ) dans une affaire où sa négligence délibérée avait été telle qu'on peut sans doute parler de complicité avec l'abuseur. C'est comme vous voulez mais il serait utile que les fonds utilisés pour de telles opérations de protection du système pédophile de votre société sacerdotale fussent soigneusement distingués du reste, de façon à n'employer à cette fin que les dons de fidèles disposés à y contribuer en toute connaissance de cause.

Utiliser pour protéger vos confrères violeurs et le système fraternitaire criminel qui les couvre des dons destinés à vos oeuvres spirituelles, voilà qui me paraît abusif. C'est pourquoi il faudrait lancer un appel aux dons bien distinct quand il s'agit de payer les honoraires d'avocats destinés à protéger les prêtres pédophiles et le système pédocriminel de la FSSPX qui les couvre.

En l'occurrence, pour me répéter, je souhaite donner pour vos oeuvres au Gabon mais pour l'aide aux victimes de vos frères prêtres, qu'il s'agisse de garçons violés par vos confrères de Libreville ou des jeunes filles de la mission mises enceintes par les mêmes (si, si, renseignez-vous). Afin de ne pas mélanger les torchons et les serviettes, comme je le souligne ci-dessus, je vous saurais gré de bien vouloir m'indiquer comment faire un don en étant certain qu'il profite à vos victimes, pas à vos abuseurs ni au système pédocriminel de Menzingen qui les protège.

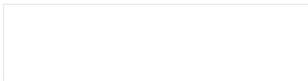
Veillez agréer, Monsieur l'abbé, la même considération que celle dont votre Fraternité fait preuve envers les victimes de ses propres prêtres.

[Name withheld]

[View other SSPX investigations.](#)

# SSPX PRIEST PLEADS GUILTY TO CHILD SEX CRIMES

NEWS: [US NEWS](#)



by [Christine Niles](#) • [ChurchMilitant.com](#) • April 11, 2023

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## Fr. Matthew Stafki admits to molesting 9-year-old niece



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Fr. Matthew Stafki, SSPX

SHERBURNE CTY, Minn. ([ChurchMilitant.com](#)) - A priest of the Society of St. Pius X (SSPX) is pleading guilty to sex crimes involving his 9-year-old niece.

On March 3, in the 10th Judicial District Court of Sherburne County, Minnesota, Fr. Matthew Everette Stafki entered a guilty plea for one count of criminal sexual conduct. The guilty plea was the result of a plea bargain with the prosecutor, who agreed to drop the remaining charges.

Stafki had originally been charged with four offenses: three counts of criminal sexual conduct with a minor and one count of using electronic communication to describe sexual conduct with a child. In spite of admitting to the abuse to law enforcement, Stafki had originally entered not guilty pleas — a common tactic of criminal defense attorneys in the early stages of prosecution.

[According to court documents](#), the crimes occurred from approximately Jan. 1, 2019 through May 25, 2022 — a period of more than three years.

Stafki could be facing up to 25 years in prison. His sentencing is scheduled for June 23.

[As Church Militant previously reported](#) (*warning: explicit content*), the [complaint](#) notes that Stafki would visit the victim's home in Princeton and "would sometimes stay overnight." During his visits, he would touch the victim's breasts and genitals, kissing both areas.

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**Case Information****Case Type: Crim/Traf Mandatory**

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1. Criminal Sex Conduct-2nd Degree-Significant Relationship-Under16-Multiple Act (Not applicable - GOC)  
January 01, 2019 - May 25, 2022 (Felony) 609.343.1(h)(iii) (6093431hiii) Baldwin Township
2. Criminal Sex Conduct-2nd Degree-Significant Relationship-Victim Under 16 yrs (Not applicable - GOC)  
January 01, 2019 - May 25, 2022 (Felony) 609.343.1(g) (6093431g) Baldwin Township
3. Criminal Sex Conduct-2nd Degree-Victim Under 13-Actor > 36m Old (Not applicable - GOC)  
January 01, 2019 - May 25, 2022 (Felony) 609.343.1(a) (6093431a) Baldwin Township
4. Engage in Electronic Communication Relating or Describing Sexual Conduct with Child. (Not applicable - GOC)  
January 01, 2019 - May 25, 2022 (Felony) 609.352.2a(2) (6093522a2) Baldwin Township

Criminal charges against Fr. Matthew Stafki, SSPX

"On one occasion, he told her to just enjoy the feeling of it," the complaint states. She remained silent about the abuse because the priest, her uncle, "told her more than once not to tell anyone."

The victim said one time Stafki had her "sit on top of him, facing him, and he would rub his genitals against hers."

"Victim stated the conduct happened multiple times and would usually end when someone knocked on the door to her room or the defendant heard someone come downstairs," the document continues. "Victim also stated the defendant showed her a video on his phone of a nude female rubbing against a nude male. She stated he showed her the video while they were laying (*sic*) on her bed."

A credible source who spoke with Church Militant explained that in summer of 2022, the victim broke down and told her father about the abuse. The father, Stafki's brother, confronted Stafki, who confessed "he had given into lust and had been doing things he shouldn't do."

Stafki afterwards admitted the abuse to police.

# Saint Mary's Assumption Roman Catholic Church

Society of St Pius X

## Welcome

### *Clergy:*

Father Dennis McDonald, Pastor

Father James Peek

Father Otto Keiser

Father Matthew Stafki

**1126 Dolman Street, St. Louis, MO 63104**

**Tel: 314-436-4544**

## Masses

### *General Mass*

**Please Note: Soc**

Sunday

Monday

Tuesday

Wednesday

Thursday

Image

## About the SSPX



caption

Stafki is listed as a staff member at the SSPX chapel St. Mary's Assumption Church in St. Louis, Missouri in 2020. He also taught religion to children ages 5–9 at Queen of the Holy Rosary School during the 2020–21 school year, also run by the SSPX. He would teach during the week, then travel back home to Minnesota on the weekends.

This was the same time period when he was abusing his 9-year-old niece.

Parents were never told of the allegations against Stafki, nor were they informed that his victim was in the same age range as their own children. They discovered by accident.

Many parents were outraged. They inform Church Militant that the SSPX has never launched an investigation at the school to determine whether other children may have been victims.

"I'm in utter shock," said one parent to Church Militant.

Parent Teacher Conference Sign Up 11/2020 ☆ @ ☰

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Parent Teacher Conference

	Kindergarten 11/5	1st and 2nd 11/5	3rd and 4th 11/5	5th and 6th 11/5	7th/8th 11/5	Latin 11/5	Religion 11/5	Religion 11/5	Religion 11/5	
						Grades 7-8	Grades 5-6	Grades 1-4	Grades 7-8	
	Mrs. Sullivan	Mrs. Hannon	Miss Piechoinski	Miss Binsfeld	Mr. Linnenbom	Fr. Keiser	Fr. McDonald	Fr. Stafki	Fr. Peek	
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Stafki taught religion to grades 1–4 at Queen of the Holy Rosary School during the same time he was abusing his niece

She described the cavalier attitude of the school principle and chaplain of the SSPX chapel when parents came to him with concerns:

One of the mothers said that she was just as shocked as I was, only months earlier, and went straight to the Pastor/Principal. Who then "assured her that he was a loner and never alone with any of the children. He even ate lunch in his car." I'm sorry but how can he "assure" us of anything unless he was watching Stafki? And if he was watching Stafki ... why?

She added, "This whole situation is very unsettling to say the least. It just screams fishy *all over!* I hope whoever is in charge decides to investigate because there is definitely something going on."

## Lack of Transparency

Stafki is being represented by [Stephen Jankowski](#), a criminal defense attorney in Minneapolis.

According to his website, "He has represented people charged with serious crimes including rapes, attempted murders, drug and controlled substances charges, theft, assaults, dui, dwi and many other crimes."

# The Society won't answer questions as to whether it is paying for Stafki's criminal defense. [GabTweet](#)

Jankowski was found [guilty of violating Minnesota campaign laws in 2005](#), distributing material about a political candidate that he knew was false. He was forced to pay \$3,000 in penalties.

The Society won't answer questions as to whether it is paying for Stafki's criminal defense. Numerous queries sent to U.S. District Superior Fr. John Fullerton, spokesman James Vogel and SSPX attorneys Dan Lane and Eric Frankovitch have gone unanswered.

In a [Nov. 10, 2022 public statement](#), the Society styled Stafki's pedophilia as "grave crimes against chastity regarding a minor."

The statement also claims the SSPX "alerted both civil and canonical authorities immediately after it was made aware of the allegations."

It refuses to answer questions, however, as to why it placed Stafki — at the time only 31 years old — on extended sabbatical in 2019, and whether that decision was related to prior allegations of abuse.



Fr. Matthew Stafki (left) with his father (center)

and his brother, Fr. Mark Stafki.

The Society has [a lengthy track record of quietly sending abusive priests away](#) rather than warning the flock about them. Former Superior General Bp. Bernard Fellay transferred numerous accused predator priests to new assignments, in some cases fabricating the reasons why. Some of those priests [went on to abuse again](#).

Current Superior General Fr. Davide Pagliarani also quietly sent away senior priest Fr. Patrick Groche in 2020, who confessed to abusing underage victim Claude when he was 16 years old in the SSPX Gabon mission in the 1980s. The story was first covered in Church Militant's [Spotlight: SSPX — Black Trads Matter](#).

Victims have accused another priest, Fr. Damian Carlile, of also abusing boys in Gabon. He, too, was quietly sent away by Bp. Fellay to another location — New Zealand — where Carlile reportedly abused again.

Critics have blasted the SSPX for lack of transparency. In spite of repeated requests from victims, the SSPX refuses to publish a list of credibly accused or convicted clergy, unlike almost every diocese or religious organization in the world.

The SSPX was the sole community in France, aside from the Bayonne diocese, [that refused to open its clergy archives](#) to investigators during the country's massive clergy sex abuse probe launched in 2019.

When asked to comment on its refusal, French District Superior Fr. Benôit de Jorna criticized the commission, claiming it was "not a legitimate request." He failed to explain how it lacked legitimacy.

The timing of the SSPX statement on Stafki — three days after Church Militant broke the news — has also led to further criticism from the traditionalist community, with some saying it was merely damage control.

From a [Nov. 10, 2022 discussion thread on traditionalist chat forum CathInfo.com](#):

I can't help but notice the date on the SSPX press release where they apparently "come clean" with "full transparency" — November 10, 2022.

That's *today*.

*After* the ChurchMilitant exposé

After the CathInfo thread discussing the aforementioned exposé, a thread with 89 replies and 2,770 views!

Can you say, "*The cat is out of the bag*"?

It's almost like it wasn't their choice, that the SSPX were *reluctantly forced* to make a public acknowledgement of this.

How much do you want to bet that if Church Militant had gone belly up 2 months ago, and CathInfo had also shut down for some reason last month, that there would *be* no SSPX press release today?

A later response by a member states, "Well, you hit the nail on the head. They came out with a statement this afternoon because they got caught trying to cover it up."

Ladislaus commented:

I simply cannot come to terms with anyone being THAT STUPID ... I'm talking low-grade moron level. If they are this stupid, people need to run far away as quickly as they can from this organization. If they are not this stupid, then ... people need to run far away as quickly as they can from this organization, because this means there are sex criminals in the upper levels of SSPX leadership that continue to cover up for the similarly inclined priests.

Stafki was ordained for the SSPX in 2014, at the age of 27. He entered seminary immediately after high school. His first assignment was at [Holy Cross Priory in Nairobi, Kenya](#), where he taught catechism to school-aged children.

# The Society is yet to launch any investigation in Nairobi to find out

# whether Stafki has victims there.

[GabTweet](#)

"I am in charge of the catechism, teaching the catechists and setting up the program," [Stafki said in a 2015 interview](#). "We feed them and offer them altar boy practices while the girls follow the Sisters, who provide them with slide shows, cooking, and games."

The Society is yet to launch any investigation in Nairobi to find out whether Stafki has victims there. [As Church Militant has reported](#), Society priests have been involved in abuse and cover-up in Africa, particularly in Gabon, the mission founded by Fr. Groche, who was a longtime collaborator with SSPX founder Abp. Marcel Lefebvre.

Stafki's older brother Mark is also a priest of the SSPX.

[View other SSPX investigations.](#)

## LEAVING THE SSPX OVER ABUSE SCANDALS

NEWS: [COMMENTARY](#)





by **Former SSPX Donor** • ChurchMilitant.com • November 17, 2022 [22 Comments](#)

## 'A bright shining gaslight on the road to Hell'

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*A former lay member of the Society of St. Pius X (SSPX) is [pulling his \\$10,000 donation](#) after expressing disgust with leadership's mishandling of sex abuse.*

*"I regret to inform you that considering the scandals that continue to surround the Society of St. Pius X ... I can no longer support the Immaculata project in good conscience," he wrote, referring to the chapel building project in St. Mary's, KS.*

*"The latest allegation, [which involves incest](#), is especially heinous," he continues.*

*"As a victim of sexual assault at the hands of a priest myself, I strongly urge the SSPX leadership to consider using its monies to compensate victims," he pleads.*

*"Additionally, I urge these ordained men of God to pledge transparency and release a list of those who have been accused, cooperate with respective investigators, and fund an independent investigation into the ever-mounting allegations against their priests," he adds.*

*He makes a final plea that leadership crack down on laity who enable abuse.*

*"[T]he SSPX should firmly condemn those members of the laity who have taken to the public with messages and retaliatory attacks that condone these perpetrators and their disgusting and demonic crimes."*

*Below are the donor's comments expanding on why he wrote the letter.*

---

I came to [the SSPX](#) in 2020. Like many Catholics, I had grown tired of irreverent Novus Ordo Masses. The Church had just witnessed the October 2019 Amazon Synod, and there were a trickle of rumors out of Rome that the Holy Father was planning to implement the synodal report for the Amazon into the broader Church.



Bp. Bernard Fellay, SSPX, former superior general.

[He's accused of shuffling predator priests, who abused again.](#)

For me, that was an indication that holding out hope for reverent Novus Ordo liturgies was going to be difficult. Knowing enough Latin and having experience with the Latin Mass, I was fine with attending a Traditional Latin Mass. However, I also knew that Pope Francis had dissolved the Pontifical Commission Ecclesia Dei in January of 2019, so for me, the writing was on the wall that the Holy Father was not entirely fond of tradition. His progression led me to believe that soon enough, [the SSPX](#) would be the only viable option for Catholics who longed for something that didn't resemble the Pachamama fiasco.

The transition to [the SSPX](#) wasn't insurmountable, though it wasn't easy, either. From the beginning I could see that newcomers weren't welcomed. There were some friendly faces, though by and large, the communities were mostly compromised of tight-knit cliques that would chastise you for sitting in "their pew," and constantly wonder why you were coming to Mass at "their chapel." If you managed to stick around long enough, eventually they would talk to you — but only to ensure you were adequately informed of how to do things "their way."

# The [most recent report](#) of sex abuse at the hands of an SSPX priest left me seething with anger. [GabTweet](#)

There were kind priests who were very welcoming, but there were also priests who stood at the pulpit Sunday after Sunday fueling an "Us vs. Them" mentality, going so far as to say that "newcomers were becoming an inconvenience for those who had been around since the beginning."

But again, when you've listened to all the armchair theologians on social media who are telling you that the Francis Church is an "Ape Church," you feel like you're left with no other choice. So, regardless of the fact that you're treated like a disease by the faith community, you suck it up and hope things change after you've been around for a while.

I remember observing the spirit of unwelcome in the chapels and online and expressing my concern to leadership. I didn't get a response from anybody but one bishop, who adamantly said that there was absolutely no issue with unwelcome in chapels. That comment really blew me away. I mean, sure, he has a red carpet wherever he goes, but was he really so disconnected from reality that he believed the communities to be these vibrant examples of happiness and hospitality? Surely nobody could be so dense. It had to be denial.

Still, I persisted with the SSPX.



The Immaculata project, located in St. Mary's, KS, boasts construction of the biggest SSPX chapel in the world.

It's budgeted to cost more than \$42 million.

I learned about the Immaculata project in Kansas and was impressed with the design and scope of the project. For me, the project implied that there were some SSPX communities that were, in fact, thriving. These places must be welcoming and safe. Clearly, if a small town like St. Mary's, Kansas was building such a massive temple, the SSPX was doing something right. Thus, I decided to sign on as a guild donor member. I wanted to be part of that effort. I wanted to support something that would be what I thought was good and admirable.

Then came July 2021 and *Traditionis Custodes*. In my mind, that actually validated the concerns that led me to the SSPX in the first place, so regardless of the stories that were surfacing about clergy abuse, I figured that soon enough, the SSPX would be the last bastion of tradition in the Church.

With the pandemic and the Latin Mass restrictions came more SSPX building projects and evangelization efforts. Like the Immaculata, I wanted to help in any way I was able. I gave both in-kind and financial donations wherever I could. If I learned that an individual priest had needs such as a new phone or something, I was happy to assist.

There were more and more newcomers with each Sunday Mass. It seemed like there were times when it was standing room only. For me, it only seemed natural to support the SSPX, since it was obvious they would be working especially hard to handle the influx of newcomers.



Jeff Cassman, [a federal convict who fled the country as a fugitive](#),

is among the loudest SSPX mouthpieces on social media.

He routinely attacks abuse victims and whistleblowers.

One thing that was consistently concerning to me was the self-anointed "experts" on social media. To me, they presented the SSPX in an extremely poor light. They would create these videos and pontificate on some of the most extreme opinions I'd ever heard.

From what I observed, the priests by and large didn't share the views I was hearing from these ex-federal fugitive and former-salesman types who had turned into online theologians. I knew there were a lot of people like me who thought there was no other option for those of us who longed for tradition, and I feared that if Novus Ordo refugees like myself were subjected to these extreme videos, good Catholic families would decide to give up on the Faith, feeling as if they had no place to turn.

More than once I implored leadership to intervene and stop the social media hijacking of the SSPX name and brand. My concerns were ignored. Even the public relations director always had an excuse for why he couldn't take any action. Usually he would say that the superior general wouldn't let him address

the matter. Of course, he would give me the line that he agreed there was a problem but that his hands were tied.

With concern regarding the reports of abuse, I was a victim of sexual abuse myself. Over the years I had seen report after report of abuse from virtually every community and movement in the Catholic Church. I was convinced that it was just one of the things one had to accept: Evil exists and not even the Church is immune to it.

There were times I would inquire, "Is the SSPX going to make any sort of statement about this latest case?"



US District Superior Fr. John Fullerton, SSPX,

[accused of silencing whistleblowers and protecting predators](#)

But I was always given an excuse. Generally the district superior [Fr. John Fullerton] was "waiting for Menzinger to give a response" or "waiting for the superior general [Fr. Davide Pagliarani] to advise how to proceed."

Quite often I was told, "You don't understand the full extent of the history on that case because you're new. That person who is accusing has been a problem in the community for a while, so you can't really trust what they've said."

Most of the reports of abuse I was reading were indeed long before my time with the SSPX, so I was able to justify in my mind that the matters were being handled behind the scenes, or that the matters had already been handled years

prior to my arrival. Again, I had grown so used to seeing reports from all over the Church that I was of the opinion that wherever you went, there would be some form of abuse.

The biggest concern I had was that measures were being taken to ensure such problems didn't happen again. I was assured that over the years, protocols had been put in place, both for prevention and handling reports. I took them at their word that the SSPX took abuse reports very seriously.

One of the things that frustrated me all along about the SSPX laity was the unsolicited attacks they would wage, especially online. You had an ex-con who was peddling his latest venture and wages debate wars with the Orthodox, the Novus Ordo and the so-called sedevacantist movement. He was also notorious for provoking the media or anybody who second-guessed the SSPX.

You had the spoiled children of influential families organizing protest marches against dioceses that didn't implement Latin Mass restrictions. You had SSPX clergy joining in those marches. You had laity attacking victims online. When it came to the secular world, especially on the internet, the people acting out on behalf of the SSPX were some of the most vile ambassadors you could imagine. Again, I voiced my concern, and again it was ignored or met with more excuses.

At one point I was very matter of fact with leadership that they appeared spineless and seemed castrated when it came to taking a stand against anything.

That's when I decided to ask the bishop why he never stepped in on these matters. He claimed that since he was not the superior general, it was not his place to get involved. I'll be quite honest; that didn't settle well with me. It seemed like an excuse to avoid confrontation.

A bishop is a bishop. As a bishop, he has a position of authority and respect by default. Just because he's not the superior general doesn't mean he lacks the ability to put a stop to some if not all of the garbage that was happening. I think it was in that moment I realized he was all lip service and just as spineless as the rest. I told him as much. He truly lost my respect when it became obvious to me that his ecclesial office was not going to be used to prevent further scandal.



Fr. Matthew Stafki [admitted to molesting](#)

[his 9-year-old niece](#) for three years

The [most recent report of sex abuse](#) at the hands of an SSPX priest left me seething with anger.

After roughly two years of abuse reports within the SSPX making headlines, here we learned of a case that happened within the last year. To me, this was absolutely unacceptable. It's as though the SSPX learned nothing from the negative exposure — either that, or they simply didn't care. And why should they? The numbers in the pews were increasing. The building projects were exceeding fundraising goals. The seminaries were getting record enrollment. Let's be honest, they had everything going for them.

Knowing that the case involved incest, I had a hunch the SSPX would have to make some sort of statement. This was heinous. We're talking about a new level of diabolic: incest sexual assault of a niece.

Sure enough, there was a statement — if you could call it that. It lacked any sincerity or responsibility. For me, that's when it clicked: The silence was sinister. The denial was diabolical.

# The silence was sinister.

# The denial was

# diabolical.

[GabTweet](#)

When it came to matters of abuse, I concluded that the SSPX was perhaps more vile than other areas of the Church because they wear sheep's clothing that is

far more deceiving than most of the wolves. Just as their vestments are beautiful and elaborate, so is the wool they are pulling over the eyes of the faithful.

This, I concluded, is demonic. To not even issue so much as a public apology for all of the cases that have occurred over the years was now something I simply couldn't comprehend. How could anybody with a heart be so silent in the face of pain? Why would the SSPX not even release the names of the credibly accused?

Again, I came back to the fact that the latest case wasn't something from the annals of history: This is recent. This meant that whatever measures had been put in place are clearly failing. It meant that the deranged deviant clergy felt comfortable committing these heinous crimes because they know the leadership will protect them.



Donor: 'I've seen priests and bishops

being elevated to the levels of golden calves'

They know that the laity will invent excuses for their disgusting behavior. They know that the victims and those that speak out will be subject to attacks, ostracized by the communities and defamed on a grand scale. This isn't prevention; this is encouraging more of the same filth.

I held out hope that the three bishops would issue a joint statement. These are the clergy who ordain the priests. These are the shepherds. Surely they knew it was their duty now more than ever to apologize.

But they didn't.

Witnessing what I had seen in just a few short years was enough for me to realize that the SSPX is a bright shining gaslight on the road to Hell. The souls of

the laity are in jeopardy. Sadly, these people believe they are doing the work of God by defending the SSPX. They're not.

God would never desire that victims be attacked. He would never yearn for vicious, self-anointed hucksters to leverage social media as a means to promote an agenda of lies and hatred. God would never look favorably on laity who chastise and bully victims and their families. Anybody who believes these things to be the will of God has consumed a deadly poison that will do eternal damage to their souls.

I pulled every one of my donations. For me, giving another dime to the SSPX and its efforts would be like handing Judas Iscariot a bag full of silver pieces. I'd seen enough to know that the SSPX has betrayed my Lord, and I had enough.

What angers me more is that this certainly won't be the last case of demonic abuse at the hands of the SSPX. And, just like every other case, there will be excuses about the circumstances and there will be members of the laity who attack those who speak up. No, this is not an institution of God. In fact, this, this right here is the very definition of an "Ape Church."

# Mark my words, God will not allow these victims to have suffered in vain.

[GabTweet](#)

I've witnessed a lot of diabolical behavior being justified in a number of these rad-trad movements. I've seen so-called celebrity exorcists that completely defy everything I've ever known about exorcists spout off some of the most absurd propaganda I've ever heard in my life. I've seen armchair theologians broadcast some of the most ridiculous theological misinterpretations from their garage studios. I've seen priests and bishops being elevated to the levels of golden calves.

I think all of this idolatry exists within this movement because the cult of personality is prevalent within this movement. They have absolutely no idea the amount of Stockholm Syndrome from which they suffer. I really think their

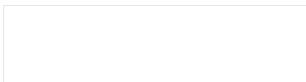
hearts are in the right place, but far too many sinister influencers have taken advantage of their innocence and naïveté and have created an absolute disaster. Until the Church gets a handle on the matter, you can be sure that we will read about more and more abuse cases being swept under the rug and justified in the rad-trad movement.

There's a reason sources prefer to remain anonymous. It's not because their story lacks credibility. On the contrary, it's because quite often they fear for their safety. They see others having their reputations dismantled online by former fugitives. They see the bullying and the glares that other victims receive in their small towns. They see how many people's lives are ruined by the act of abuse and the subsequent acts of retaliation. Nobody wants to experience that. They also know, however, that there is a spiritual obligation to report what has been experienced.

Right now, the SSPX may have an influx of newcomers and new money. But soon enough, the victims will have their vindication. And while the gaslighters and the delusional laity will fabricate all sorts of outlandish excuses and lies, God will eventually make the truth prevail. For now, the Devil may be having his day. But mark my words, God will not allow these victims to have suffered in vain.

## **SSPX PRIEST CHARGED WITH CHILD SEX CRIMES**

**NEWS:** [US NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • November 7, 2022

[139 Comments](#)

## Fr. Matthew Stafki accused of abusing 9-year-old girl



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PRINCETON, Minn. ([ChurchMilitant.com](#)) - A traditionalist priest is facing criminal charges for sexually abusing a young girl.



Fr. Matthew

Stafki, SSPX

Father Matthew Stafki, a member of the Society of St. Pius X (SSPX), is [accused of molesting his 9-year-old niece](#). The abuse allegedly began in 2019 and lasted three years, until May of this year.

[According to the complaint](#) (*warning: explicit content*), Stafki would visit the victim's home in Princeton and "would sometimes stay overnight." During his visits, he would touch the victim's breasts and genitals, kissing both areas.

"On one occasion, he told her to just enjoy the feeling of it," the complaint states. She remained silent about the abuse because the priest, her uncle, "told her more than once not to tell anyone."

The victim said one time Stafki had her "sit on top of him, facing him, and he would rub his genitals against hers." It continues:

She described one occasion when she was on top of the defendant and something slimy came out and onto her leggings. She stated on one occasion the defendant took off his pants and underwear and took her hand, trying to make her touch his genitals. Victim told him no and he put his clothes back on.

Victim stated the conduct happened multiple times and would usually end when someone knocked on the door to her room or the defendant heard someone come downstairs. Victim also stated the defendant showed her a video on his phone of a nude female rubbing against a nude male. She stated he showed her the video while they were laying on her bed.

Case Information	Case Type: Crim/Traf Mandatory
1. Criminal Sex Conduct-2nd Degree-Significant Relationship-Under16-Multiple Act (Not applicable - GOC) January 01, 2019 - May 25, 2022 (Felony) 609.343.1(h)(iii) (6093431hiii) Baldwin Township	
2. Criminal Sex Conduct-2nd Degree-Significant Relationship-Victim Under 16 yrs (Not applicable - GOC) January 01, 2019 - May 25, 2022 (Felony) 609.343.1(g) (6093431g) Baldwin Township	
3. Criminal Sex Conduct-2nd Degree-Victim Under 13-Actor > 36m Old (Not applicable - GOC) January 01, 2019 - May 25, 2022 (Felony) 609.343.1(a) (6093431a) Baldwin Township	
4. Engage in Electronic Communication Relating or Describing Sexual Conduct with Child. (Not applicable - GOC) January 01, 2019 - May 25, 2022 (Felony) 609.352.2a(2) (6093522a2) Baldwin Township	

#### Criminal charges against Fr. Matthew Stafki, SSPX

According to a credible source who spoke with Church Militant, the victim finally broke down and told her father about the abuse over the summer. The father, Stafki's brother, confronted Stafki, who confessed "he had given into lust and had been doing things he shouldn't do."

# Stafki confessed 'he had given into lust and had been doing things he shouldn't do.'

[GabTweet](#)

Stafki also "admitted having Victim sit on his lap, kissing her and laying with her in her bed at night. He admitted having Victim touch his penis and that he touched her vagina and possibly her chest."

The charging document lists four felony charges against Stafki: three counts of criminal sexual conduct with a minor and one count of using electronic communication to describe sexual conduct with a child.

Stafki made his first appearance in Sherburne County Court on Oct. 27. His bail was set for \$75,000. His next appearance is scheduled for Jan. 11, 2023.

## Ordained for the SSPX



Fr. Matthew Stafki (left) with his father (center)

and his brother, Fr. Mark Stafki.

Stafki was ordained for the SSPX in 2014 at the age of 27. He was raised near Oak Grove, MN, and comes from a large family of nine children. His older brother, Mark, is also a priest with the SSPX.

According to [an October 2014 bulletin](#), Stafki entered seminary immediately after graduation from high school. His first assignment was at Holy Cross Priory in Nairobi, Kenya.

Before returning home to Minnesota in 2019, Stafki was assigned to [St. Vincent de Paul Church in Kansas City, Missouri](#), and was also associated with the [SSPX chapel in Bethany, Oklahoma](#).

The SSPX has failed to issue any public statement about Stafki, nor has it warned Catholics about the accused predator.

The Society has [a lengthy track record of quietly sending abusive priests away](#) rather than warning the flock about them. Former Superior General Bp. Bernard Fellay transferred numerous accused predator priests to new assignments, [where they often abused again](#).

Current Superior General Fr. Davide Pagliarani also quietly sent away senior priest Fr. Patrick Groche in 2020, who confessed to abusing underage victim Claude when he was 16 years old in the SSPX Gabon mission in the 1980s.

The story was first covered in Church Militant's [Spotlight: SSPX — Black Trads Matter](#).

Church Militant contacted District Superior Fr. John Fullerton, SSPX spokesman James Vogel and SSPX attorneys Dan Lane and Eric Frankovitch with a number of questions, namely: whether the SSPX had received prior allegations of abuse about Stafki, what his current priestly status is and whether the Society would be issuing a public statement about his criminal charges.

Three days after our query and after the story broke, the SSPX issued [a public response](#), characterizing Stafki's abuse as "grave crimes against chastity regarding a minor."

It also claimed, "Fr. Stafki was out of active ministry on sabbatical when the SSPX learned of the allegations."

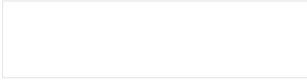
The SSPX still refuses to answer why Fr. Stafki was sent on a three-year sabbatical in 2019, when he was only 35 years old, whether he had prior allegations of abuse and whether the Society is providing or paying for his criminal defense attorney.

*11/15/22: This article was updated to include the SSPX's public statement.*

## SSPX PEDOPHILE PRIEST FLEES VICTIM

NEWS: [WORLD NEWS](#)





by [Christine Niles](#) • ChurchMilitant.com • October 25, 2022

[10 Comments](#)

## Encountering Fr. Patrick Groche in Lourdes



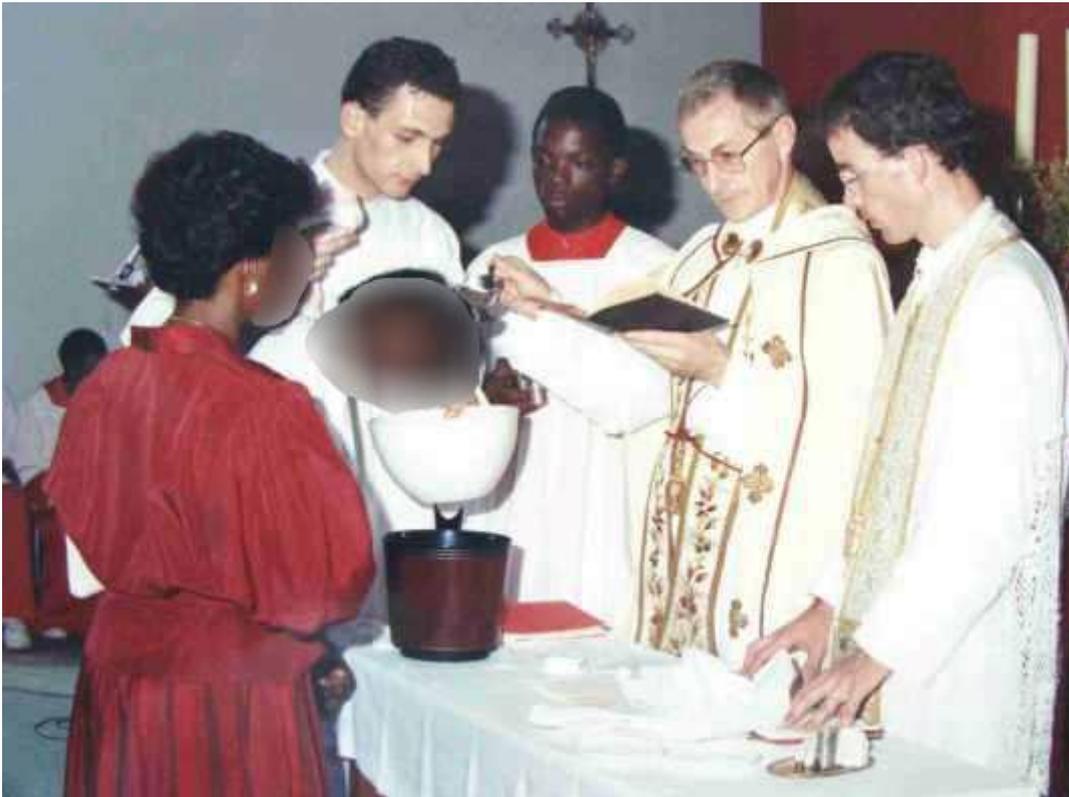
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LOURDES, France ([ChurchMilitant.com](#)) - A self-admitted pedophile priest of the Society of St. Pius X (SSPX) fled his victim in an encounter in France.

In July, the victim, who goes by Claude, traveled to Lourdes with his wife to hand a letter to his abuser, Fr. Patrick Groche. Groche is a senior priest of the SSPX and an early collaborator with SSPX founder Abp. Marcel Lefebvre.

## Abuse in Gabon



Father Patrick Groche administering baptism in Gabon

in the late 1980s, with the help of SSPX priests Fr. Karl Stehlin (L)

and Fr. Loïc Duverger (R). The altar boy is Claude.

Groche was given charge of founding the mission in Gabon, Africa, where Lefebvre himself had served as a missionary priest of the Holy Ghost Fathers in the 1930s. The SSPX mission was founded in 1986 in the capital city of Libreville, with Groche reigning there as superior for nearly a quarter of a century.

During that time, Groche was known to have abused numerous young Gabonese boys. He lured them to his bedroom under various pretenses, and then sexually assaulted them.

"[H]e started touching my private parts," Claude recounted in Church Militant's [Spotlight: SSPX—Black Trads Matter](#). "He caressed me all over and masturbated me."

The abuse continued for five years, in Libreville and also in a boys' academy run by the Society in France. He and other victims were too terrified to speak out.

"In Africa a white priest was at that time considered an envoy of God," Claude explained. "Our parents also respected him [Fr. Groche] greatly because he was the superior of the Mission of Libreville and very close to Abp. Marcel Lefebvre. It is for these reasons that I could not react."

Groche's abuse was an open secret among Society priests in the early 2000s. After multiple allegations of abuse, then-Superior General Bp. Bernard Fellay finally transferred him out of Gabon in 2008.



Bishop Fellay transferred Fr. Groche to another district

after learning of the abuse allegations. He never reported

Groche to police, and allowed him to continue in ministry.

As was Fellay's usual practice, however, he never reported Groche to police.

Instead, he reassigned him to a new district on another continent, with access to boys. It remains unknown whether Groche had more young victims in his later assignments.

As an adult, Claude reported Groche to the SSPX in 2019, leading to a confession of guilt from the priest.

The superior general, Fr. Davide Pagliarani, confined him to the Maison Saint-Ignace in Lourdes, France, in close proximity to the world-famous shrine. He imposed on Groche various conditions:

- He is not allowed to receive visitors privately
- He is not allowed to offer catechism lessons or spiritual direction
- He is not allowed to leave the priory without the superior's permission

- He may go on vacation, only at a time and place permitted by his superior
- On Dec. 1 each year, he must report to the district superior

There is evidence, however, that these rules are not strictly implemented, and that Groche is free to come and go as he pleases, and also continues to hear confessions of children regularly and alone, unsupervised.

## A Letter Demanding Truth

Shortly after Church Militant's *Spotlight* publicizing the abuse in Gabon — one among [dozens of stories of SSPX abuse and cover-up](#) — the [SSPX Victims Collective](#) was formed as an advocacy group on behalf of abuse victims of the Society.

The Collective wrote a letter addressed to Fr. Groche, which they hoped to hand deliver to him.

"You abused children and adolescents over a period from at least 1986 to 2008 at the St. Pius X Mission in Gabon, which you founded, and at St. Joseph Calasanz School," the letter began.

"You have affirmed a willingness to repent and the hope of divine forgiveness," it continued. "These assertions are worthless without concrete actions, which are essential to complement the measures and restrictions you are subject to."

I was angry to see that he  
ran away after receiving  
the letter; it confirmed  
that he is a coward! [GabTweet](#)

"Therefore, we urge you to issue a personal statement, which will be read and posted at the Gabon mission," the letter asks. "In this statement, you will explicitly acknowledge the rapes, sexual assaults and abuses, both physical and psychological, of which you are the author."

It also urges the priest to "go to the nearest police station to report these acts, giving a complete list of your victims, including the first and last names of each of them."

"The victims are indeed at the heart of our action and our main motivation," the letter from the Collective states.

"Penance and contrition do not consist in taking refuge in a sanctuary," it continues. "It is therefore essential that you do what we demand in this letter, not only for the reparation of the victims, but also for the salvation of your soul."

On July 31, Claude and his family traveled to Lourdes, in southern France, to give the letter to Fr. Groche personally.

## Encounter in Lourdes



The

SSPX Maison Saint-Ignace in Lourdes, France.

"When we went to Lourdes to see Fr. Groche, it was to tell him that he's a coward, that it's too easy to come and take refuge in a sanctuary," Claude told Church Militant. "He must go to the police on his own and confess to all his crimes."

"He must face his responsibilities, that he should be ashamed to continue to celebrate the Holy Mass with his soiled hands," he added.

Groche managed to escape the confrontation.

While the original plan was for Claude and the entire group from the Collective to confront Groche, they decided — because St. Ignace House is under video surveillance and their presence might alert the priest — that Claude's wife would first try entering the property.



"I just gave him the letter politely."

Fr. Groche receiving the letter from Claude's

wife. Behind him is Fr. François-Marie Chautard.

"I saw priests, some in wheelchairs, as well as nuns," wrote Claude's wife in comments to Church Militant. "I held in my hand a missal and a Rosary; I was taken for a parishioner who was meditating."

While she did not see Groche immediately, she saw his supervisor, Fr. Pierre-Marie Laurençon, along with Bp. Tisseray de Mallerai, one of the bishops consecrated by Abp. Lefebvre in 1988.

A few moments later, she spotted Groche with Fr. François-Marie Chautard and a group of altar servers. In spite of being told in 2020 that Groche was suffering poor health and even dying from a terminal illness, he appeared energetic and in good spirits.

She was stunned: "Groche and he were laughing. I thought he was dying!!!! He was in great shape, no problem walking, he was laughing!"

"My mission was to give him the letter as calmly as possible so as not to panic him, which I did," she explained. "I just gave him the letter politely. Then I saw him head towards the chapel."

Claude and the rest of the crowd at the gate then entered to attend the 11 a.m. Mass in the chapel.



Claude inside the chapel.

Mass began 15 minutes late. In the procession, they saw several priests, including Fr. Chautard, but missing was Fr. Groche and Fr. Laguérie. Claude and his wife left the chapel to look for Groche.

"We met the sister who was in charge of the gate," his wife explained, going on to note:

We did not tell her why we were here; we told her that Claude was the first altar server of the Gabon mission, that we came to see Fr. Groche but that we didn't see him during the entrance procession. We asked him how he was because we know he is very sick. The sister told us that she had been there for a few weeks and that she had no idea that Fr. Groche was ill and that if he was, he recovered very well. He serves Mass every morning.

The sister took down their phone number. Claude and his wife relayed the message that they would like to meet with the priest.

"Groche never called back and we wouldn't see him again," she said. "I myself sent two messages to Groche, and he did not answer me. Other people called him; he never answered."

Claude expressed frustration that he was unable to confront his abuser: "I was angry to see that he ran away after receiving the letter; it confirmed that he is a coward!"

[#Gabon](#) "Dans le sanctuaire des prêtres pédophiles" : c'est l'enquête du magazine [@jeune\\_afrique](#) publié mercredi. Des prêtres de la Fraternité Saint-Pie X se sont rendus coupables d'abus sexuels au Gabon sur des mineurs durant de nombreuses années. Enquête signée [@MathieuOlivier](#) [pic.twitter.com/U5qphVVU94](https://pic.twitter.com/U5qphVVU94)

— Le journal Afrique TV5MONDE (@JTAtv5monde) [October 3, 2022](#)

Secular media outlets in Gabon and France have picked up Claude's story, giving voice to his and other victims' abuse at the hands of SSPX clergy. In an Oct. 3 broadcast on France's TV5Monde, Claude appeared on camera for the first time in his life to relay his account of abuse and his attempts to seek justice.

## SSPX Victims' Collective

Church Militant contacted the SSPX Victims' Collective, whose spokesman, Benjamin Effa, explained the genesis and work of the group.

"For several years, various people who have suffered abuse within the SSPX, some of their relatives, and their friends, have been trying to make things happen in their corner, by calling on social networks, and launching calls for witnesses," Effa wrote. "At some point, these people end up talking to each other and realize that they have been in contact with each other at Fraternity schools in Europe."

"Hearing from other alumni, they realize that their stories are not isolated events but that they are not alone," he continued.

"This summer, the idea of a collective re-emerges," he explained. "To give more visibility and to allow those who are not yet ready to testify in the open to express themselves. By being more visible, we can gather testimonies in other places and try to put more pressure on the SSPX."

As Church Militant reported, the SSPX was [the only priestly community in France to refuse to open its archives](#) to investigators as part of a massive probe into clergy abuse, conducted from 2019–2022 by the Independent Commission on Sex Abuse in the Church (CIASE).

# We are not surprised by the SSPX's refusal to open its archives.

[GabTweet](#)

"With regard to the CIASE report, we are not surprised by the SSPX's refusal to open its archives," said Effa. "We had the opportunity to meet with Mr. Sauv , the president of this commission, and to speak with him about the case of the SSPX."

He continued:

He explained to us that he had met with the leaders of the Fraternity for the first time and that they welcomed him very well. If CIASE is interested in the SSPX, it means that the SSPX is recognized as Catholic. Then the commission asked for the archives to be opened, which was refused. This confirms something that many of us have noticed: the SSPX wants to be recognized as Catholic (it is!) but does not want to have responsibilities,

obligations, and submission to the hierarchy that are linked to it. Rights without duties. We are obviously disappointed because, in addition to this refusal, the Fraternity is not part of the CRR (Commission for Recognition and Reparation). The victims of the Fraternity (in France or of French priests) cannot be recognized (and possibly compensated) even though they were victims within the Catholic Church.

As to the purpose of the Collective, Effa explained that "the goal is to reunite the victims."

"Together, we have more weight in front of the Fraternity and we can ally ourselves with other people," he explained.

It is the hope of the Collective to give a voice to victims and to help get predators removed.

"Finally, we want the SSPX to stop burying its head in the sand regarding sexual, psychological, physical and other abuse," Effa said. "It is intolerable that the predators are protected, hidden and that the victims are neglected."

*The translated letter to Fr. Groche is published in full below:*

COLLECTIF  
VICTIMES FSSPX

LA VÉRITÉ VOUS RENDRA LIBRES

### To Father Patrick Groche

Priestly Fraternity of Saint Pius X  
Saint Ignatius House  
22 Rue du Sacré Cœur  
65100 Lourdes

Father Patrick Groche,

We take advantage of the 3-day session with Saint Ignatius of Loyola to give you this letter.

You abused children and adolescents over a period of at least 1986 to 2008 at the St. Pius X Mission in Gabon, which you founded, and at the St. Joseph School in Calasanz.

In the canonical investigation that your superiors have deigned to conduct, you acknowledge the facts.

Measures and restrictions, which we consider largely insufficient, have been adopted. You have affirmed a willingness to repent and the hope of divine forgiveness.

These assertions are worthless without concrete actions, which are essential to complement the measures and restrictions you are subject to.

Therefore, we urge you to issue a personal statement, which will be read and posted at the Gabon mission.

In this statement, you will explicitly acknowledge the rapes, sexual assaults and abuses, both physical and psychological, of which you are the author.

A sample press release is attached so that you do not sugarcoat the facts.

In addition, you will go to the nearest police station to report these acts, giving a complete list of your victims, including the first and last names of each of them.

If necessary, we will help to establish a list of these victims, so that none is forgotten.

The victims are indeed at the heart of our action and our main motivation.

Penance and contrition do not consist in taking refuge in a sanctuary and there is no prescription for our Lord.

It is therefore essential that you do what we demand in this letter, not only for the reparation of the victims, but also for the salvation of your soul.

May our Lord raise up your victims.

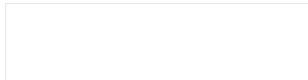
**COLLECTIVE OF VICTIMS OF THE PRIESTLY FRATERNITY OF SAINT PIUS X**  
[COLLECTIFVICTIMESFSSPX@GMAIL.COM](mailto:COLLECTIFVICTIMESFSSPX@GMAIL.COM)



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# SSPX REFUSED TO OPEN CLERGY ARCHIVES

NEWS: [WORLD NEWS](#)



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by [Christine Niles](#) • ChurchMilitant.com • October 15, 2022

[4 Comments](#)

## Lone hold-out during massive French abuse probe



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PARIS ([ChurchMilitant.com](https://www.ChurchMilitant.com)) - The Society of St. Pius X (SSPX) was the only community that refused to cooperate in a major sex abuse probe in France, denying requests to open its clergy archives. The Society's actions can be contrasted with those of the vast majority of French dioceses, casting further doubt on the Society's alleged commitment to transparency and accountability.

## CIASE

At the behest of the bishops of France, a task force to investigate sex abuse was launched in 2019, called the Independent Commission on Sex Abuse in the Church (CIASE). Jean-Marc Sauv , former vice president of the Council of State, was chosen to lead the commission. While the bishops funded the initiative, the commission itself was independent.

Over the course of two years, the commission interviewed hundreds of witnesses and examined numerous dioceses in France, along with various religious institutions and communities. In October 2021, it published a 2,500-page report covering abuse spanning 70 years — from 1950–2020 — [estimating more than 300,000 victims](#).

Out of the 99 dioceses and numerous Catholic communities in France surveyed, only one small diocese and one community — the SSPX — refused to cooperate.

"[D]uring the work of the CIASE, a diocese (that of Bayonne) and a congregation (the Society of St. Pius X ...) refused to open their archives to historians commissioned by the commission," [reported French investigative outfit M diapart](#).

When asked to comment on its refusal, French District Superior Fr. Ben it de Jorna criticized the commission.

"It was not a legitimate request," [he told French journal \*La Vie\*](#), failing to explain why the request for clergy archives lacked legitimacy.

De Jorna, who was ordained by Abp. Marcel Lefebvre and once led the SSPX seminary in  c ne, Switzerland, also rejected the idea of independent oversight for the Society.

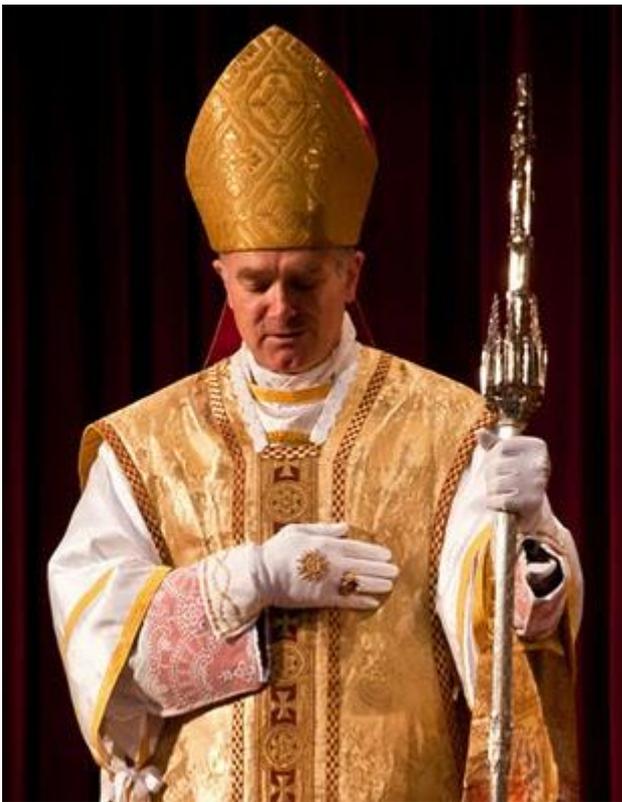
"The Church being a perfect society, it has all the means to solve its own problems," de Jorna insisted. "However, with the Sauvé report, it appealed to an authority external to it."

"The priest is another Christ, deference to him is just," he added.

That deference and refusal to submit to independent oversight, however, have led to well-documented instances of clerical sex abuse and cover-up in the Society.

## 'Transparency'

While touting its [commitment to "transparency,"](#) the Society's refusal to work with the French sex abuse commission, along with its refusal to publish a list of credibly accused clergy (unlike most dioceses and religious communities around the world), is evidence that transparency and accountability are not a priority.



Bp. Bernard Fellay, SSPX

Former Superior General

Church Militant has [extensively reported on the SSPX's track record](#) of failing to report known predators to police, instead transferring them to new assignments, where they often go on to abuse again. When caught, the Society

issues statements minimizing the offenses and disclaiming responsibility. Examples abound.

In 2006, Bp. Bernard Fellay, superior general for 24 years, transferred Fr. Frederic Abbet — an accused pedophile — to a Belgian SSPX chapel that shared the same roof as a boys dorm. Although an SSPX canonical court had imposed a 10-year ban on Abbet from being around children, Fellay lifted the ban after only two months.

As a result of Fellay's actions, Abbet went on to abuse numerous boys again, one as young as six. He would later be convicted by a Belgian court for his sex crimes against children.



Fr. Frederic Abbet, SSPX

The actions of SSPX leadership in protecting Abbet were so egregious that the panel of judges accused the Society of promoting "criminogenic" behavior (a term meaning repeated criminality).

Contrary to the SSPX's claim that it "fully cooperated with authorities" in the case, its track record was one of stonewalling and putting up "roadblocks" during trial. From a joint statement by three victims' rights groups:

When the families of the Belgian victims learned from other sources of [Fr. Abbet's] onerous past, the SSPX set up roadblocks in various ways: by first refusing to put them in contact with the Swiss victim or even to give them his identity, then requiring them to go through a lawyer specially hired for this purpose — a lawyer of a very particular kind: a parishioner of the Geneva chapel of the SSPX, he behaved more like a devoté of Bp. Fellay than a lawyer, treating the Belgian families with extreme contempt and systematically obstructing their contact with the Swiss victim. We do not see cooperation with justice there.

The statement continues, "It is therefore only by carefully suppressing the opinions of four magistrates, the King's prosecutor and three judges that the Society of St. Pius X manages to give itself the appearance of having taken proper action."

The case even led one SSPX priest to write a letter to Fellay pleading with him to stop covering up Abbet's crimes.

"Look at all the scandals that have shaken the Church a little everywhere in the world for some years," [the priest wrote](#). "Bishops have been condemned for covering up these horrors. Spare the Society from suffering this shame."

That priest has since left the Society after being discouraged by its continued mishandling of sex abuse.

Weeks after Church Militant's [Spotlight](#) exposing this story, [Abbet was arrested in Switzerland](#), where he had escaped justice, living only minutes from the SSPX seminary in Écône. He is now in prison serving out his sentence.

In the [SSPX mission in Gabon, Africa](#), after Fr. Damien Carlile was accused of abusing Gabonese boys, Fellay transferred Carlile to New Zealand — where he went on to abuse again. Among his victims was a 10-year-old boy, who continues to suffer from the trauma to this day. His family has taken the matter to civil authorities and is fighting for justice.



Fr. Patrick Groche, SSPX

The bishop also kept Fr. Patrick Groche, one of the Society's most senior priests and a close collaborator of Lefebvre, in ministry for many years after allegations that he also abused boys in Gabon. Fellay simply transferred Groche to another continent, as was his well-documented practice with predator priests.

Claude, whose story was first told in Church Militant's [Spotlight: SSPX—Black Trads Matter](#), was first abused when he was 16, in 1986, almost immediately after Groche arrived to establish the Gabon mission.

According to one former SSPX priest who spoke with Church Militant, Groche's penchant for young boys was an open secret among priests as far back as the 2000s.

Groche served in leadership at the Écône seminary at the same time that de Jorna was rector; thus both men are well known to each other.

It was not until 2019, however, that SSPX leadership stripped Groche of priestly ministry, after Claude reported on — and Groche admitted to — his abuse.

Fellay also protected Fr. Christophe Roisnel, [convicted in 2017 of raping and torturing three female teachers](#) at the Notre-Dame de la Sablonnière academy in Goussonville, near Paris, where Roisnel had been director of the school since 2006.

When the victims first privately reported the abuse to the SSPX in 2011, its own canonical court found Roisnel guilty. Instead of handing him over to law enforcement, as required by French law, Fellay hid him away in [the Capuchin monastery of Morgon](#) in Beaujolais, 30 miles north of Lyon, for two years.



Fr. Christophe Roisnel, SSPX

He remained there until March 2013, when [Fellay transferred him to a boys' school](#) in Chateauroux.

The victims had initially trusted Fellay to handle the case properly, but were scandalized to learn the bishop had reinstated Roisnel to ministry at the academy. It was then the victims went to police. Roisnel was tried and convicted, and is currently serving out a 19-year prison sentence.

In the case of [Fr. Philippe Peignot](#), a pedophile who counts numerous boys as his victims (including France's famous paraplegic, Vincent Lambert), two superiors general — Fr. Franz Schmidberger and Bp. Fellay — gave him

repeated access to children over the course of decades, in spite of knowing about his abuse as early as 1990.

It was only in 2013, when the Vatican's Congregation for the Doctrine of the Faith intervened, that Fellay was ordered to begin a canonical trial against Peignot.



Fr.

Philippe Peignot, SSPX

In the middle of that trial, Peignot defected from the SSPX to join Bp. Richard Williamson's SSPX Resistance. It is believed, though not confirmed, that Peignot is living and working as a priest in Brazil.

These are only a handful of examples of SSPX malfeasance; there are many more. To this day, Fellay has never given a public account for his actions. Victims' families [accuse him of lying](#), tearfully promising to their faces that their abusers would face justice, but acting to protect priests behind their backs.

When Church Militant first exposed these cases, with direct testimony from victims, SSPX attendees and law enforcement, along with correspondence,

audiotapes, court documents and other documentation, Society leadership — rather than offering a substantive response — dismissed the reports as "a media campaign" involving stories taken from "newspapers or blogs," featuring "false or unbelievable accusations," thereby also dismissing the victims' testimony and their trauma.

The statement touted "Plan 2 Protect," the Society's abuse prevention program, as "proof" it takes abuse allegations seriously. Church Militant has confirmed, however, that Plan 2 Protect was implemented primarily to ensure that the SSPX would receive insurance coverage against sex abuse lawsuits.

And while the U.S. district established, for the first time in SSPX history, [an "independent" review board](#) less than two weeks after Church Militant's April 2020 exposé, it has refused requests to publish the names of board members, leading many to question the actual independence of the board, and whether members are merely SSPX associates vested in protecting the Society.

## Response to French Abuse Report

For his part, Fr. de Jorna took the side of the Catholic Academy of France in condemning the CIASE report as allegedly overblown.



Fr. Benôit de Jorna, SSPX

District Superior of France

Criticizing the methodology used in drawing up the estimate of 330,000 victims, [the Academy stated](#), "The disproportionate evaluation of this scourge

feeds discourse with a 'systemic' character" and is an attempt "to bring down the Church as an institution."

Other critics have noted the [ideological bias](#) of CIASE members, some who concluded that clerical abuse was the result of priestly celibacy and an all-male priesthood.

While the conclusions may have been erroneous, the French bishops refused to dismiss the fact of clerical abuse so easily.

One month after the report's release, the bishops met for their Autumn Plenary Assembly and pledged major changes in governance, including more independent oversight.

"Thanks to CIASE," said Abp. Eric de Moulins-Beaufort of Rheims, "we see — and it is a frightening observation — that strong relationships, the structuring relationships of humanity, can always be perverted."

As to the SSPX, its French district superior downplayed the existence of predators as "only a tiny proportion of priests" in the SSPX.

"A greater insistence would make believe that the number would be huge, which is not the case," Fr. de Jorna told *La Vie*. "Do not exaggerate what should not be. These are unspeakable acts, but that does not mean that we are going to give conferences on the subject."

Statistics cited by the former U.S. SSPX district superior, however, call into question de Jorna's figures.

Shortly after Church Militant's April 2020 [Spotlight exposing SSPX abuse](#), Fr. Jürgen Wegner admitted to victims' advocate Ruth Ann Parks [in a phone call discussing sex abuse in the Society](#), "There are hundreds of cases."

It was unclear whether Wegner was referring to the SSPX globally, which has approximately 700 priests, or to the Society in the United States, which has about 50 clergy. In either case, the statistics, if accurate, are unusually high, and rival numbers in the wider Catholic Church. The numbers also undercut the SSPX's refrain that sex abuse in the "Novus Ordo Church" is the result of "liberalizing" tendencies in Vatican II.

The SSPX's refusal to publish the names of credibly accused clergy ensures these questions will remain.

# The SSPX's refusal to publish the names of credibly accused clergy ensures these questions will remain.

[GabTweet](#)

At the [Oct. 5, 2021 press conference](#) announcing the publication of the CIASE report on abuse, Sauvé said, "Faced with this scourge, for a very long time the Catholic Church's immediate reaction was to protect itself as an institution, and it has shown complete, even cruel, indifference to those having suffered abuse."

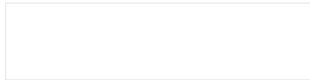
That instinct to protect the institution rather than victims ended up harming more than helping the Church, forced to face a reckoning after thousands of lawsuits filed by many thousands of victims, leading to massive payouts and, in some cases, bankruptcy, with guilty clergy often resigning or even imprisoned. Dioceses also took positive steps to ensure greater accountability, including the establishment of independent review boards and publishing lists of credibly accused clergy.

The SSPX's obstinate conduct during the abuse probe — contrasted with the cooperative behavior of other communities and dioceses — and its continued refusal to publish a list of credibly accused clergy or submit themselves to independent oversight may lead critics to conclude the Society continues to favor protecting the institution over victims. It may be that, like many Catholic dioceses, the SSPX will be forced to face its own reckoning one day only once more victims start taking a stand — in the public square, and in the courts of law, both civil and criminal.

[View all SSPX coverage.](#)

# SSPX SCANDAL GOES GLOBAL

NEWS: VIDEO REPORTS



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by [Christine Niles](#) • ChurchMilitant.com • April 2, 2022 [21 Comments](#)

## Bp. Fellay still mum on his role in abuse cover-up



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[TRANSCRIPT](#)

Abuse and cover-up have marred the Catholic Church, and traditional communities aren't exempt. In tonight's *In-Depth Report*, senior producer Christine Niles exposes "trad" abuse on the Dark Continent.

Bishop Bernard Fellay has never owned up to facilitating sex abuse.

Longtime former head of the Society of St. Pius X (SSPX) — a breakaway traditional priestly group — Fellay routinely transferred predator priests to new assignments, where they often went on to abuse again.

Case in point: Fr. Damian Carlile, an Australian priest who got his early start in the 1990s at the SSPX mission in Gabon, Africa.

Jacques: "I know at least six other victims, but they don't want to talk. I know that many of us have been abused."

One of his alleged victims, given the alias "Jacques," revealed Carlile's *modus operandi*.

Jacques: "It was Damian who started the sexual touching on me, around 1992 or 1993. ... It started when we went to the beach. First, very discreetly, giving me my towel and helping me to wipe myself, he took the opportunity to touch my private parts."

Carlile worked in tandem with Fr. Patrick Groche, superior of the Gabonese mission and longtime collaborator with SSPX founder Abp. Marcel Lefebvre.

François: "I was sexually abused by Fr. Patrick Groche, a close collaborator of Abp. Lefebvre and founder of the St. Pius X mission in Gabon. The events occurred in Gabon in Libreville, but also in France, in his family home in Besançon, and also in a Society school."

Bishop Fellay knew about abuse allegations against both priests as far back as the 2000s and did what he always does — hiding them away for a time before restoring them to priestly ministry.

He has a track record of doing this.

He did it with Fr. Philippe Peignot, found guilty by an SSPX canonical court of abusing multiple boys in France.

He did it with Fr. Christophe Roisnel, found guilty of torturing and raping multiple teachers at a French SSPX academy.

He did it with Swiss priest Frédéric Abbet, a known pedophile Fellay placed under the same roof as boys (whom he abused).

And he did it with Fr. Damian Carlile, transferring him from Gabon to New Zealand, where the priest abused again.

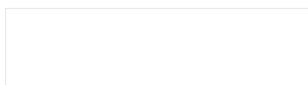
All of this abuse can be placed directly at the feet of Bp. Fellay, yet he has never publicly acknowledged his role in destroying innocent lives and souls, continuing his pious façade in comfortable retirement at the \$40 million SSPX seminary in Virginia.

Meanwhile, the victims whose lives he helped destroy are left to pick up the pieces.

Church Militant contacted Bp. Fellay for comment on this report. As usual, we were met with silence.

## KEEPING UP THE DECEIT

[NEWS: VIDEO REPORTS](#)



by [Christine Niles](#) • ChurchMilitant.com • August 21, 2021

[27 Comments](#)

## SSPX leadership continues the cover-up



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### **TRANSCRIPT**

After the pope's recent restrictions on the Traditional Latin Mass, a number of people are considering running to the Society of St. Pius X. But Church Militant's Christine Niles details why it's not the safe haven people think it is.

Fr. Jürgen Wegner: "To me, of what I know, there might be anything between, let's say, five and 200 cases of abuse."

Those are the words of the former U.S. district superior for the Society of St. Pius X, Fr. Jürgen Wegner, in secretly recorded audio that'' been turned over as evidence to law enforcement. Whether he's referring to up to 200 abuse cases here in the United States (where there are only about 50 Society priests) or worldwide (with 680 Society priests) remains unclear. Either way, it's a disturbingly high number.

Among the credibly accused priests is Fr. Pierre Duverger, a priest from France who now lives in the United States and runs St. Thomas More Academy near Orlando, Florida, in charge of multiple children — in spite of abuse allegations. Among those claims: a young European woman who was only 12 at the time she received counseling from Duverger.

Grooming victim: "Sometimes he asked if I looked at myself in the mirror while naked. And always saying one day I'll fall in love and make love."

He also asked her probing questions about masturbation and other explicit sexual details.

She's not the only one.

Multiple young women have accused him of grooming and abuse, but the scandal lies in the way leadership chose to ignore and cover up his misconduct.

After a 2007 rape allegation involving a different victim in Bordeaux, France, former superior general Bp. Bernard Fellay yanked Duverger from his assignment and hid him away in a remote monastery in Silver City, New Mexico, before reinstating him to priestly ministry — and actually giving him a promotion as personal secretary to the U.S. district superior, one of the largest SSPX territories in the world.

Unsurprisingly, Duverger would go on to be dogged by sex scandals here in the United States with other young women alleging grooming and sexual assault.

Father Wegner admits he never launched a formal investigation into allegations.

Victims' Advocate: "If this was a teacher in any regular public school, they'd have been fired, terminated and sent to the cops right away. End of story."

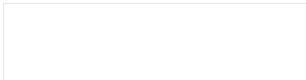
Fr. Jürgen Wegner: "In a certain way, I don't want to defend Fr. Duverger, and I will not."

To this day, Fr. Duverger ministers freely in Florida, with easy access to children and vulnerable young women.

Father Duverger remains one of the priests under criminal investigation by the Kansas Bureau of Investigation.

## **SSPX AND LIFESITENEWS: A STUDY IN CORRUPTION AND PROPAGANDA**

**NEWS:** [COMMENTARY](#)



by **Dr. John Lamont** • ChurchMilitant.com • August 18, 2021

[112 Comments](#)

## Dr. John Lamont: SSPX exploiting its leverage with Catholic media

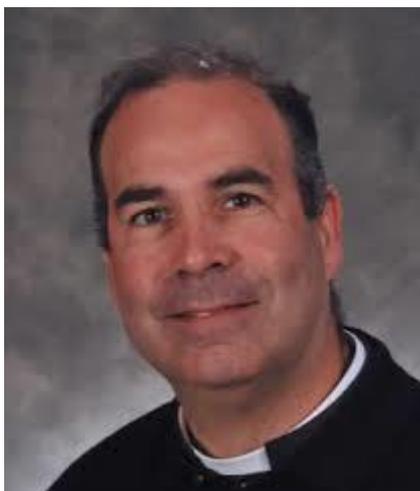


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The media operation LifeSiteNews recently published an article with the headline "[SSPX Priest Planning Defamation Lawsuit Against Church Militant, Lawyer Says.](#)" The priest in question is Fr. Pierre Duverger, SSPX. The article is described as "the third in a series of reports to be released by LifeSiteNews on

the Society of St. Pius X." The author of the article is LifeSiteNews reporter and content manager Stephen Kokx.



Fr. Pierre Duverger, SSPX

The headline suggests there is an extraordinary story being reported on. A priest is suing Church Militant for defamation! Some grave slander must have been perpetrated by Church Militant for a priest to feel he has to abandon his Christian task of forgiveness and turning the other cheek and vindicate his name in the courts. A priest would only act in this way for the good of souls and the honor of the priesthood. That surely guarantees that Church Militant must have published a terrible falsehood.

This is what the headline suggests, but not what it actually says. It does not say that Fr. Duverger is suing Church Militant for defamation, only that he is *planning* to do so. It does not cite Fr. Duverger himself as the source for the story but Rosa Armesto, a Florida attorney. Ms. Armesto is not an outstandingly credible source; her previous involvements in litigation include an unsuccessful attempt to get the Florida Court of Appeal to overturn the Florida State University College of Law's finding that she cheated on her final exam in Constitutional Law.

It is the story of a media operation conducted by LifeSiteNews to protect

# sex offenders and the organization that shelters them.

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There is indeed an extraordinary story here, but it is not the possibility of a defamation suit against Church Militant. It is the story of a media operation conducted by LifeSiteNews to protect sex offenders and the organization that shelters them. The story offers a valuable opportunity to understand how these operations are carried out.

Fr. Pierre Duverger and Jassy Jacas



Fr. Pierre Duverger leading a pilgrimage

Father Pierre Duverger was ordained in 1995 and has two brothers and three nephews who are SSPX clergy. Both of his brothers have been district superiors for the SSPX. Father Duverger began his priestly activity in France. He moved to the United States after facing criticism for practicing a novel approach to

marriage instruction. This involved alleged sexual intercourse with the young lady he was instructing, and was pursued with such dedication apparently he neglected his more conventional priestly duties such as saying Mass. The young woman's family considered reporting him to the police for the crime of abuse, but were dissuaded from doing so by the SSPX.

Father Duverger's sexual proclivities were [brought to public notice by a Church Militant exposé](#). Jassy Jacas, a young woman who grew up in the SSPX milieu in Kansas, described in an interview with Church Militant her experiences with him in the confessional and afterwards. During the course of hearing her confession, Fr. Duverger learned she had been sexually abused in the past. Before giving her absolution, he made her promise she would contact him outside the confessional and arrange to meet him.

She did this, and at their meeting he interrogated her about her sexual past and instructed her to communicate to him every detail of her sexual abuse, along with details of any sexual thoughts, temptations and actions, and every sexual activity she enjoyed doing. He asked her to promise him she would text or call him for anything at any hour, especially in times of temptation. He insisted that he loved her as a father loves his daughter, that he knew how to help her with her problems and that she needed to follow his instructions in order to be healed.

Somewhat naïvely, Jacas did not suspect Fr. Duverger of evil intentions, and she did as he requested. She did not hear back from him. Despite her initial trust, these incidents provoked severe anxiety, and she mentioned them in general terms when later speaking to a therapist. He asked for the name of the priest, and when she refused to volunteer, the therapist offered, "Was it Fr. Pierre Duverger?"



Fr. Jürgen Wegner, SSPX

Former U.S. district superior

It was possible to identify Fr. Duverger from a general description of his behavior, because other women treated by the therapist had had similar experiences with the priest. Miss Jacas then contacted Hannah, one of the women in question, who told her Fr. Duverger had sexually assaulted her. Believing him to be a threat, Jacas then went to the leadership of the SSPX, notified them of the problem and asked them to address it.

She told Fr. Jürgen Wegner, then-U.S. district superior of the SSPX, that it looked like Fr. Duverger was preying on female abuse victims, because he knew them to be confused and vulnerable. She was assured that Fr. Duverger was under "strict" restrictions in his dealings with women. When she found out this was untrue, she posted a description of her experiences on Facebook. [Christine Niles of Church Militant](#) then contacted her, and Jassy Jacas described her experiences with Fr. Duverger and SSPX leadership in an online interview.



James Vogel, SSPX spokesman

The substantial accuracy of Jacas' assertions about Fr. Duverger is indicated by an internal SSPX email accidentally made public addressing the Church Militant story from James Vogel, lay communication director for the U.S. district:

We cannot issue a blanket denunciation of the accusers and say he [Duverger] is innocent of everything. Church Militant has already dug into some of our ugly cases in France; what if they find out the history here? ... We can admit that he has been placed under restrictions, but I still think MOST people will find it bizarre he is allowed to teach/run a school under the circumstances.

Many of Fr. Duverger's defenders have indeed accepted that Jacas' account is correct by accusing her of the sin of "detraction." Father Wegner, for example, responded to her statements by saying, "We cannot do detraction."

Detraction in modern moral theology consists in taking away someone's good name by making publicly known without good reason some fault or sin they have actually committed — in contrast to calumny, which is falsely accusing someone. This accusation thus concedes that Fr. Duverger did in fact do what she said he did. Of course, the claim that her going public with her story is a sin of "detraction" does not hold up, since she did this for a good reason: a well-grounded concern for the protection of vulnerable women.

Father Duverger's actions with Jacas appear to be a clear case of the crime of solicitation in the confessional (see analysis below). [As one canonist remarks:](#)

Some cases of abusive behavior show that some priests have used the Sacrament of Penance to identify their victims and to make their first contact with them. This behavior could easily be included under *sollicitatio inchoata*, in which the confessor begins an apparent innocent conversation leading to a meeting with the penitent outside of confession where sexual or indecent behavior occurs.

The fact of using the confessional to contact a penitent for grooming purposes made Fr. Duverger guilty of this crime. What is more, asking Jacas to send him a complete description of her sexual thoughts, desires and actions suffices in itself to make him guilty of the crime of *sollicitatio ad turpia*. The characterization of this crime in the Vatican document cited below as including "impudently daring to have improper and indecent conversations or interactions" could have been framed to describe Fr. Duverger's actions.

Since these interactions were with a penitent, the SSPX was required by canon law to conduct a preliminary investigation of his case and then forward it to the Congregation for the Doctrine of the Faith — which it did not do. It is apparent that the loyalty of the SSPX to Catholic tradition and law ends where the immoral behavior of its priests begins.

# The loyalty of the SSPX to Catholic tradition and law ends where the immoral behavior of its priests begins.

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SSPX spokesman Vogel made a significant admission in this connection in his remarks to LifeSiteNews:

[Father Duverger] also told me he requested a canonical trial [regarding the 2007/2008 abuse allegation], but was denied one; I reported this to my superiors who told me there was no need of a canonical trial under the circumstances since canon law provides superiors with various ways of the proceeding; a lighter, shorter procedure was chosen [by Fr. Wegner] to inflict punishment and restrictions on Fr. Duverger.

Father Duverger was either guilty of the crime Miss Jacas accused him of — the crime of solicitation in the confessional — or he was not. If he was not, no

punishment could be inflicted on him; so Vogel's admission that Fr. Wegner inflicted punishment on him is an admission of his guilt.

The statement about canon law given by Vogel is false. A canonical trial is *required* for the crime of solicitation. The only "shorter procedure" available for this crime is in cases where the guilt of the accused is grave and clear, and he is as a result immediately dismissed from the clerical state by the Pope or the Congregation for the Doctrine of the Faith (cf. *Sacramentorum sanctitatis tutela*, art. 17).

## LifeSiteNews on the SSPX

LifeSiteNews describes its story about Fr. Duverger's supposed defamation suit as "the third in a series of reports to be released by LifeSiteNews on the Society of St. Pius X." Readers would naturally expect a series of three reports to give comprehensive coverage of allegations about sexual abuse and cover-up of sexual abuse in the SSPX, in particular those allegations that have been covered by Church Militant. This is not in fact the case.

The other two reports are devoted to Kevin Sloniker, a convicted pedophile who was asked to leave the SSPX seminary, and Victoria McQuade, a woman who was abused by [former SSPX priest Benedict van der Putten](#). There is no mention in this series of the multiple sexual abusers protected by the SSPX that are documented in the other Church Militant reports.

These abusers include:

- [Fr. Frédéric Abbet, SSPX](#), who was moved to a Belgian priory under the same roof as a boy's school by Bp. Bernard Fellay, the then-superior general of the SSPX, only two months after an SSPX canonical court had imposed a 10-year-ban on Abbet from being around children based on his prior abuse of boys; Abbet proceeded to abuse more boys at the Belgian school;
- [Fr. Philippe Peignot, SSPX](#), who was put in charge of boy scouts by the SSPX and molested them, after a long career as a sexual abuser, which was known to his superiors;
- [Fr. Pierre de Maillard, SSPX](#), who abused as many as 19 children over the course of more than 30 years and was not disciplined by the SSPX until law enforcement intervened last year;
- [Fr. Christophe Roisnel, SSPX](#), who tortured a woman with knitting needles and scissors and was protected by Bp. Fellay; and

- [Fr. Ramon Angles, SSPX](#), who according to family members forcibly sodomized the 14-year-old Michael Gonzalez and is a priest in good standing in the SSPX (Gonzalez later committed suicide)

These omissions leave the reader with the false impression that the important sexual abuse cases in which the SSPX is involved are limited to the Sloniker, van den Putten and Duverger stories.

LifeSiteNews' third and last story on the SSPX repays analysis. It falsely presents Miss Jacas as the main source of Church Militant's stories on the SSPX: "Church Militant's Christine Niles has said that '[SSPX] leadership has a deep history of covering for predators.' ... Church Militant has primarily relied on the testimony of Jassy Jacas for its claims." This is of course false and known to be false by LifeSiteNews, since the Church Militant stories to which LifeSiteNews provides links cite court judgments, European media stories and the testimony of numerous other witnesses in its reporting on the many crimes mentioned above. But LifeSiteNews provides the starting point for a narrative exonerating the SSPX.

Father Duverger's lawyer, Rosa Armesto, the former slippery law student, is cited by LifeSiteNews as saying: "Hannah's allegations are nothing more than lies and fabrications made by an unstable person. Yet Jassy relied on them as her sole reason to confront SSPX leadership." LifeSiteNews then gives an extensive interview with Kathryn Janot, a former roommate of Hannah's, introducing her as vouching for "Fr. Duverger's character and the effectiveness of his spiritual techniques."

Janot states that she was given spiritual direction by Fr. Duverger and was not molested by him, and that Hannah never mentioned her experiences with Fr. Duverger to her. On this basis she concludes that Hannah was not mistreated by Fr. Duverger. Janot states that she had "issues" with Hannah that led her to doubt Hannah's veracity:

To name only a few issues I experienced with Hannah: ... she would storm away from a conversation we were having if I happened to mention I had been in communication with [Fr. Duverger], or she would make insulting comments of how I should stop communicating with him too. ... When I happened to bump into Hannah at a gas station about a year later, she was super nice and acted like nothing had happened between us, which I found very odd.

So the narrative is that Niles is basing her stories about abuse in the SSPX on Jacas, who in turn used Hannah's story as her "sole reason" to confront SSPX leadership, and Hannah herself is "untrustworthy" and "mentally unstable."

The long, tedious character of this article and its many inconsistencies and irrelevancies violate journalistic canons LifeSiteNews usually respects. It is a mixture of *suppressio veri* (suppression of truth), *suggestio falsi* (suggestion of falsehood) and outright falsehood, all dealing with accusations of sexual abuse and protection of sexual abusers that are either very likely or proven to be true.

It is not journalism but a propaganda effort aimed at protecting monstrous criminals, and that will make it easier for them to commit their crimes. [GabTweet](#)

The falsehoods in the article include the vilest attacks on people who have suffered severe sexual abuse. It is not journalism but a propaganda effort aimed at protecting monstrous criminals, and that will make it easier for them to commit their crimes. Since there are police investigations into this abuse, the story is an attempt to intimidate victims and witnesses of crime, and is a serious attempt to frustrate justice.

The article is not an isolated one; as well as the two other articles in the series, LifeSiteNews has published statements from [Bp. Athanasius Schneider defending the SSPX on sexual abuse](#), and from Maike Hickson praising the SSPX to the skies and asking for donations to help build an SSPX chapel. Needless to

say, it has not published any articles asking for donations to victims of sexual abuse by SSPX priests.

What explains this corrupt initiative?



Stephen Kokx

Stephen Kokx, the author of the article, is part of the explanation. Kokx is an unprepossessing individual with no great achievements to his credit; his journalistic career got started with boilerplate conservative articles attacking Barack Obama, George Soros' organizations, etc. He attends SSPX Masses. His approach to journalistic investigation is revealed by his questions to Jacas:

Also, just because you didn't understand why he [Fr. Duverger] was asking about your sexual past doesn't mean he didn't have a reason for it. Maybe he has done that strategy before to other young women and it helped them. What do you say to that? Aren't we to generally trust and obey our priests on those matters that our spiritual life hinge upon? ...

You are not accusing Fr. Duverger of anything illegal. Why do you think he should still have his ministry restricted? ... Is it possible you misunderstood Fr. Duverger's behaviour towards you and that as a French priest who has a language barrier he was simply trying his best to understand what was happening so he could pinpoint your exact spiritual needs? ...

Hannah has been criticized by her own family. From what one of her sisters has said, she has a schizophrenic personality. You seem to be using Hannah's claims, which you admit are doubtful and very well may not be true, to try and tell Fr. Wegner how to run his priestly group. ... Aren't your demands a bit much for a lay person to presume to know how best to handle priests and their ministry? The entire SSPX chain of command

responded to you and you still weren't satisfied. What do you ultimately want?

These questions are not intended to elicit information about the case. They are designed to attack Jacas' confidence in herself and get answers that can be used to discredit her story. The script of Jacas basing her claims on Hannah, and Hannah being unstable, is already present in the questions (to clarify, the assertion that Jacas admitted these claims to be doubtful is false).



New \$40 million SSPX seminary in Dilwyn, VA,

about 2.5 hours south of LifeSiteNews' U.S. headquarters in Front Royal. However, LifeSiteNews would have known Kokx's allegiance to the SSPX when it assigned him to the story, and it has uncompromisingly defended him when the untruths in his stories were publicly pointed out. Kokx is just an underling carrying out (not very competently) the task assigned to him. The policy of covering for the SSPX on sexual abuse appears to be a policy of the leadership of LifeSiteNews.

Personal relationships may account for part of this policy. There is also the consideration that the SSPX exploits its leverage with Catholics who feel that its existence is indispensable as a tool to protect the Traditional Latin Mass in the rest of the Church, or who want them to be available as a shelter of last resort. It would not be surprising if financial considerations play a role as well. The control over its followers that enables the SSPX to get them to keep silent about sexual abuse, and to attack the victims when they make their abuse public, also enables it to extract large sums of money from these followers without giving an account of where all the money goes. This enables it to exert influence over conservative and traditional Catholic organizations, whose financial basis is often precarious.

It is a win-win for the SSPX; the abusive, cult-like indoctrination it gives to its followers enables it to protect itself from the consequences of sexual crimes, as well as to commit the crimes in the first place. This depressing reality makes LifeSiteNews' collusion with the SSPX all the more reprehensible.

## Solicitation in the Confessional

Both Kokx and Armesto claim Fr. Duverger did not commit any crime. His behavior with Jacas would be a civil or criminal offense in many jurisdictions. A more important fact is that it is a serious crime in the law of the Catholic Church. The law of the Church is just as real a law as the law of civil states, if not more so, since the Church has been given by God the authority to rule and legislate over Her members.

In order to fully understand the story about Fr. Duverger, the duties of a confessor and the laws governing his hearing of confessions need to be considered in some detail.



The sacrament of penance is a tribunal in which the confessor acts as judge of the penitent. The sacrament is not therapy. The Church has imposed strict rules to guard the sacrament. These rules are especially strict and careful for the confession of sexual sins. Priests are commanded — not just recommended — to be extremely reserved in questioning a penitent about sexual sin. They are required to not inquire about the details of such sins and to forestall penitents

from offering these details. If there is a risk that the penitent may make a materially incomplete confession as a result, they are to accept this risk.

The 1917 Latin Code of Canon Law, which the SSPX considers with good reason to be superior to the 1983 Latin Code of Canon Law, ruled: "Canon 888 § 2. Let [confessors] in all respects avoid inquiring about the names of accomplices as well as useless or curious questions, particularly about the Sixth commandment of the Decalogue." The 1983 Code of Canon Law does not mention the Sixth Commandment in its Canon 979: "In posing questions, the priest is to proceed with prudence and discretion, attentive to the condition and age of the penitent, and is to refrain from asking the name of an accomplice."

However, the prudence and discretion required in the 1983 canon can easily be seen to apply to questions about the Sixth Commandment. This was confirmed by Pope John Paul II in his Message to the Major Penitentiary of March 20, 1998:

One would not be justified, however, in wanting to transform the sacrament of Penance into psychoanalysis or psychotherapy. The confessional is not and cannot be an alternative to the psychoanalyst's or psychotherapist's office. Nor can one expect the sacrament of Penance to heal truly pathological conditions. The confessor is not a healer or a physician in the technical sense of the term; in fact, if the condition of the penitent seems to require medical care, the confessor should not deal with the matter himself, but should send the penitent to competent and honest professionals. Similarly, although the enlightening of consciences requires the clarification of ideas about the proper meaning of God's commandments, the sacrament of Penance is not and should not be the place for explaining the mysteries of life. On these matters, see the *Normae quaedam de agendi ratione confessoriorum circa sextum Decalogi praeceptum* issued on 16 May 1943 by the then-Supreme Congregation of the Holy Office, now the Congregation for the Doctrine of the Faith, which were published long ago but remain very timely. The document of the Holy Office referred to here imposes strict rules on the questions asked by the confessor about sexual sins:

Confessors are mistaken who imagine that they should inquire about and clearly apprehend with the greatest certainty every detail of a sin and the measure of a penitent's advertence and consent. ... [Q]uestions should never be curious, useless, calculated to scandalize, or meticulous. ... [In] the matter of questioning, it is better to err by defect in many things

than to exceed even by one question in that which is indelicate. (Henry Davis S.J., *Moral and Pastoral Theology*, 7th ed. (London: Sheed & Ward, 1958), vol. III, pp. 274–275.)

The spectacle of Pope John Paul II upholding Catholic law and tradition in the above address, while the SSPX flouts it, scarcely needs commentary.

# The crime of using the confessional for the purpose of drawing others into sins of lust

is *sollicitatio ad turpia*. [GabTweet](#)

To protect the sacrament of penance, the Church has for centuries laid down very severe laws concerning sexual misbehavior by confessors. The principal documents on this subject are Pope Gregory XV's *Universi Gregis* (Aug. 30, 1622) and the Constitution of Pope Benedict XIV, *Sacramentum poenitentiae* (June 1, 1721). The crime of using the confessional for the purpose of directly or indirectly drawing others into sins of lust is known as *sollicitatio ad turpia*, or solicitation.

The crime of solicitation occurs whenever a priest — whether in the act itself of sacramental confession, or before or immediately after confession, on the occasion or under the pretext of confession, or even apart from confession [but] in a confessional or another place assigned or chosen for the hearing of confessions and with the semblance of hearing confessions there — has attempted to solicit or provoke a penitent, whosoever he or she may be, to immoral or indecent acts, whether by words, signs, nods, touch or a written message, to be read either at that time or afterwards, or he has impudently dared to have improper and indecent conversations or interactions with that person (*Constitution Sacramentum Poenitentiae*, §1; [Instruction Crimen sollicitationis](#))

As this definition of solicitation indicates, in order to properly combat this evil, the legislation of the Church has been framed to be extensive rather than restrictive. The crime includes every form of provoking any sexual sin that is in any way connected to the confessional.

It is not necessary that the sin be one committed with the confessor; it can be a solitary sin or a sin committed with a third party. The sex of the penitent or of the third party, if there is one, makes no difference. This grave sin is not necessarily a sin of action; it can also be a sin of speech (corrupt conversations, corrupt reading, etc.), maybe even an interior sin of thought or of desire. ... It is necessary that the solicitation to evil have some connection with the administration of the sacrament of penance, that is, that it take place, or at least be begun, by, for example, giving the penitent a provocative note, "either in the very act of sacramental confession, or immediately before or after confession, or on the occasion of the confession, or on the pretext of the confession, or even in the confessional itself when no actual confession is heard, or in some other location that is used for hearing confessions, or in any other location if the confessor feigns to hear the penitent's confession." (Benedict XIV, *constitution Sacramentum poenitentiae*; F. Cimetier, *Sollicitatio ad turpia*, *Dictionnaire de théologie catholique* 14/2, col. 2339)

The intention of the priest to commit this sin is presumed if his exterior behavior has a serious tendency to provoke a sexual sin. The person who is provoked to do this action does not have to be guilty in doing it; they may be guiltless as a result of deception or intimidation by the priest. It suffices that the action in question be one that involves a violation of sexual morality.

The 1917 Code of Canon Law required a penitent to report a priest for solicitation. Its Canon 904 stated, "In accord with the norm of the apostolic constitutions and specifically the constitution of Benedict XIV *Sacramentum Poenitentiae* of 1 Jun. 1741, a penitent must within one month denounce to the local Ordinary or to the Sacred Congregation of the Holy Office a priest [accused] of the delict of solicitation in confession."

This obligation to report a priest was removed from the 1983 Code, but the moral obligation to report that motivated the earlier canon remains. Canon 2368 of the 1917 Code and Canon 1387 of the 1983 Code both imposed severe penalties on priests found guilty of this sin. Canon 1397 states: "A priest who in the act, on the occasion, or under the pretext of confession solicits a penitent to sin against the Sixth Commandment of the Decalogue is to be punished,

according to the gravity of the delict, by suspension, prohibitions and privations; in graver cases he is to be dismissed from the clerical state."

Thus, SSPX leadership was required under canon law investigate and report Fr. Duverger's actions to the Vatican's Congregation for the Doctrine of the Faith. The fact that it failed to do so is further proof of its cover-up of an accused predator.

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## A RESPONSE TO BP. ATHANASIUS SCHNEIDER ON THE SSPX

NEWS: [COMMENTARY](#)



## Dr. John Lamont: 'a lamentable and sordid production'



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In December 2020, Bp. Athanasius Schneider of Kazakhstan published a "[plea for fairness in SSPX abuse allegations](#)" in LifesiteNews. Bishop Schneider is widely known and respected for his public stands in defense of the Faith, and LifesiteNews is an influential media outlet among Catholics. His plea is liable to have some effect in casting doubt on the truthfulness or gravity of allegations about sexual abuse by priests of the Society of St. Pius X (SSPX). Because this plea is an exercise in deception, a response to it is imperative.



Bp. Athanasius Schneider

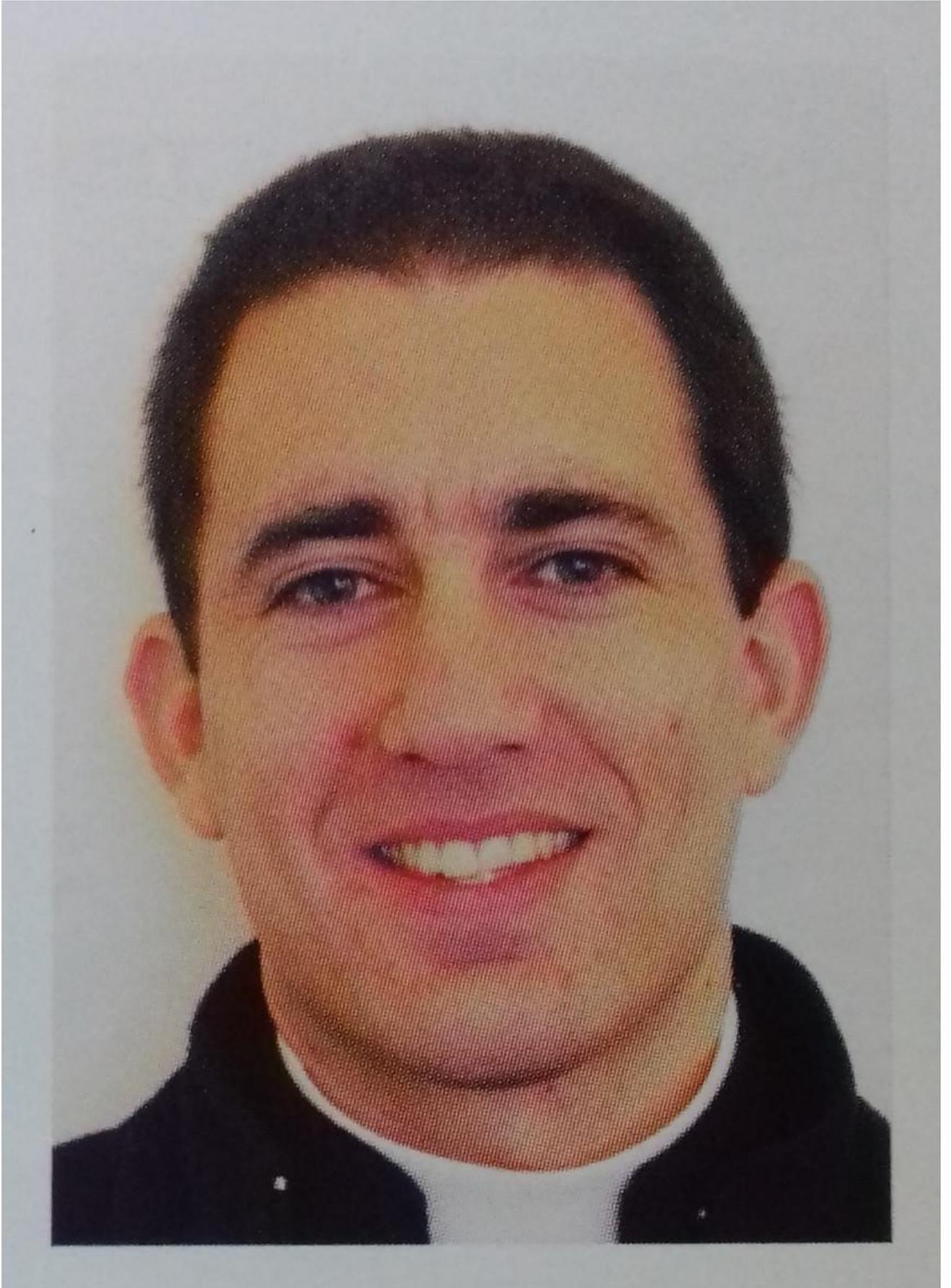
The subject of Bp. Schneider's article is the accusations made by a number of sources about the SSPX's actions in connection with sexual abuse. He never says what specific allegations he is discussing. Anyone who assumes that Bp. Schneider intends to give a fair and objective evaluation of the accusations made against the SSPX would find it odd that he never identifies the sources that his remarks are aimed at. What is the point of criticizing nameless voices? Such criticism cannot be properly evaluated by his audience, if he does not identify whom it is aimed at.

If Bp. Schneider were attempting a fair and objective discussion, this would be an inexplicable and fatal flaw. But it is a valuable if commonplace manoeuvre in deception and propaganda. If one attempts to rebut one of his criticisms by pointing out that it does not apply to a given accusation, he can reply that he did not have that particular accusation in mind, but some other one. As long as he does not state which accusations he does have in mind, this tactic is always open to him.

It is a valuable if  
commonplace manoeuvre  
in deception and  
propaganda. [GabTweet](#)

However, anyone who has some familiarity with this issue will know that although stories about SSPX involvement in sexual abuse have been published in many media outlets, the most prominent accusations against the SSPX in Catholic circles have been made by Church Militant. His statements will thus naturally be understood by his audience as applying to the stories that Church Militant has published on this topic. He will know that this is the case; after all, he published his article in LifesiteNews, shortly after that media organization engaged in a dispute with Church Militant about the accusations that have been made concerning the SSPX and sexual abuse. So the stories published by Church Militant about the SSPX are the target of his article. Bishop Schneider's article, like most effective attempts at deception, does not contain any straightforward lies. Instead, it uses the tried and true methods of suggesting falsehood and suppressing truth.

The suppression of truth is straightforward and complete. It consists in the fact that not a single concrete accusation against the SSPX is mentioned in Bp. Schneider's article, let alone refuted. This suppression is necessary for his task of deception. Giving the details of even one of the most serious accusations against the SSPX would alert readers to the facts that there is substance to the accusations made by Church Militant, and that the SSPX is a corrupt organization.



Fr. Frédéric Abbet

[The case of Fr. Frédéric Abbet illustrates this point.](#) In 2006, Fr. Abbet was found to have molested a number of boys. A SSPX tribunal acquitted him in the face of the evidence, but nonetheless ordered that he not be permitted to be around children for 10 years. Two months after this order, Bp. Bernard Fellay, then-superior of the SSPX, placed Fr. Abbet in a priory attached to a boys' school in Belgium, where he inevitably molested more boys. When the Belgian authorities placed Abbet on trial, the SSPX paid for his high-powered and expensive lawyer and concealed evidence of Abbet's crimes from the civil authorities. Abbet was convicted, but fled Belgium before he was jailed. [He was only imprisoned](#) because Church Militant discovered that he was living freely in Switzerland, and informed the Swiss and Belgian authorities of his evasion of justice.

Similar stories can be told about [Fr. Pierre de Maillard](#), [Fr. Pierre Duverger](#), [Fr. Philippe Peignot](#) and [Fr. Ramon Angles](#). The SSPX not only protected all these priests from exposure and prosecution for criminal sexual abuse, but knowingly provided them with opportunities to commit further abuse.

Bishop Schneider's suggestions of falsehood are found in the following passages:

- "One could get the impression that the SSPX would be the only Catholic religious organization that had to respond to such accusations."

This implies that Church Militant has restricted itself to criticizing the SSPX for its protection of sexual abusers and cover-up of sexual abuse, and has not published stories about other dioceses or religious orders that have committed these crimes. In fact, Church Militant has conducted extensive investigations on the sexual abuse crimes of Cdl. Theodore McCarrick, the late Cdl. Joseph Bernardin, the Third Order Regular Franciscan Friars and the dioceses of Buffalo, Allentown, Erie, Greensburg, Pittsburgh, Scranton, Harrisburg, Altoona-Johnstown, Saginaw, Richmond and New York, among others.

- "It is difficult to simply dismiss the impression that some of the accusations were conducted in a biased manner."

This is an evasive way of saying the accusations were conducted in a biased manner. Why say this? No reason is given. The reader is supposed to trust Bp. Schneider's assertion about bias, and since he is a well-respected figure, this trust is likely to be extended to him. Since there are a large number of

accusations against the SSPX, the qualification "some" makes it virtually impossible to respond to this statement in an effective way. It is practical to show that one or two accusations were based on solid evidence, such as eyewitness accounts, SSPX documents, court judgments and so on, and that the SSPX was asked to reply to the accusations but declined to do so. But this is open to the response: *Well, the particular accusation you describe may not be biased, but it is not typical of the accusations you make. You have chosen an uncharacteristic example of a reasonable accusation. Every religious society is going to have some real offenders, and you have picked a case where the accused is undoubtedly guilty in order to show that you are not biased.*

Anyone who does not feel antipathy and anger towards the SSPX in these circumstances is morally and psychologically defective. [GabTweet](#)

In order to rebut this defense, it is necessary to go through most or all of the accusations that have been made, and demonstrate that in each case the accusation has been supported by solid grounds. But this requires effectively repeating all the content of the stories that Bp. Schneider is criticizing. The bishop's article is not aimed at readers who are willing to carefully examine all this content; it is aimed at the great majority of LifesiteNews readers who will take him at his word and will go no farther in examining the evidence. As a result, they will never be confronted by the interviews with adult victims of abuse, the emails and letters between SSPX priests, the court verdicts and the

recorded confessions of guilty SSPX priests that form the basis of the Church Militant reports.

- "It is part of fundamental justice and logic that religious communities or dioceses cannot be held responsible for the atrocities which their members or employees committed after they had been separated or dismissed from these communities."

This suggests that the accusations made by Church Militant are about crimes committed by members or employees of the SSPX after the criminals had left the Society or its employ. This is false. Virtually all the crimes reported by Church Militant were committed by priests when they belonged to the Society, and were covered up by the SSPX while the priests continued in ministry. Some of the worst criminals identified by Church Militant, [such as Fr. Ramon Angles](#), remain priests in good standing with the Society.



Fr. Ramon Angles, top SSPX canonical advisor,

is under criminal investigation for allegedly raping

a male teen who went on to commit suicide

Nor is it true that "fundamental justice" requires that "religious communities or dioceses cannot be held responsible for the atrocities which their members or employees committed after they had been separated or dismissed from these communities." It is common knowledge that sex offenders continue to commit abuse until they are forced to stop. A religious community that identifies sex offenders in its midst has a duty to assist in bringing these criminals to justice,

both so that they will answer for the crimes they have already committed and so that they will be prevented from committing crimes in the future.

If such a religious community does not report offenders in its midst to the police, it continues to be responsible for the crimes they commit after they leave or are expelled from the community. It is also responsible for these crimes if it fails to inform the later employers of the offender about the risk he poses after he leaves or is expelled by the community. The SSPX's repeated failures in this regard are a matter of policy.

It should also be remembered that there are two groups of criminals involved in sexual abuse: the abusers themselves, and the leaders of the community who conceal and lie about their crimes, intimidate witnesses and victims and frustrate investigation by law enforcement. The departure or expulsion of the abusers from the community does not mean the second group of criminals has been dealt with. This second group can and must be held to account for their crimes, even after the abusers themselves have left or been convicted. In the case of the SSPX, none of the leadership has been held to account for actions that enabled pedophiles to commit criminal sexual abuse of an extreme kind.

- "This coming to terms with the past must not be used to unleash additional personal antipathies against a certain Church superior or against a certain religious community."

This implies that "personal antipathies " or "additional personal antipathies," rather than just anger or concern for the victims of sexual abuse, are the motivation for the accusations made by Church Militant against the SSPX. It also implies that the accusations are targeted at the past and are not about the present. This is only a valid criticism if the accusations against the SSPX are not in fact well-supported and true. Since they are, in fact, true, personal antipathy to the SSPX is called for by the situation. Anyone who does not feel antipathy and anger towards the SSPX in these circumstances is morally and psychologically defective. The failure to express or even to accept such feelings is one of the worst aspects of Bp. Schneider's lamentable and sordid production.

*Dr. John R. T. Lamont is a Canadian philosopher and theologian. He studied at the Dominican College in Ottawa and Oxford University, and has taught philosophy and theology in Catholic seminaries. He is the author of a number of scholarly papers and of the book Divine Faith.*

[View our complete SSPX coverage](#)

## SSPX TEACHER CONVICTED FOR ABUSING 13 CHILDREN

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • December 24, 2020

[122 Comments](#)

## Society leadership blasted for complicity in abuse



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**Update, 12/25/2020:** Guillaume Aguilar was sentenced to the maximum time of seven years in prison on Dec. 17, in addition to time he is already serving for other crimes against children. He will afterwards be on monitored probation for a period of 10 years, and is required to pay between 4,000 and 10,000 euros to each victim.

---

SAINT-MALO, France ([ChurchMilitant.com](#)) - A teacher at a Society of St. Pius X (SSPX) school in France stood trial for reportedly abusing 13 children, and victims' attorneys are blasting the SSPX for enabling the abuse.



SSPX École Sainte-Marie, Saint-Père Marc en Poulet (*Photo: SSPX*)

French media is reporting that on Nov. 12, Guillaume Aguilar — a former soldier — stood trial for multiple counts of sexual assault that took place from 1996–2001 at [Sainte-Marie Academy](#), in Saint-Père-Marc-en-Poulet, near Saint-Malo on the northwestern coast of France.

The boys-only school was founded in September 1987 and describes itself as "a Catholic establishment outside contract run by priests of the Society of St. Pius X, founded by Abp. Marcel Lefebvre."

The 52-year-old soldier arrived to Sainte-Marie Academy in the 1990s and regularly stayed overnight in the students' dormitory. He acted as a supervisor during his stays, according to Judge Marilyse Brard at the court hearing.

## 7.5-Hour Hearing



Schoolyard, École Sainte-Marie

During the Nov. 12 court testimony, which lasted seven and a half hours, the judge read aloud statements from victims detailing how the soldier groomed them and preyed on them.

After quickly establishing a "climate of trust" with the students and their families, he used his military rank and paraphernalia to lure them — items of fascination to young boys.

One victim around 10 years of age — who screamed in pain while the soldier tried to anally rape him — was given a military gourd and knife in exchange for his silence.

Others of the same age were given a pair of ranger military boots in exchange for performing oral sex on him or masturbating.

Aguilar also encouraged 10-year-old boys to try on army fatigues, taking advantage of the moment by slipping his hand down their pants to fondle their genitals.

One victim who screamed in pain while the soldier tried to rape him was given a military gourd and knife in exchange for his silence. [GabTweet](#)

And to another young victim, he suggested stripping off his clothes so he could film him on his camcorder, in exchange for "candy and a Mars bar."

"The victims found are disturbed, distraught by these appeals, which have brought back a buried past and the trauma suffered by them," said Judge Brard at the hearing.

Three of the victims, now grown men, were present and in tears. Their attorneys described them as "broken, shattered" men owing to their past abuse.



## École privée Sainte-Marie

L'enseignement catholique traditionnel en Bretagne  
de la maternelle à la terminale

Accueil  
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### Bienvenue !

L'école Sainte-Marie est un établissement catholique hors contrat dirigé par des prêtres de la Fraternité Sacerdotale Saint-Pie X, fondée par Mgr Marcel Lefebvre.

Vous trouverez sur ces pages tous les renseignements que vous souhaitez.

N'hésitez pas à [nous contacter](#) ou à [venir nous voir](#). Notre école ne vit que grâce à la générosité de nos bienfaiteurs ; vous pouvez [nous aider](#) à poursuivre cette belle œuvre.

Bonne visite !



© 2020 - École Sainte-Marie - Le Bois Martin - 35430 SAINT-PERE - 02 99 58 89 07

Website of École Sainte-Marie featuring photo of SSPX founder Abp. Marcel Lefebvre

"The life of my client has become a shipwreck since that day when Guillaume A. put his hand on him," said one lawyer.

A victim now in his thirties sobbed in court, "I now hope to find the strength to move on."

## SSPX Complicit

According to French reports, two former students first brought complaints against Aguilar and the school in the mid-2000s. Three more students came forward in 2010 and also filed formal complaints against.



School Mass, École Sainte-Marie

A lengthy investigation ensued, involving more than 1,000 phone calls to 244 former students and their families who were part of the school during the soldier's stint at Sainte-Marie.

By the end of the investigation, a total of 13 victims were identified.

During that time, in an entirely different case involving sex abuse in Var, near the French Riviera in southeastern France, Aguilar was found guilty of child rape of multiple victims and was sentenced in 2005 by the criminal court in Draguignan to 16 years imprisonment.

Released early, he remains in pre-trial detention in connection with another child rape case unrelated to Sainte-Marie.

**Typical of their modus operandi**, Society leadership never went to police when they first learned of his abuse.

"We can, however, speak of non-denunciation of crime and non-assistance to people in danger," said one victim's lawyer about the SSPX's silence.

# This teaching body does not care about your justice.

[GabTweet](#)

"Once again, our friends the priests are doing very well," complained another victim's attorney, Pierre Stichelbaut. "This teaching body does not care about your justice. Only divine justice matters to them."

One victim's father blasted the "appalling silence" of school administration during the years of abuse: "I am not bringing a charge against the institution but against all these people who, once the facts were reported, they were transferred, left to their own devices, without offering a single word to us."



Students praying on school grounds with SSPX priest

Even Aguilar's attorney, Karine Helouvry, expressed astonishment "that a school like this with more than questionable methods still exists in 2020."

The prosecutor recommended seven years in prison, the maximum sentence for his crimes.

The perpetrator offered an apology to the victims: "I did not think that what I did would have so many repercussions in the future." He could not precisely say, however, whether there were more than 13 victims.

The judge asked him directly, and he answered, "I do not think so."

"That doesn't mean no," the judge retorted.

Victim's attorney Me Stichelbaut said, "[T]hose who are here, present in this courtroom, know well there aren't only 13 victims"

A father of one victim described the boys who had grown into adults now wracked by suffering, some prey to "addictions" and "serious behavioral problems" following their sexual assaults.

## École Sainte-Marie

"Our school lives only thanks to the generosity of our benefactors," the [SSPX school website notes](#), featuring an image of SSPX founder Abp. Marcel Lefebvre. "You can help us continue this great work," it adds, going on to link to a donation page.

The website features [multiple idyllic images of boys](#) of varying ages attending Mass, on field trips, at the beach, playing sports and other activities, alongside priests in cassocks.

While boarding is optional for younger grades, it is compulsory for high school.

Current teaching staff include four priests, three religious brothers and 12 lay teachers.

"Their moral qualities are a guarantee of an authentically Christian and human atmosphere," the website notes.



Saint-Nicolas-du-Chardonnet, SSPX chapel in Paris

[As Church Militant previously reported](#), Sainte-Marie is the site of another SSPX scandal involving allegations against Fr. Guillaume d'Orsanne, a priest of the SSPX currently assigned to the famous [Saint-Nicolas-du-Chardonnet in Paris](#).

D'Orsanne was accused by a former student in 2017 of child sex abuse, accusations made known to then-superior general Bp. Bernard Fellay and his assistant, Fr. Alain-Marc Nély. His local superior, Fr. Christian Bouchacourt, refused to take any action against him.

Bouchacourt is now assistant to the current SSPX superior general, Fr. Pagliarani.

Fellay left the priest at his assignment at [l'École Sainte-Marie](#) in spite of the allegation. D'Orsanne vigorously denies the allegations and has argued that the alleged victim never brought charges against him. However, Church Militant has confirmed the reason is because the statute of limitations has already passed

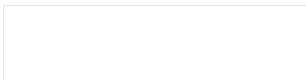
and prevents prosecution, and that police continue to investigate D'Orsanne and are seeking out other victims.

After a brief reassignment at French district headquarters in Suresnes, just outside of Paris, d'Orsanne was moved just this summer to his post at Saint-Nicolas-du-Chardonnet, a church swarming with children. The parents of the alleged victim are reportedly outraged.

[View our complete SSPX coverage](#)

## TRAD MEDIA DOUBLE STANDARD

NEWS: [COMMENTARY](#)



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by [Christine Niles](#) • ChurchMilitant.com • November 28, 2020

[52 Comments](#)

## A response to LifeSiteNews author Stephen Kokx



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This article does not intend to delve into the case of Kevin Sloniker — a scandal Church Militant [has touched on briefly](#) and plans to examine more closely in future (among our many planned investigations). This is a response to [a report](#) written by Stephen Kokx about our investigation into the Society of St. Pius X (SSPX).



Bp. Bernard Fellay, SSPX superior general from 1994–2018

It should be noted that Kokx began his investigation shortly after Church Militant's [groundbreaking exposé](#) in April on abuse and cover-up in the SSPX. [Church Militant's Spotlight investigation](#) was followed by a [devastating string of bad press](#), from both Catholic and [secular media](#) in the United States and [abroad](#), revealing a wideranging criminal investigation of the SSPX for sex abuse and cover-up.

Reports showed [a pattern of failing to report abusers to police](#), sending them away to do brief stints of "prayer and penance" in remote locations before reinstating them to active ministry, where [they often went on to abuse again](#) — a pattern followed by dioceses in the United States and all over the world, first

exposed on a major scale by Boston Globe's Spotlight team in 2002 led by Walter Robinson, leading to a national reckoning on sex abuse in the Catholic Church in America. The same modus operandi was followed by the SSPX, led for 24 years by Bp. Bernard Fellay.

While the SSPX has been in existence since the 1970s, its own sex abuse problem has largely flown under the radar. A couple of foreign sites — including the [Stop Pedos Trad](#) site and [Le Livre Noir de la FSSPX](#) ("The Black Book of the SSPX") — did pioneering work to first expose sex abuse and corruption in the Society, leading to enough consternation in Europe that Bp. Fellay [threatened to sue the Stop Pedos site](#) — using one of Iceland's largest and most expensive law firms.

Their work should be acknowledged. To them we owe a debt of gratitude.

## The Nuclear Bomb

While their work has been likened by SSPX insiders to missiles launched against Society corruption, Church Militant's reporting has been described as the nuclear bomb. Not only did our reporting offer the first large-scale look into global abuse allegations in the Society, it also opened up lines of communication from victims all over the world, who have contacted Church Militant with many notes of gratitude and relief knowing they are not alone in their suffering. The response from so many worldwide, with more reports of as-yet-unpublished abuse stories, made us realize the depths of the abuse in the ranks of the SSPX are far deeper, wider and broader than most know.

# Church Militant's reporting has been described as the nuclear bomb.

[GabTweet](#)

To this day, Fellay — who features prominently in our reporting and whose actions in routinely protecting or promoting sex offenders, placing victims

directly in harm's way and lying to victims eradicate any notion of supposed "holiness" in this longtime superior general — has failed to refute a single report we've published. Indeed, he has failed to respond to a single query in the seven months since our first *Spotlight* aired.



SSPX priests [Fr. Frédéric Abbet](#) (L) & [Fr. Pierre de Maillard](#)

As a result of Church Militant's reporting, two SSPX pedophile priests have been arrested: [Fr. Frédéric Abbet](#) and [Fr. Pierre de Maillard](#).

Abbet had actually been convicted in a Belgian court in 2017 but had been roaming free in Switzerland for years, only minutes from Écône, the SSPX's main seminary — with the knowledge of then-Superior General Bp. Bernard Fellay. No one from the Society ever reported his whereabouts to Swiss or Belgian authorities.

It took Church Militant's report, followed by questioning from local journalists, for law enforcement finally to arrest the convicted pedophile priest.

As to Maillard, while he had been under investigation since July for 19 allegations of sex abuse of boys and girls, Church Militant confirmed with local sources that it was [Church Militant's publicizing of the allegations](#) and our report on Maillard's whereabouts (he was sent to live in the SSPX's "Golden Prison" in Montgardin in the French Alps — a fact previously unknown to locals in the area, who were angered to learn an accused pedophile was living in their

midst) that spurred police to arrest Maillard in October, within days of our report.

Also as a result of Church Militant's reporting and the outcry that ensued from SSPX supporters, the U.S. District established for the first time in its history [an "independent" review board to handle sex abuse allegations](#). (We put "independent" in air quotes because the SSPX has yet to publish members' names, calling into question the actual independence of this board.)

None of this, however, is touched on in Kokx's report, which appears to rely on [a 2019 article](#) that only cursorily mentions the Sloniker case. He appears to entirely ignore [the approximately two dozen reports](#) featuring eyewitness testimony, correspondence, legal records, transcripts, audio recordings, etc. that have since been published this year.

## Sweeping Cases Under the Rug

If Kokx does make mention of them, it's to falsely dismiss them as "the exact same ones that appeared in author E. Michael Jones's *Fidelity*" or otherwise lifted directly from *Le Livre Noir* — entirely inaccurate claims. Church Militant's reporting involved [testimony from eyewitnesses and victims' family members](#) who speak on the record for the first time, and shed far greater corroborating light on little-known events mentioned in either source.

Otherwise, Kokx casually dismisses Church Militant's in-depth exposés as ones that have "previously been reported on by mainstream Catholic media outlets and some of the abusers have already been sentenced to time in prison and/or removed from the SSPX altogether."

In a single line, he sweeps under the rug numerous incriminating cases implicating Fellay and others in leadership who protected and promoted abusers and allowed victims to be molested under their own watch.

For instance, Kokx ignores [the story of Fr. Frédéric Abbet](#), a case so damning the ruling court accused the SSPX as a whole of fostering "criminogenic" behavior, a French term meaning the enabling of pathologically criminal conduct.

It also led the prosecutor to thunder in court that "The SSPX should have been put on trial!" and not just Abbet.

Three European victims' rights groups issued a scathing joint statement excoriating the SSPX for its failure to help the victims' families, continually

putting up roadblocks and obstructing justice while going out of its way to protect the institution. The SSPX was laughed to scorn when it issued a statement at the time claiming it "cooperated with authorities" — a line it repeats to this day, hoping Americans ignorant of their complicity will buy it.

## St. Marys man faces multiple rape, child sex charges



Peter Palmeri (Source: Pottawatomie Co. Sheriff's Office)

By Nick Viviani | Posted: Thu 4:08 PM, Jul 11, 2019 | Updated: Thu 4:17 PM, Jul 11, 2019



**ST. MARYS, Kan. (WIBW)** -- A St. Marys man was arrested Tuesday on multiple counts of rape as well as several child sex charges, according to the Pottawatomie Co. Sheriff's Office.

Detectives from the Sheriff's Office obtained a warrant for Peter Palmeri following an investigation into alleged criminal activity.

[Peter Palmeri](#), protected by SSPX priests in St. Marys, KS

Abbet's abuse never could have happened had it not been for the [direct actions of Fellay](#). In spite of a 10-year ban imposed by the SSPX's own canonical court forbidding Abbet from being around children, Fellay violated the ban within two months, assigning him to live under the same roof as a boys' dorm in Brussels, where Abbet sexually assaulted multiple victims, one as young as six years old.

Kokx also ignores the story of [Peter Palmeri](#), a longtime St. Marys, Kansas parishioner convicted and imprisoned this year after raping his own daughters. He was protected for years by Society priests aware of his conduct, while victims were shamed into silence.

And Kokx dismisses the case of [Fr. Philippe Peignot](#), a pedophile who admitted to abusing Vincent Lambert, the famous French quadriplegic, and who is

accused of abusing multiple other young boys, including a victim who spoke directly with Church Militant. The SSPX has never denied that two of its superiors general — Fr. Franz Schmidberger and Bp. Fellay — lifted bans on Peignot, allowing him free access to children for years on end in spite of their knowledge of his pedophilia.

In other words, nothing to see here; move along. [GabTweet](#)

10:07



John-Henry Westen



## John-Henry Westen

1 mutual friend: Christine Niles

Lives in Ottawa, Ontario

AUG 14, 2:28 PM

Hi there,  
I wanted to reach out to inform you of an incident with one of your journalists, Stephen Kokx, who unprofessionally harassed a victim of sexual abuse by a priest. He also threatened her with slander claiming he was trying to find the truth but was ok with just forming his own assumptions and conclusions. She respectfully declined to answer his pointed rude questions, and still he ignored her.  
I hope that this is not what Life Site promotes as its interrogative approach. I hope you will bring up the matter with Kokx.  
Thank you for your time.



Aa



An SSPX victim text LifeSiteNews Editor-in-Chief

John Henry Westen about Kokx's harassment

of victims. Westen never responded

It was only after one of Peignot's victims contacted the Vatican to complain about the SSPX's shocking negligence and inaction that the Vatican's Congregation for the Doctrine of the Faith ordered the SSPX to launch a canonical trial against Peignot. In the midst of that trial, Peignot left the SSPX to join Bp. Richard Williamson's Resistance, where he serves to this day — with full, free access to children.

None of these stories apparently warrant any detailed mention by Kokx; he is satisfied with the SSPX's self-serving generalized statements that these unnamed sex abusers "have already been sentenced to time in prison and/or removed from the SSPX altogether." In other words, nothing to see here; move along.

Even more, SSPX sources and victims reached out to Church Militant privately to complain that Kokx had been "harassing" victims with his questioning, impugning their integrity and calling into question their veracity. Kokx himself admits in his article that he had "difficulty" speaking with victims, who did not want to talk with him.

Church Militant was shown his line of questioning, and we agree. The questions did not appear to seek truthful answers, but instead appeared to be attempts to undermine victims' testimony and exonerate the SSPX.

All of this is sufficient to prove Kokx is no serious investigative reporter. But further details serve to make the point more clearly.

## SSPX Money

Kokx is an SSPX loyalist and writes for Catholic Family News, [which receives ad revenue from the SSPX](#) and whose website is fiercely devoted to defending and promoting the Society. Not only does CFN receive money directly from the SSPX, it also receives money from SSPX donors (some of whom are known to be [quite wealthy](#)).



SSPX benefits

from wealthy donors, as does SSPX-friendly media

CFN is among the traditionalist websites that has refused to denounce abuse in the SSPX — quite the opposite. It has published laudatory pieces over the past seven months praising its founder and the Society as a whole. Thus, his very association with CFN, which is financially supported in part by the SSPX and by SSPX loyalists, calls into question his impartiality.

This is in fact the case with various traditionalist figures and media outfits, which have a large SSPX following and donor base. They know full well that if they breathe a critical word about the Society, they will face vicious backlash from SSPX loyalists — and inevitably lose their donations. It appears to be something they're unwilling to risk.

Just as Catholic establishment media is beholden to the bishops and won't dare publicly criticize them for fear of upsetting the apple cart, so certain traditionalist media take the same approach towards the SSPX.

If what we've written above has not yet convinced the reader of Kokx's lack of impartiality, that Kokx ends his article by posting — without scrutiny — yet another anodyne, self-serving statement by the SSPX, essentially giving them the last word, should serve as the final nail in the coffin of this "investigation."

LifeSite should rename this series "The Sugarcoating of SSPX Abuse."

## Attacking the Messenger, Ignoring the Message

Also, it's odd that an investigation allegedly into sex abuse in the SSPX would devote an entire segment (under the biased headline "An Ulterior Motive?") scrutinizing not actual abuse and cover-up, but *Church Militant itself* — a media

outfit. This is not how authentic investigations work, and again calls into question Kokx's real motives here.



While trad media has spilled much ink on the McCarrick

abuse cover-up in the Church, the same ones have fallen silent

in the face of abuse cover-up in the ranks of the SSPX

Authentic investigations focus solely on the abuse and cover-up, and ask tough questions of the clergy in question. Authentic investigations scrutinize the hierarchy who have enabled abuse and cover-up. Authentic investigations question the organization's actions and public statements, and do not simply take them at face value. While we expect liberal or Catholic establishment media to take bishops at their word, we expect a higher standard from orthodox Catholic media, who should be taking a more critical, less naïve approach.

Ironically, while trad media is more than happy to pick apart the words and actions of cover-up Novus Ordo clergy, they bend over backwards to give SSPX clergy the benefit of the doubt with a simplicity and naïveté that would be endearing if it weren't so dangerous.

Several have also used the excuse that they are "not investigative reporters" and don't have the "resources" to look into SSPX abuse claims, in an attempt to justify their cowardly silence. But these excuses never stopped them from spilling endless quantities of ink on McCarrick and other cover-up clergy in the Church. Clearly, they didn't think their lack of "investigative reporting" skills or

resources prevented them from weighing in on abuse cover-up in the Novus Ordo Church.

No, what's clear is that a double standard applies in traditionalist media. They gleefully report on corruption in the "Vatican II Church" but are suddenly struck dumb when that abuse arises in their own ranks, finding a thousand reasons why they will not or cannot speak.

It is hypocrisy, pure and simple, because they are a compromised bunch whose silence (or willing defense of the SSPX) makes them complicit in the abuse.

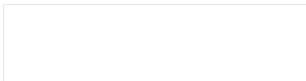
# Our only agenda is to expose the truth in the hopes of reforming the Church.

[GabTweet](#)

Church Militant can at least say we are equal-opportunity offenders. We widely cover corruption in the entire Catholic world, whether in the Novus Ordo or in traditionalist circles. We play no favorites. We have harshly condemned and exposed sex abuse and cover-up in the Vatican and in dioceses all over the world, paying no heed to whether they offer the New Rite or the Traditional Latin Mass. Abuse is abuse, and it must be exposed and stamped out, and all guilty clergy called to account.

Our only agenda is to expose the truth in the hopes of reforming the Church, the spotless Bride of Christ, so marred by filth perpetrated by the very men called to love Her and serve Her. This will always be our only agenda at Church Militant — something that cannot be said of other compromised media outfits.

## **EMPIRE OF LIES: SSPX INFILTRATION OF CATHOLIC MEDIA**



by **Louise Sorbonne** • ChurchMilitant.com • November 26, 2020

[54 Comments](#)

## Rallying trad outfits to their cause



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*Louise Sorbonne is a globetrotting independent researcher and former SSPX parishioner who submitted this article for consideration after noticing worrying trends in traditionalist media, which are either coming to the defense of the SSPX, in spite of documented evidence of sex abuse and cover-up, or otherwise remaining silent when they have a duty to speak.*

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"The truth doesn't care about our needs or wants. It does not care about our governments, our ideologies. ... It will lie in wait for all time." -From HBO series *Chernobyl*

Throughout the early part of the 1990s, the now-defunct Catholic magazine Fidelity published a series of articles chronicling the seedy underbelly of the Society of St. Pius X (SSPX).

These articles, most of which are [still available online](#), contain a variety of horror stories of bizarre, cult-like behavior, SSPX [priests excessively fascinated with Nazis](#), militia activity, Soviet-style forced medication of dissidents and a general banquet of sadism and cruelty for which a number of members of the SSPX have always been known by Catholics with their pulse on the irregular traditionalist group (anyone who doubts the complete and total absence of charity or even common decency within SSPX diehards need look no further than SSPX supporters' comments on Church Militant's social media accounts).

Perhaps worse than these  
SSPX drones are those  
Catholic media  
personalities whom, it is  
alleged, have sold their  
souls for

# SSPX Patreon and PayPal donations.

[GabTweet](#)

Fidelity's work did not have a tremendous effect in the Catholic community, simply because it only enhanced what Catholics already knew about the SSPX. During the latter part of the 20th and early portion of the 21st century, most American Catholics were either divided along the lines of conservative JP II Catholics and liberal Vatican II Catholics — both of whom viewed the SSPX as a schismatic sect that was, at best, a group of very strange people. For its part, the SSPX in the United States did not attempt to change this image.



St. Marys, KS, the epicenter of abuse

allegations in the US

Although defending itself against charges of schism and protesting the 1988 excommunications of its bishops, the American wing of the SSPX, under the tremendous influence of Bp. Richard Williamson and the culture he created as rector of the SSPX American seminary, seemed content to dig in and hide out in its chapels and enclaves in [St. Mary's, Kansas](#); [Post Falls, Idaho](#) and Walton, Kentucky.

Despite alleged ties to militia groups as well as a long history of ties with various [post-World War II manifestations of German National Socialism](#), the SSPX, for most of its history, could supposedly boast that, unlike the mainstream Catholic Church, it was not plagued by any sex scandals.

This turned out not to be true — but it would take decades for the world to learn that.

Throughout the early history of the group, the majority of SSPX adherents were content to be ignored by the world. Its status as a marginal group changed, however, when Pope Benedict XVI lifted the excommunications of the four SSPX bishops in January 2009.

The Holy Father's lifting of the excommunications coincided with a renaissance in interest in traditional Catholicism among young people, as the tidal wave of conservative American Catholic culture inaugurated by Pope John Paul II's 1993 World Youth Day visit to Denver crashed against the 2002 Boston Spotlight revelations, which demonstrated that the reform inaugurated by John Paul was largely a paper tiger.

Many Catholics, disenchanted with conservative Catholicism and its liberal predecessor, began testing the waters with Catholic tradition, and some even found themselves pulled toward the SSPX, whose episcopal leadership was no longer excommunicated.



James Vogel, spokesman for

the US branch of the SSPX

At the same time, [Bp. Williamson's notorious "Holocaust interview"](#) further proved to be a blessing in disguise for the SSPX, for by expelling His Excellency in 2012, the SSPX could claim that they had put their more reactionary past behind them.

The emergence of several splinter groups from the SSPX, known collectively as "The Resistance," who protested the SSPX's overtures toward reconciliation with Rome, further increased the profile of the SSPX, for the Society could claim that all of the "crazies" were migrating out of the SSPX and into these splinter groups.

Spearheaded by Angelus Press editor James Vogel, the SSPX began a massive PR campaign during the Pope Francis era, reaching out to any and all forms of

conservative and traditionalist Catholic media, hoping to spin a new image for the formerly marginalized group.

Many believed that these overtures were sincere, and SSPX sincerely desired to enter into full communion with the Church.

However, with the recent tidal wave of media coverage in outlets like [Church Militant](#), Catholic News Agency, [The Kansas City Star](#) and others, it now appears the SSPX may have had an ulterior motive in their own PR blitz.

As has been reported by multiple outlets, the Kansas Bureau of Investigation (KBI) has been overwhelmed with claims of abuse by SSPX members not only in the state of Kansas, but throughout the United States. It launched its investigation into the SSPX in 2019, as part of a wider criminal probe into clergy sex abuse. While the SSPX was aware of the investigation in 2019, the public was not — [until it was exposed in April of this year](#).

*[Spotlight: 'Sympathetic to Perverts'](#)*

Many victims have come forward claiming that the weird, cultish behavior of the SSPX reported in the 1990s by Fidelity Magazine has by no means gone away.

In the wake of these revelations, some media outlets have come to the defense of the SSPX — or have avoided reporting on the matter altogether.

As the story of the SSPX grows darker and more sinister, a second story has developed: It seems that, in an attempt to get ahead of the news about the KBI criminal investigation, the SSPX tried to effect a media coup at several Catholic journalistic centers.

The first of these Catholic media outlets infected by the SSPX is Catholic Family News (CFN).



Brian

McCall, editor of CFN

While The Angelus is the official SSPX journal, CFN has, under the current editorial direction of Dr. Brian McCall, a law professor at the University of Oklahoma, become a de facto SSPX newspaper. Since the recent revelations of systematic abuse and cover-up by SSPX priests and laity, CFN has gone to bat for the SSPX and has attacked those trying to expose the abuse and corruption.

Although allegedly having lost significant readership owing to the decline in print consumption, CFN was once considered among the premier traditional Catholic journals. Headed by the late John Vennari, who himself attended SSPX chapels, CFN was, nonetheless, not originally an SSPX newspaper per se. Vennari, like The Fatima Center's Fr. Nicholas Gruner, had an engaging personality, and much of CFN's following was, in fact, linked to the person of Vennari.

Indeed, much of traditional Catholic culture in the United States, ironically paralleling the JP II conservative Catholics whom the traditionalists despised, is built around personalities.



Matt Gaspers, associate editor of CFN

Following Vennari's death on April 4, 2017, writer and catechist Matt Gaspers succeeded John Vennari as editor. It is important to note that Vennari had handpicked Gaspers to be his successor. For some mysterious reason, little over a year later, Gaspers was demoted to assistant editor and was replaced at the helm of CFN by Brian McCall.

It has been speculated that this was a power play by the SSPX, who regularly advertises in CFN in order to bring it more tightly under their control (possibly in anticipation of the leaking of the KBI investigation) — although loudly supportive of the SSPX now, Gaspers was not initially a member.

McCall is an SSPX loyalist, attending an SSPX chapel in Oklahoma City and supporting SSPX schools. He was associated with what appears to be a now-defunct men's group in St. Mary's called "The St. Joseph's Businessman Association" and has spoken regularly at the Angelus Press Conference, the SSPX's premiere yearly gathering in America.

Under McCall's helm, CFN regularly features (sometimes multiple) monthly columns by SSPX priests and, of course, features ads for various SSPX appendages like their publishing house, Angelus Press, in Kansas City, Missouri.

Unlike some other trad outfits, which have rebranded themselves as more mainstream traditionalist publications and have refrained from defending the SSPX from the avalanche of allegations levied against them, CFN refuses to adapt to the Traditionalism 2.0 of the Francis Era and has shown itself willing to defend the SSPX, no matter the cost.

In addition to CFN, the American wing of the SSPX has also, it is alleged, attached its tentacles to other Catholic media outlets.



## Author - Stephen Kokx



### Questions for Viganò: His Excellency is Right about...



Stephen Kokx  August 22, 2020

Stephen Kokx is a writer for Catholic Family News,

which has routinely and strenuously defended the SSPX

The SSPX has even placed what appears to be a mole in LifeSiteNews:

Stephen Kokx, who gained attention after Abp. Carlo Mario Viganò responded to some of his public questions, and whose response contained praise of SSPX founder Marcel Lefebvre.

Catholic Family News broadcast Abp. Viganò's remarks on Abp. Lefebvre as an endorsement of the SSPX as a whole — something Church Militant confirmed directly with Viganò it was never his intention to do.

Speaking with the archbishop, he made clear his only intention was to praise Lefebvre for his original vision of protecting tradition and orthodoxy. Viganò

had been up to that time unaware of the massive sex abuse scandal embroiling the Society, and under no circumstances would ever condone it or defend it.

But Stephen Kokx, Brian McCall and Matt Gaspers at CFN — with the help of other Catholic media personalities — erroneously touted Viganò's comments as a wholesale embrace and promotion of the SSPX. Even after Church Militant contacted Kokx to correct the record, no clarification was issued by CFN.

Kokx is Assistant Director of Digital Marketing for LifeSiteNews and an author at CFN.

Stephen Kokx appears to have close ties with the SSPX and has written [articles praising the Society](#) as a "life raft" for those seeking the sacraments.

Kokx is the author heading up an investigation into the claims of abuse by SSPX members on behalf of LifeSiteNews. His most recent [article](#), the first in a series of reports on SSPX abuse, while seeming to expose abuse in its ranks, also appears to be an attempt to exonerate the Society of wrongdoing.

Indeed, several alleged victims have expressed concerns that Kokx's investigation will be a whitewash, and that his main aim is to help the Society by downplaying abuse and cover-up while calling victims' testimony into question. Some have used the word "harassment" to describe Kokx's questioning.

#### *[Spotlight: 'He's a Good Liar'](#)*

The fact that Kokx, an apparent SSPX loyalist, is undertaking an "investigation" into abuse in the SSPX is an insult to victims and is an uncharacteristic blemish on LifeSite's otherwise solid reputation.

Kokx, however, is not the only SSPX adherent burrowing into a Catholic media organization. Ironically enough, the assistant editor of Culture Wars, Dave Reilly, also has a cozy relationship with the SSPX.



Reilly

Reilly initially began his media career working for his father's radio station WHLM in Bloomsburg, Pennsylvania. He was forced to resign from WHLM after it [was revealed](#) that he attended the August 2017 "Unite the Right" rally in Charlottesville.

Following his dox by various leftist organizations, Reilly fled to St. Mary's, Kansas, the SSPX stronghold in the United States, which has been the epicenter of abuse allegations and some of whose members are under criminal investigation by the Kansas Bureau of Investigation.

After a period of going dark, Reilly then obtained a position working for Dr. E Michael Jones at Culture Wars Magazine in South Bend, Indiana.

Reilly's employment at Culture Wars is curious because, as editor of Fidelity Magazine, Jones exposed the corruption in the SSPX in the 1990s.

In fact, when Church Militant first aired its [groundbreaking exposé on the SSPX in April](#), Reilly threatened to sue Church Militant over 24 seconds of use of some

of his SSPX footage. Reilly filed a copyright claim with YouTube, only for YouTube to side with Church Militant and determine that use of the footage in its 47-minute documentary was fair use, a defense against any copyright claims. Is it possible that Dave Reilly, Stephen Kokx and Brian McCall (and perhaps others) are part of a wider preventative, damage-control effort to head off any major journalistic exposé that would reveal to the Catholic world the depths of the corruption in the SSPX?

Although CFN has lost a tremendous amount of influence and reach after the death of Vennari, the other media outlets infected by the SSPX are, if anything, increasing in profile and power during the digital age.

As the tidal wave of allegations against the SSPX began to hit, it would have been smart for the SSPX to neutralize friendly and far-reaching media outlets. However, whatever strong and legitimate criticism might be levied at some of these authors for the alleged complicity in protecting the SSPX, they, at the very least, have the excuse of being dutiful members of the SSPX.

Could it be that a sizeable portion of their fans, supporters and donors are SSPX, and they fear backlash as well as loss of donations? [GabTweet](#)

Former members and victims have repeatedly used the word "cult" in reference to the SSPX, as the group demands loyalty above all else, a rejection of those outside the SSPX ("no salvation outside the SSPX" is a common theme) and unquestioning obedience. Those who stray from these are named and shamed,

sometimes from the pulpit. Thus far, the above-named authors have proven themselves loyal comrades in service of their collective master.

But such loyalty, to the detriment of truth and justice, inflicts further pain and humiliation on the hundreds of individuals who have had their lives destroyed by the Society.

It is well worth asking why certain traditional media outfits have vigorously defended a Society riddled with abuse, or otherwise why some remain so silent. Could it be that a sizeable portion of their fans, supporters and donors are SSPX loyalists, and they fear backlash as well as loss of donations?

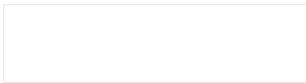
Perhaps worse than these SSPX drones are those Catholic media personalities whom, it is alleged, have sold their souls for SSPX Patreon and PayPal donations. Those personalities (who will remain anonymous, for now) are not members of the SSPX but are, in truth, grifters who have made entire careers bouncing from one fad in the Church to another, always holding out their hand for donations and book purchases from confused, well-meaning Catholics looking for a harbor in the storm.

More than those journalists who have the excuse of being inundated in the collectivist, literally demonic, spiritual poison of the SSPX, these grifters will have to answer to Our Lord on Judgement Day for every lie and deception they peddled or every act of abuse or cover-up they willfully ignored because they lacked the courage to speak out against evil, while they retain their SSPX-friendly fan base on earth.

They will be held accountable, before Almighty God, for their actions.

## **SSPX PEDOPHILE ARRESTED IN FRANCE**

**NEWS:** [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • October 16, 2020

[13 Comments](#)

## Fr. Pierre de Maillard accused of abusing 19 victims



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MONTGARDIN, France ([ChurchMilitant.com](#)) - Days after Church Militant [broke the news](#) that longtime SSPX priest Fr. Pierre de Maillard was suspended for allegedly abusing more than a dozen victims, he has been arrested in France and taken into custody to await criminal trial.



**Abbé Pierre  
DE MAILLARD**

Né le **31 juillet 1967**

*France*

*1<sup>er</sup> engagement :*

**8 décembre 1988**

*Ordination :* **29 juin 1993**

*Prieuré Notre-Dame-du-Rosaire*

**Saint-Germain-de-Prinçais**

**(France)**

Pierre de Maillard

According to [French media](#), officials in La Roche-sur-Yon in the Vendée made the announcement Thursday (in the Catholic calendar, the Feast of St. Teresa of Avila, doctor of the Church).

"Indicted by the investigating magistrate, he was remanded in custody" Wednesday, according to the prosecution's statement, after first being arrested Monday.

According to French law, police may arrest a person and keep him in custody for a maximum of 48 hours. They are required to release the suspect if no charges are pressed. Thus, Maillard was initially arrested on Monday, detained for 48 hours, and then transferred to another jail Wednesday after charges were handed down.

He was found in Montgardin, approximately 10 hours' drive east of La Roche-sur-Yon. Maillard was staying at an [SSPX retreat house nicknamed the "Golden Prison,"](#) known to house problem priests.

A priest of nearly 30 years, he had been sent to Montgardin earlier this summer to serve out a period of "prayer and penance" after the allegations of abuse arose — the [typical modus operandi of the Society](#), which has taken the same course of action with numerous sexual predators. Many are reinstated to active ministry, where they often go on to abuse again — unless the law gets involved.

According to the prosecution's statement, Maillard has been charged for "rapes by a person in authority, rapes of minors under 15 years of age and sexual assaults on minors under the age of 15 and over 15 by a person having authority and corruption of minors committed between January 1, 2006 and May 31, 2020 in Vendée and Charente-Maritime," in western France.

[Le Dauphiné Libéré](#), a newspaper in wide circulation in Gap, where Montgardin is located, reported that the judicial investigation was launched Wednesday.



[SSPX retreat house in Montgardin](#), Gap, France, nicknamed the "Golden Prison,"

where sexual predators are sent for "prayer and penance"

Two complaints against the 53-year-old priest had been filed in July. [As Church Militant first reported](#), Fr. Laurent Ramé, Maillard's former superior at Our Lady of the Rosary priory in Saint-Germain-de-Prinçay, Vendée, went to police this summer after parents of alleged victims came to him to report abuse.

Ramé bucked SSPX protocol and chose not to go to French district headquarters first (as mandated by Society guidelines) and instead went to law enforcement (the *brigade de gendarmerie* in Chantonay). Afterwards Ramé informed district headquarters in Suresnes, just outside Paris.

The matter already in police hands, Superior General Davide Pagliarani had little choice but to suspend Maillard, quietly sending him to Montgardin during his suspension. Most of the locals had no idea an accused sexual predator was living in their community.

"The aggressor must pay," [said Fr. Ramé](#) to local media.

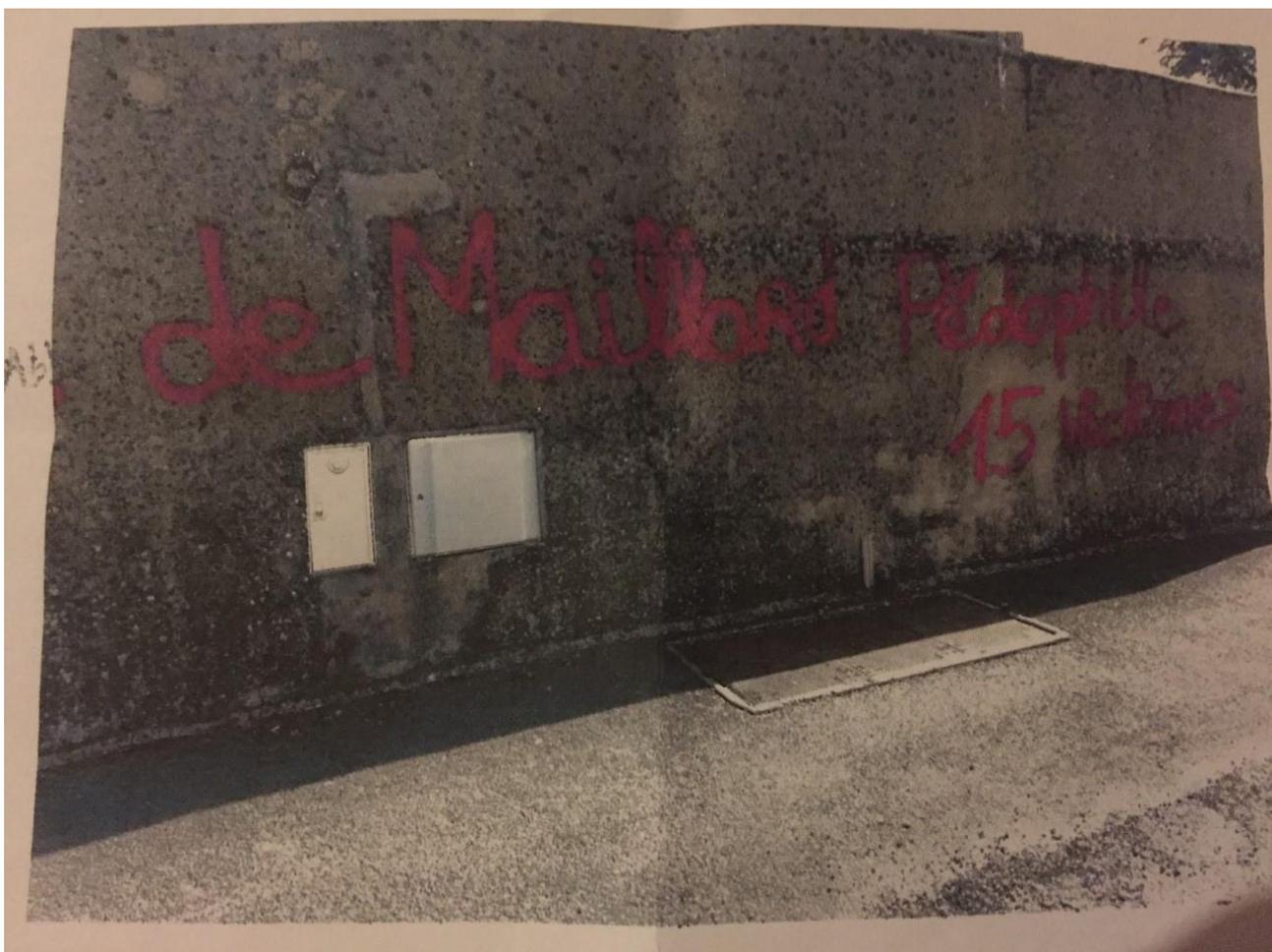
Bishop Georges Colomb of La Rochelle expressed "great sadness for the young victims and their families," according to the report.

When Church Militant published the [Oct. 10 report breaking the news](#) about Maillard's suspension and the criminal investigation, a French translation of the article was published simultaneously and sent to multiple local and national French media outlets, which immediately expressed an interest in the story.

Church Militant has also learned that the French article was posted that same day on Le Forum Catholique, a French traditionalist website with Catholics of all stripes, from the SSPX, FSSP, ICK and other groups. But by Sunday, the site had pulled the report — but not before it had been clicked on more than 300 times.

"Then another message was posted in the same thread complaining about censorship on the Forum Catholique and naming the source of the erased report as Church Militant, although it didn't provide a link this time," said a reliable European source who frequents the site. "This other message was eventually redacted and even the mention of Church Militant was removed."

"Then other messages appeared saying this censorship was ridiculous because anyone could surf to Church Militant or L'Envers du Décor or AVREF and find out about sex abuse in the SSPX," the source added. "Eventually, the Forum Catholique was taken offline for a while and the whole thread was removed, maybe under pressure from Suresnes/Menzingen."



"Graffiti painted on the wall of the SSPX chapel in Angers: "[Pierre] de Maillard pedophile; 15 victims"

According to the prosecution's statement, Maillard actually appears to have 19 victims

Another reliable source in Europe who also frequents the forum told Church Militant: "There was no more closing Pandora's box: Word was spreading fast, via private e-mails, Facebook accounts, texting/SMS's etc. Sunday afternoon must have been a nightmarish day for the heads of the SSPX's French branch."

"Worst of all, as the news started spreading on Saturday evening, they were short of time to discuss what to do next and to deliver a warning from the pulpit at the Sunday Masses," the source continued. "It was a worst-case scenario for them."

# Sunday afternoon must have been a nightmarish day for the heads of the SSPX's French branch.

[GabTweet](#)

Last week Church Militant wrote to SSPX headquarters asking if leadership had known of prior allegations against Maillard during his priesthood, and how the Society handled them. In spite of the Society's recent pledges of transparency, they offered no response.

While the SSPX website is busy [reporting on Vatican scandals](#), it makes no mention of this disturbing scandal in its own ranks. And Superior General Fr. Davide Pagliarani carefully avoids the topic of sex abuse altogether in [an Oct. 14 interview](#), focusing instead on criticism of Rome and other matters.

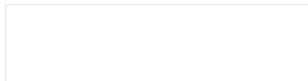
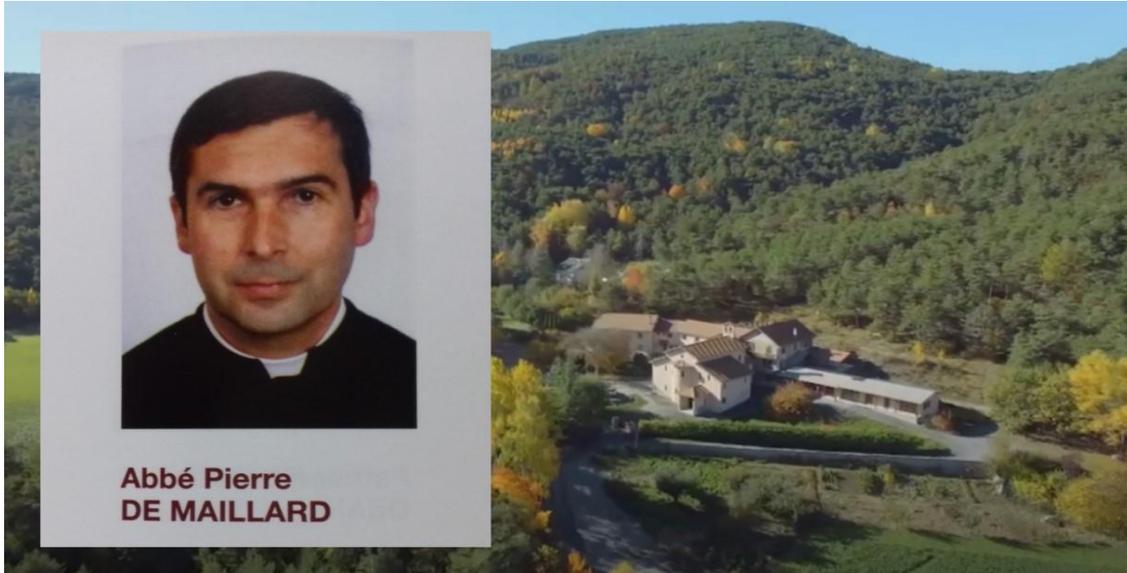
In light of Maillard's arrest and the stunningly high number of victims (many of them prepubescent), the SSPX will likely be forced to issue a public statement soon with its requisite "We will fully cooperate with authorities" message.

Maillard is being held in pre-trial detention until trial begins.

Reports will be forthcoming as more details emerge.

# SSPX PEDOPHILE SENT TO 'GOLDEN PRISON'

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • October 10, 2020

[89 Comments](#)

## Fr. Pierre de Maillard may have as many as 19 victims



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[Retreat house in Montgardin](#), Gap, France, nicknamed the "Golden Prison," where Fr. Pierre de Maillard is serving out a period of "prayer and penance"

*(photo: Le DL/Virgile et DR)*

Fresh scandal has engulfed the Society of St. Pius X (SSPX): A priest of nearly 30 years has been suspended for allegedly abusing at least 19 victims.

Father Pierre de Maillard was suspended earlier this summer and is serving out a period of "prayer and penance" in [a retreat house in Montgardin](#) in the French Alps, nicknamed the "Golden Prison" — a place where problem priests are sent.

It was featured in a [2017 Swedish documentary on SSPX sex crimes and cover-up](#). It was also featured in a French article in 2011, when it was first established, the SSPX being less than forthright about its purpose.

"They told me that they were going to welcome about 10 priests," said Montgardin Mayor Roger Mamo. "I understood that it was a contemplative house. They seemed nice to me at first, but I don't know more."

The SSPX failed to inform locals they would actually be housing credibly accused sexual predators.

The SSPX has suffered a [devastating string of bad press](#) this year, from both Catholic and [secular media](#) in the United States and [abroad](#), kicked off by [Church Militant's groundbreaking exposé in April](#) revealing a wideranging criminal investigation of the SSPX in Kansas for sex abuse and cover-up.

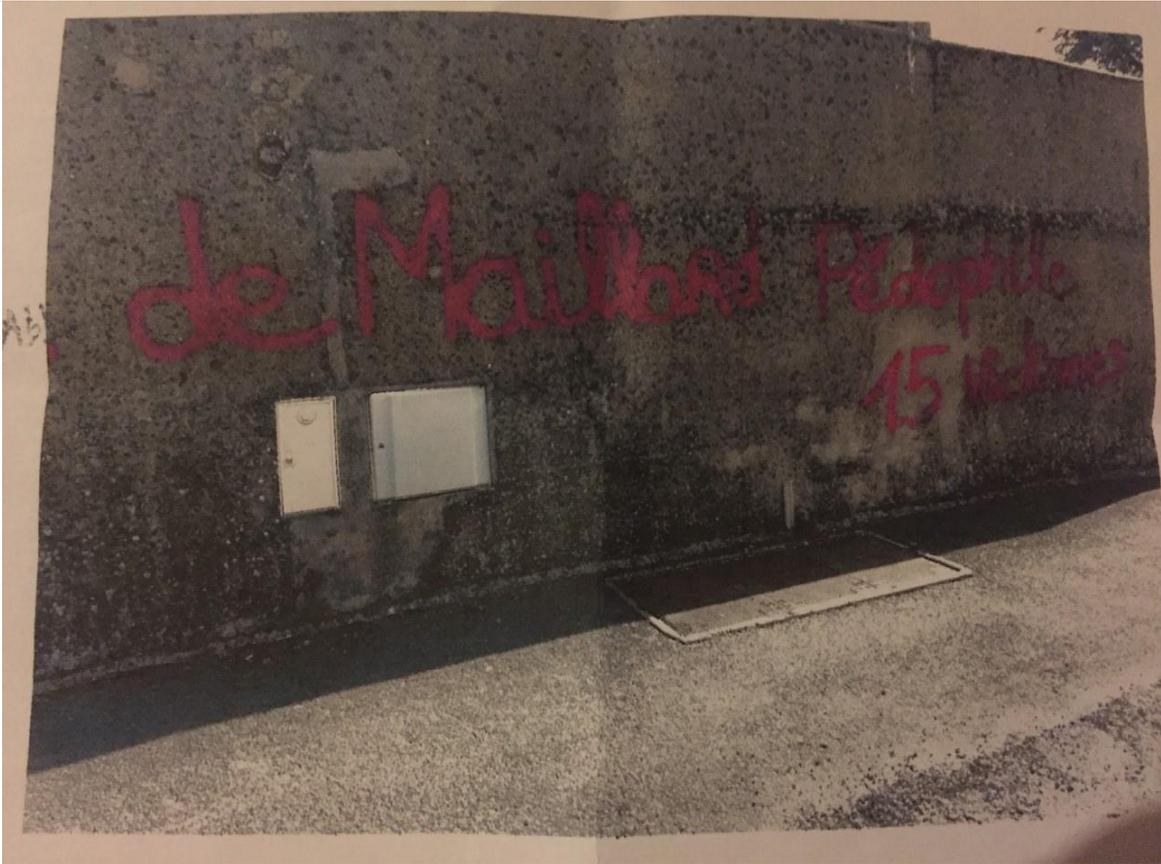
Reports showed [a pattern of failing to report abusers to police](#), sending them away to do brief stints of "prayer and penance" in remote locations (including Montgardin) before reinstating them to active ministry, where [they often went](#)

[on to abuse again](#) — a pattern followed by dioceses in the United States and all over the world, first exposed on a major scale by Boston Globe's Spotlight team in 2002, leading to a national reckoning on sex abuse in the Catholic Church in America.

# The SSPX has suffered a devastating string of bad press this year. [GabTweet](#)

While the SSPX has been in existence since the 1970s, its own sex abuse problem has largely flown under the radar. A couple of foreign sites — including the [Stop Pedos Trad](#) site and [Le Livre Noir de la FSSPX](#) ("The Black Book of the SSPX") — did pioneering work to first expose sex abuse and corruption in the Society, leading to enough consternation in Europe that Bp. Fellay [threatened to sue the Stop Pedos site](#) — using one of Iceland's largest and most expensive law firms.

"Good faithful trads," the website authors wrote [in a post exposing how much money Fellay was spending to shut down their site](#), "when you deprive yourself in order to give 100 francs (or 100€, it doesn't matter) 'for a good seminar' or 'for a good Catholic school,' know that this money will go up in smoke in an instant to handsomely pay lawyers who try to hush up the denunciation of pedophiles and the superiors who protect them."



"Graffiti painted on the wall of the SSPX chapel in Angers: "[Pierre] de Maillard pedophile; 15 victims"

(Church Militant has learned that Maillard is being charged with abuse of 19 victims)



Fr. Laurent Ramé

Both websites are invaluable resources recounting cases of abuse and cover-up, compiled by firsthand witnesses and victims of SSPX clergy, and are worth

further examination by investigative journalists. While the Stop Pedos site is now defunct, the archived version is still available. The Black Book has the [original 2016 version](#) as well as an [updated 2019 version](#).

The SSPX was forced to face its first major reckoning this year after [Church Militant's international investigation](#) exposing corruption and cover-up in the highest ranks of the Society, which led to numerous public statements downplaying abuse (some of which have been removed from their site) as well as the establishment of an "[independent review board](#)" in the U.S. district to review claims of abuse. While the SSPX has been asked to publish the names of those on the review board in the interest of transparency, it has yet to do so.

In July, victims and their parents went to Fr. Laurent Ramé, Maillard's former superior at Our Lady of the Rosary priory in Saint-Germain-de-Prinçay, Vendée, to report the abuse. In all, Ramé learned of at least 19 alleged victims — all minors, including both boys and girls.



## **Abbé Guillaume D'ORSANNE**

*Né le* **17 juillet 1963**

*France*

*1<sup>er</sup> engagement :*

**8 décembre 1982**

*Ordination :* **29 juin 1987**

*Ecole Sainte-Marie*

**Saint-Père-Marc-en-Poulet  
(France)**

Fr. Guillaume d'Orsanne

In light of [Church Militant's numerous exposés on SSPX mishandling of abuse allegations](#), Ramé bucked protocol and chose not to go to French district headquarters first (as mandated by Society guidelines) and instead went to law

enforcement (the *brigade de gendarmerie* in Chantonnay), which immediately launched an investigation. Afterwards Ramé informed district headquarters in Suresnes, just outside Paris.

The matter already in police hands, Superior General Davide Pagliarani had little choice but to suspend Maillard, sending him to Montgardin while French officials investigate the criminal allegations.

Contrast the Maillard case with another recent SSPX sex scandal that has outraged local Catholics for its grievous mishandling — that of Fr. Guillaume d'Orsanne.

D'Orsanne was accused by a former student in 2017 of child sex abuse, accusations made known to then-superior general Bp. Bernard Fellay and his assistant, Fr. Alain-Marc Nély. His local superior, Fr. Christian Bouchacourt, refused to take any action against him.

Bouchacourt is now assistant to the current SSPX superior general, Fr. Pagliarani.

Fellay left the priest at his assignment at [l'École Sainte-Marie in Saint-Malo](#), in northwest France. Thus d'Orsanne (who has denied the allegation) continued in his post at the SSPX school for nearly two years, with full access to children — with leadership's knowledge and approval.

After a brief reassignment at French district headquarters in Suresnes, d'Orsanne was moved just this summer to the well-known [Saint-Nicolas-du-Chardonnet in Paris](#), a church swarming with children. Church Militant has learned the parents of the alleged victim are outraged. A fuller exposé of this recent scandal is forthcoming.

With regard to Maillard, Church Militant contacted local police to confirm the investigation, but received no response. It is protocol for French police not to respond to media queries during an active criminal investigation.

Church Militant also sent queries to SSPX headquarters in Menzingen, Switzerland, asking leadership to confirm that Maillard has been suspended over allegations of pedophilia, what they plan on doing with him during the investigation and also asking whether they knew of prior allegations of abuse and how they handled them. In spite of the Society's recent pledges of "transparency," leadership has failed to respond.

## Mentality of Entitlement



Nantes SSPX priory, where Fr. de Maillard

served for six years

It's believed Maillard's abuse took place at multiple assignments over the years, which included schools and chapels where he offered catechism lessons for children — including in the Vendée, the region where Maillard was reportedly raised and which helped shape his views of the world: very much an "us against them" mentality, according to one of Maillard's former parishioners.

The Vendée was the site of the heroic Catholic uprising against the atheistic, freemasonic Reign of Terror during the 18th-century French Revolution, which ended up wiping out around 15% of the local population — referred to as [a French "genocide."](#)

Local Catholics, particularly in the countryside, tend to be "very observant, very docile to priests, very secretive," according to the former parishioner, who asked not to be named in order to protect his family, which has suffered sex abuse at the hands of the SSPX. "They don't really like to do anything with outsiders."

"The teaching staff still had this very strong Vendéan spirit of 'Everything that isn't us, everything that isn't really, really conservative Catholic, and everything that isn't royalist ... is alien and should be discouraged,'" he noted, going on to say Maillard "certainly has that spirit."



**Abbé Pierre  
DE MAILLARD**

Né le **31 juillet 1967**

*France*

*1<sup>er</sup> engagement :*

**8 décembre 1988**

*Ordination :* **29 juin 1993**

*Prieuré Notre-Dame-du-Rosaire*

**Saint-Germain-de-Prinçais**

**(France)**

Pierre de Maillard

"He's very entitled," he went on. "He has an aristocratic background. ... He believes that people owe him."

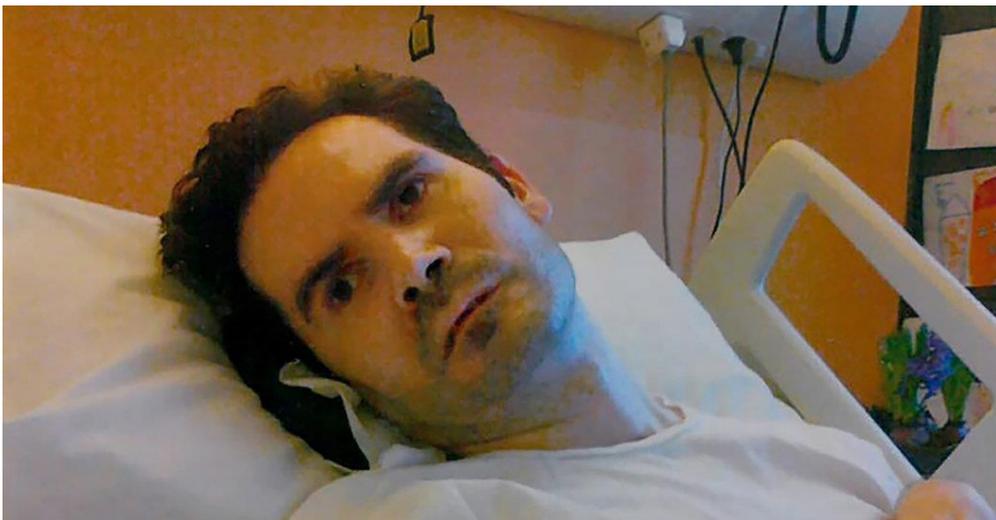
Like most abusers, Maillard would target the vulnerable "working class," he explained, "because he knows they're very docile towards the priests and towards most aristocratic society — because they most likely wouldn't believe their kids, or they would not complain."

"Or he would say, hand on heart, because he was their social superior — because God made him an aristocrat and not a peasant — it is their responsibility to satisfy his needs," he said. "He has that very archaic worldview."

## A Long History in the SSPX

Maillard was born in France on July 31, 1967, and was ordained a priest on June 29, 1993 in Écône, Switzerland. In a tragic twist of irony, he was assigned to Brussels to be successor to pedophile priest Fr. Philippe Peignot, found guilty in 2014 by an SSPX canonical tribunal of child sex abuse.

[Peignot's case is particularly egregious](#) because two superiors general — Fr. Franz Schmidberger and Bp. Bernard Fellay — lifted a ban on Peignot that had prohibited him from being around children. Peignot had abused five boys from 1985–1987, his most famous victim Vincent Lambert, the quadriplegic who became a central figure in the end-of-life debate in France.



Fr. Peignot admitted to abusing Vincent Lambert, who became a central figure in France's end-of-life debate

It was in fact Peignot's abuse that led Lambert on a downward spiral of drinking and drugs, culminating in the drunk driving accident that landed him in the hospital with a broken back.

Peignot's crimes were never reported to police by his superiors. Instead, he was sent to Lourdes to do a year of "prayer and penance" before being returned to priestly ministry, where he abused again.

It would take the Vatican ordering the SSPX in 2013 to initiate a canonical trial against Peignot that would lead to his exit from the Society. He sought refuge in Bp. Richard Williamson's Resistance, where the pederast priest ministers to this day, with free access to boys.

Some years later, another pedophile priest, Fr. Frédéric Abbet, would be assigned to live in the Brussels priory under the same roof as young boys whom he would go on to abuse — [thanks to Bp. Fellay once again ignoring a ban forbidding Abbet from being around children](#).

Thus the SSPX Brussels priory bears the distinction of having housed at least three pedophile priests.

# The SSPX Brussels priory bears the distinction of having housed at least three pedophile priests.

[GabTweet](#)

Maillard left Brussels in 1997, sent to [L'étoile du matin academy](#) in Eguelshardt, in Lorraine, France, where he worked with children until his next assignment in Conflans-Ste-Honorine, a chapel served by the priory of Mantes-la-Jolie, near Paris. There he was placed in charge of catechism lessons to children and teens.

*Father Pierre de Maillard blessing a plaque in memory of Gen. Nicholas Stofflet of the Vendée*

Before his stint in Brussels, Maillard was reportedly ill and seeking prayers after being diagnosed with testicular cancer.

In 2004 he was assigned to the [Nantes SSPX priory](#), where he lived for six years. In 2010, he was tasked with inaugurating the new priory in St.-Germain de Prinçay along with Fr. Ramé. Maillard remained there until last year, when he was sent to a priory in Gastines, in northwestern France.

## French Commission Investigating SSPX Abuse

At the request of the French bishops in 2018, an independent government commission was established in France specifically to look into cases of Church sex abuse. The [Commission Indépendante sur les Abus Sexuels dans l'Eglise \(CIASE\)](#) is currently digging into diocesan secret archives, collecting people's testimony, gathering evidence and preparing a significant report of clerical sex abuse in France over the past 70 years. It will include recommendations to the French bishops on how to protect children and handle claims of abuse.

In addition to cases throughout the Church in France, the commission is looking specifically at cases in the SSPX, involving clergy or laity. Church Militant has confirmed that several SSPX victims have already submitted their testimony to the CIASE.

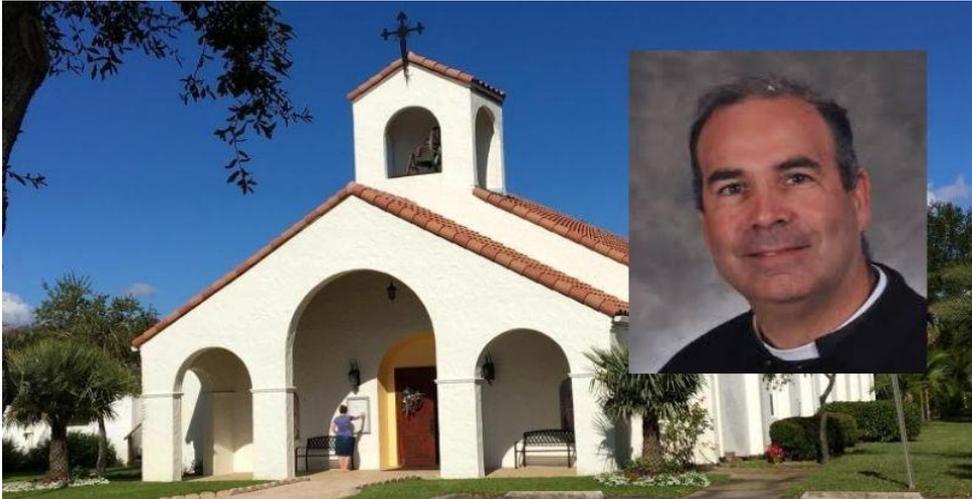
The CIASE is actively soliciting testimonies from victims and witnesses. The deadline to be included in its 2021 report is Oct. 31, 2020. Individuals can contact the commission at [victim@ciase.fr](mailto:victim@ciase.fr), or by dialing U.S. country code (011)+33-1 80 52 33 55. Testimonies can also be physically mailed to Service CIASE, BP 30132 - 75525 Paris cedex 11, France.

[See our complete coverage of the SSPX .](#)

[Read this article in French.](#)

# SSPX PRIEST DOGGED BY FRENCH SEX SCANDAL

**NEWS:** [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • August 4, 2020 [27 Comments](#)

## Society won't investigate Fr. Pierre Duverger



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SANFORD, Fla. ([ChurchMilitant.com](#)) - A priest of the Society of St. Pius X (SSPX) currently under criminal investigation for sex abuse in the United States has rape allegations going back more than a decade from France.



Fr. Pierre Duverger leading the Rosary

during a retreat in Alaska

Father Pierre Duverger, who now serves as [principal of St. Thomas More Academy in Sanford, Florida](#), was previously assigned in Kansas City, Missouri and would visit St. Marys, Kansas, where alleged incidents of sexual misconduct took place. In spite of knowing of these allegations for several years, the Society has never formally investigated him.

Duverger was ordained in 1995 and comes from a family of SSPX priests, with two brothers and three nephews who are SSPX clergy. His brother, Fr. Patrick Duverger, serves as district superior of the BeNeLux region (Belgium, The Netherlands and Luxembourg). Another brother, Fr. Loïc Duverger, served as superior in Africa, where he mishandled the case involving Fr. Damian Carlisle, accused by multiple boys of pedophilia. Father Loïc also served as assistant to the French district superior over the past 20 years, where he was in the shadow of a number of sex abuse cover-ups under French district superior Fr. Régis de Cacqueray.

According to [an article in The Angelus](#), Duverger "is from a family of 11 which had the honor of being a friend of Archbishop Lefebvre's since the 1950s in Africa."



Fr. Marc Vernoy (L), prior of St. Thomas More

Chapel in Sanford, FL, with Fr. Pierre Duverger

He is among multiple priests under criminal investigation by the Kansas Bureau of Investigation (KBI), which is looking into the SSPX, along with all Kansas dioceses, as part of its wider criminal probe into clergy sex abuse and cover-up.

In an email dated Dec. 14, 2019, SSPX priest Fr. Hervé de la Tour, speaking of Duverger, admits to [whistleblower Jassy Jacas](#), "We know of several victims already," clarifying in a later email that the allegations go back as early as 2007 or 2008.

## Scandal in Bordeaux

That incident, Church Militant has confirmed, involved an ongoing sexual affair with a psychologically vulnerable young woman in Bordeaux, France, engaged to be married to another man.

The situation was first alluded to on a [now-defunct website](#) devoted to exposing traditionalist clerics' crimes: "Some traditionalists in the Bordeaux region know the real reasons for the sudden departure of Father D. (SSPX): Instead of teaching a bride the catechism on engagement and marriage, he gave her very concrete lessons on matrimonial relations, with practical exercises."

Too often, 'traditional'  
clerics who allow  
themselves sexual

# deviations go unpunished.

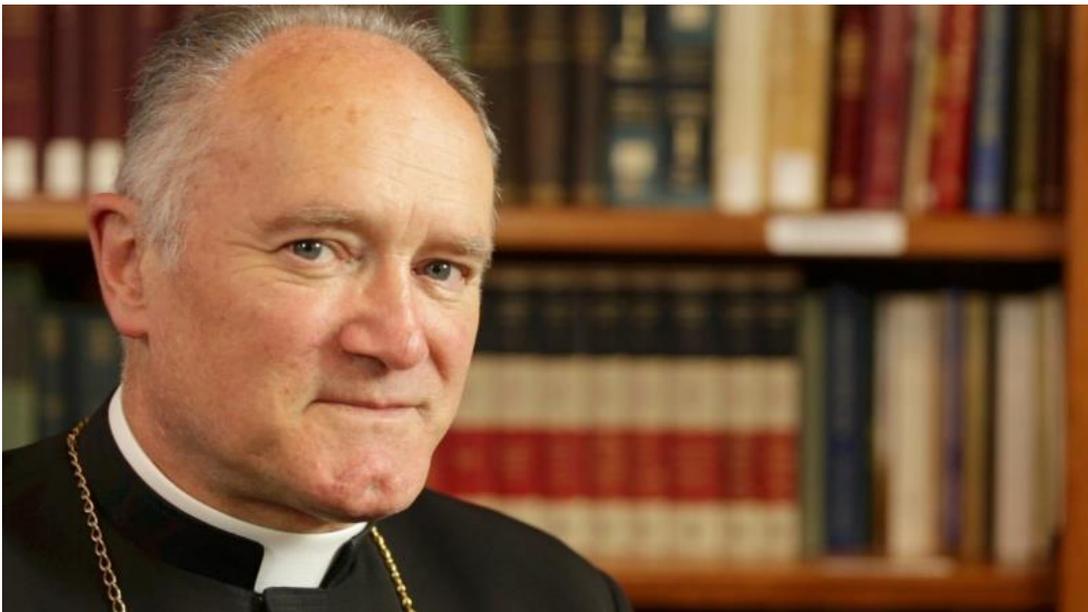
[GabTweet](#)

The website goes on to slam SSPX leadership for later promoting Duverger:

What is a much deeper cause of scandal for souls is how such deviant behavior is followed by promotion. "The fish rots from the head," the saying goes. It is crucial to open your eyes to reality. We have seen it several times: Too often, "traditional" clerics who allow themselves sexual deviations go unpunished for a long time because the faithful idealize the priesthood and are in what is psychologically called "denial": They refuse *a priori* to admit the possibility that a "good priest" commits sexual offenses.

Duverger, tasked with offering marriage preparation, instead engaged in a sexual affair with the woman that lasted at least several weeks, and was known to the local SSPX sisters whom Duverger served, who complained about their priest's absence from chapel duties because he was spending time with the young woman.

According to a reliable European source, Duverger "cynically exploited the situation of weakness of that girl, who was mentally disturbed and vulnerable."



Bp. Bernard Fellay, superior general from 1994–2018

In French law, Duverger may have committed the crime of *abus de faiblesse* ("abuse of a vulnerable person"), punishable under [section 223-15-2](#) of the French Criminal Code with up to "three years imprisonment and a fine of €375,000" (~\$440,000).

The crime involves taking psychological, emotional or physical advantage of an individual who is vulnerable "due to age, an illness, an infirmity, a physical or psychological deficiency."

When it involves taking sexual advantage of a vulnerable person, it rises to the level of rape, as the person would not truly be capable of consent. Thus Duverger's crime in this case would have been compounded.

Penalties are increased to five years behind bars and €750,000 (~\$885,000) if "the offense is committed by the de facto or de jure leader of a group which pursues activities the aim or effect of which is to create, maintain or exploit the psychological or physical subjection of the people who participate in these activities."

When the woman's parents (one of whom was an attorney who on occasion represented the SSPX) discovered Duverger was taking sexual advantage of their daughter, they considered filing a criminal complaint for rape. The family — longtime devotees of the Society — eventually decided not to on the advice of another SSPX priest.

Church Militant has learned that this priest has since come to bitterly regret his counsel after learning of later allegations of sexual assault leveled against Duverger in the United States.



Fr. Christophe Roisnel, convicted of rape

and torture and sentenced to 19 years in prison

## Shuffling Predator Priests

At the time they became aware of Duverger's offenses, then-superior general Bp. Bernard Fellay and then-French district superior Fr. Régis de Cacqueray failed to report him to police, as required by French law — a violation that can result in up to three years in prison.

This attempt to handle the matter internally, while consistent with the track record of the SSPX, was a direct violation of French law. According to [art. 434-1](#) of France's criminal code:

For anyone who is aware of a crime whose effects can still be prevented or limited, or whose perpetrators are likely to commit new crimes which could be prevented, failure to inform the judicial or administrative authorities is punishable with three years' imprisonment and a fine of €45,000.

A handful of exceptions are made for spouses, family members, health professionals and social workers, but there are no exceptions for clergy.

Both Fellay and de Cacqueray [similarly failed to report SSPX priest Fr. Christophe Roisnel](#) in 2011 when they learned he had raped several women at

an SSPX school, instead choosing to send him to a monastery in Morgon in Beaujolais for a couple of years of "prayer and penance."



Fr. Philippe Peignot, found guilty of

abusing multiple boys

Thanks to civil authorities, however, Roisnel was arrested, convicted and sentenced for rape and torture before Fellay could reinstate him to active ministry. The priest is currently serving 19 years behind bars.

Fellay's modus operandi of sending away sex abusers for brief periods of "prayer and penance" before reinstating them to active ministry, where they often go on to abuse again, is typical of the practice of so many bishops before the sex abuse scandal exploded in 2002, when the Boston Globe revealed that Cdl. Bernard Law was shuffling around hundreds of predator priests, after sending them away for brief stints in rehabilitation centers like St. Luke Institute in Maryland or St. John Vianney Center in Pennsylvania.

Those priests would go on to abuse again — and the case is no different with the SSPX.

For instance, [pedophile priest Fr. Philippe Peignot](#) was able to abuse again, after the superior general first sent him to do "prayer and penance" at Lourdes before reinstating him to priestly ministry; and [convicted pedophile Fr. Frédéric Abbet](#) was also able to abuse boys again, even after the SSPX's own canonical tribunal banned him from being around children — a ban Fellay violated almost immediately by assigning Abbet to live at a chapel that shared the same roof as a boys' dorm.



Fr. Frédéric Abbet,  
sentenced to 5 years in prison

for child sex crimes

After the parents sought justice, Abbet was convicted in criminal court and sentenced to five years in prison.

Three weeks after [Church Militant's May 21 Spotlight investigation](#) revealed Abbet had never served out his sentence, he was [arrested](#) in Switzerland and is currently behind bars.

Fellay's actions towards Duverger followed the same pattern, with the same results. Shortly after the sex scandal in Bordeaux, Fellay reassigned Duverger — citing "heart-related" health reasons — to [Our Lady of Guadalupe Monastery](#) in New Mexico, where he served out two years in "prayer and penance."

In 2010, Fellay promoted Duverger to the role of [personal secretary](#) to then-U.S. District Superior Fr. Arnaud Rostand in Platte City, Missouri, U.S. headquarters of the SSPX.

At some point he was [assigned to the communications team](#) for the U.S. district, working alongside James Vogel and Louis Tofari — a surprising promotion considering the rape allegations.

In 2011, only three year after the sex scandal, Duverger was allowed to officiate as assistant priest at the first Mass of his nephew, Amaury Graff. In a strange twist of irony, Graff was assigned to Bordeaux after his uncle, Fr. Duverger, left — and once there was disturbed to learn of his uncle's affair with the young woman.

In the United States, Duverger spent time serving at Assumption Chapel in St. Marys, Kansas, where he would hear confessions and reportedly prey on vulnerable young women, going on to allegedly sexually assault them. Several of his accusers have been interviewed by the KBI.

On April 30, Church Militant sent the following queries to Fr. Jürgen Wegner, current U.S. district superior:



Fr. Jürgen Wegner,

current U.S. district superior

Fr. Wegner,

Hello. I'm requesting an answer to the following questions:

Is it true that you are transferring Fr. Pierre Duverger to a new assignment? This is what we have heard.

If so, where?

When?

Why?

Your public statements claim you are committed to transparency. Will you send Fr. Duverger back to Kansas to be questioned by authorities who are investigating him as part of their criminal investigation?

Why did St. Thomas More Priory publish a statement falsely claiming Duverger was not under criminal investigation?

Why did that same statement give the impression that Duverger was entirely innocent?

As proof of your commitment to transparency, will you publicly issue a statement admitting that Fr. Duverger is under criminal investigation and that you know of several allegations against him (as you have already admitted in private emails)?

Church Militant never received a response.

While Duverger remains principal at St. Thomas More in Sanford, Florida, Church Militant has learned that several families will not be returning in the new school year because of Duverger's continued presence there and their unhappiness with the way Society leadership has handled his case.

Church Militant has confirmed that at least two teachers have quit over Duverger.

Father Wegner, who admitted to Jacas that he never investigated allegations of abuse against Duverger, is being reassigned to Austria.

## SSPX SILENCES WITNESSES

NEWS: [US NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • August 3, 2020

[77 Comments](#)

## Leadership running scared



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ST. MARYS, Kansas ([ChurchMilitant.com](http://ChurchMilitant.com)) - The Society of St. Pius X (SSPX) is discouraging its members from speaking privately to investigators, even as a criminal investigation into sex abuse cover-up is underway.



Fr. Scott

Gardner

In a recent letter authored by U.S. District bursar Fr. Scott Gardner obtained by Church Militant, the priest warns the St. Marys, Kansas community against speaking with the Kansas Bureau of Investigation (KBI) without a lawyer present.

The KBI has been investigating the SSPX, along with all Catholic dioceses in Kansas, for at least a year as part of its criminal probe into clergy sex abuse and cover-up.

"If approached, decline to speak to them without an attorney present," Gardner insists, going on to offer his email as well as that of SSPX attorney Dan Lane. "If you have already spoken to law enforcement, please let us know right away."

Gardner accuses the KBI of speaking with priests, staff and employees of St. Marys "without our legal staff being present," claiming that investigators "have already ignored this warning."

"The KBI is investigating allegations of criminal conduct made against the SSPX," said KBI spokeswoman Melissa Underwood in a statement to Church Militant. "As such, our agents are permitted to question any individuals who we believe may have information related to this criminal investigation."

"We encourage anyone who has information related to these sexual abuse allegations to come forward," she added. "We can be reached at 1-800-KS-CRIME, or by emailing: ClergyAbuse@kbi.ks.gov."

There is no legal requirement for state investigators to inform attorneys when questioning witnesses. Witnesses are free to speak with law enforcement with or without lawyers present, and thus critics see the letter as further evidence of the SSPX's heavyhanded tactics to control and direct the investigation, and prevent witnesses from offering potentially incriminating information.

# The letter effectively bans witnesses from speaking privately with law enforcement.

[GabTweet](#)

"[Y]ou are always entitled to have legal representation at any interview, and all Priests, staff, and employees must insist on this if contacted," Gardner orders.

The letter effectively bans witnesses from speaking privately with law enforcement, and prevents them from sharing incriminating information with investigators. Requiring that an SSPX attorney be present necessarily avoids the possibility of witnesses from sharing confidential information that could expose knowledge of abuse or cover-up, as the SSPX attorney exists not to protect witnesses' rights, but rather to protect the SSPX.

The tenor of the letter stands in stark contrast to the SSPX's promises of "transparency" and "accountability" stated on its website, and instead appears as an attempt to clamp down on communications with the KBI.

Several SSPX priests are currently under criminal investigation in Kansas, including Fr. Ramon Angles, former chaplain at St. Marys, alleged to have raped Michael Gonzalez when he was an adolescent. Gonzalez left written letters naming Angles as his abuser, and also told multiple family members, five of whom have spoken with the KBI. Gonzalez committed suicide in 2000.

In spite of the grave abuse allegations, the SSPX is not conducting its own investigation of Angles, who remains the top canonical advisor to the Society and has even crafted the SSPX's child protection policy. He resides in the palatial [Villa Grifoni Sant'Angelo](#) in Castel Gabbiano, Cremona, Italy.



Marc Vernoy

Fr. Pierre Duverger (L) and Fr.

Father Pierre Duverger, a priest formerly assigned in Kansas City, Missouri who is now [principal of a school in Sanford, Florida](#), is also under criminal investigation. Several young women have leveled accusations of sexual assault and misconduct against Duverger.

While not a victim of abuse, Jassy Jacas was the first whistleblower to step forward and expose SSPX abuse cover-up. She reported Duverger's grooming

behavior in 2018, and was assured by Fr. Jurgen Wegner, U.S. district superior, that severe restrictions had been placed on Duverger, including banning him from hearing women's confessions or conducting retreats or pilgrimages with women.

This claim turned out to be false, after Jacas saw a poster at an SSPX parish advertising a pilgrimage led by Duverger for men and women, with women making up around 50% of retreatants.

Wegner also admitted to Jacas that the SSPX never conducted an investigation into her allegations or those brought by other alleged victims, in spite of having known about them for years.

In fact, at least one SSPX priest admitted in writing that they had been made aware of allegations against Fr. Duverger going back more than a decade.

In an email dated Dec. 14, 2019, Fr. Hervé de la Tour admits to Jacas, "We know of several victims already," clarifying in a later email that the allegations go back as early as 2007 or 2008.

## We know of several victims already. [GabTweet](#)

Shortly after [Church Militant's April 22 Spotlight](#) breaking the news of the KBI's investigation of the SSPX, the website for St. Thomas More Priory in Florida released a statement falsely claiming Duverger was not under investigation, and also falsely claiming he had been completely exonerated by the SSPX of all wrongdoing.

After Church Militant reported on the falsehoods contained in the statement, the statement vanished from the website — although local sources confirm Fr. Marc Vernoy, prior at the chapel, continued to distribute hard copies of the statement to the SSPX community.

Jacas confirmed that approximately eight priests are under criminal investigation by the KBI.

*The full letter from Fr. Scott Gardner follows:*

It has come to our attention that certain law enforcement officers may be in and around St. Marys, conducting interviews regarding an investigation of Priests, staff, and employees of St Marys and/or the District. In particular, KBI has already been warned that they are NOT to contact any Priest, staff, or employee without our legal staff being present. They have already ignored this warning, and it is likely that they will continue to do so until they are sanctioned by the courts.

We remind you of your Constitutional rights concerning any interview conducted by law enforcement. You are not required to speak to them just because they ask you to or make veiled threats against you or tell you that, if you have nothing to hide, you have nothing to fear. Further, you are always entitled to have legal representation at any interview, and all Priests, staff, and employees must insist on this if contacted.

You will be provided with legal representation by SSPX. If approached, decline to speak to them without an attorney present, email me [email redacted] and call our legal counsel Dan Lane at [number redacted]. If you have already spoken to law enforcement, please let us know right away.

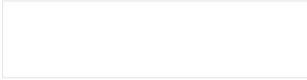
Thank you for your cooperation in this serious matter.

In Christo,  
Fr. Scott Gardner  
United States District Bursar

## **SSPX SURVIVOR SPEAKS**

**NEWS:** [COMMENTARY](#)





by **A Survivor** • ChurchMilitant.com • June 9, 2020

[109 Comments](#)

## Victim of priest details devastating consequences



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*After Church Militant first aired our [April 22 Spotlight](#) exposing decades of abuse and cover-up in the Society of St. Pius X (SSPX), numerous victims have been in touch with Church Militant revealing their personal experiences with abuse in the Society. One survivor of abuse at the hands of an SSPX priest wrote the following analysis on the devastating and longlasting spiritual and psychological effects of abuse. Her experience also confirms the longtime modus operandi of the SSPX: to transfer abuser priests across state or international borders, where they start a new assignment with vulnerable new victims unaware of their past scandals.*

Dear Reader,

There's been a lot of focus in news lately on sexual abuse among priests. We hear about actions that share varied degrees of horror and deviancy and we are angry, sometimes at the priests, sometimes at the victims. Rarely, though, do we see what happens to someone after the abuse is over and so we only understand in a superficial way.

Today, I want to have an open talk about the spiritual and psychological consequences of clerical abuse. As a survivor, I want to show you the deep impact of being objectified for someone else's gratification and the resulting rubble that lies within. This is not for the faint of heart. This is not pleasant. This is an uncomfortable journey but it is one I cannot escape from and which has shaped me into the person I am today.

## My Story



AG Josh Shapiro announcing findings

of PA grand jury report in August 2018

Almost two years ago on a summer morning in 2018, I was scrolling through my news feed and drinking my coffee as I normally would. As I sat there skimming the headlines, one of them instantly caught my attention. Somewhere in Pennsylvania, a grand jury had found hundreds of priests guilty of sexual abuse. The news was a nationwide scandal, and for me, it opened a door to a chapter that I had tried my best to forget. My heart dropped and I opened the article, stepping out of the present and back into a past that I had desperately tried to forget.

Years before, I had just graduated from high school. I was a girl with nowhere to go, a girl who felt lost and without guidance, and who struggled at the time with addiction problems. I grew up in a small town, a town outwardly but

hypocritically devoted to Catholic ideals and traditions. It's a town that as someone who wore pants and smoked pot and drank a lot, I didn't fit into.

# Underneath the façade of piety there thrives a breeding ground of violence and abuse.

[GabTweet](#)

You wouldn't think that would matter; underneath the façade of piety there thrives a breeding ground of violence and abuse. Still ignorant and naive, though, I loved it as only ignorance and naïveté could. I deeply loved God, the Church and the SSPX, a breakaway group that rejects Vatican II, and which I saw as the only true Church. I saw myself as inseparable from them and thought that without them I would never get to Heaven.



St. Mary's, Kansas, home to a large SSPX

community currently under criminal investigation

by the KS Bureau of Investigation for sex abuse

Because I loved, I wanted to find a way to overcome my weaknesses. More than anything, I wanted to be good and please God, and somehow find a way to fit in. So shortly after my 18th birthday, I went on a retreat. There, I met a charismatic priest who promised that he could help me. A few months after, he

offered me the opportunity to teach at a mission school where I would be replacing another teacher who had to leave halfway through the school year.

I arrived in mid-winter. The parish was at that time a small mission and this priest would come on the weekends and say Mass, oversee the school and deal with parish affairs. When I arrived, he provided me with a car, a place to live and, of course, my job was provided by him as well. I handed my life over; the trust I had was implicit. I believed I had found the opportunity I was waiting for to start a new and better life.

At first things seemed normal; I had come out there to recover and when the opportunity arose I began to do domestic work at the house, which was then reserved for his use. He told me there was something he wanted to ask me once he knew he could trust me. So I would go there and cook, do dishes, etc., and I talked and he would listen. Eventually he began to tell me things of his own. He opened up and shared some of the hardships of his life. He seemed lonely and unhappy, and I genuinely felt sorry for him.



SSPX Mass

*(Photo: SSPX News)*

When I look back now, I see that there were many warning signs that not all was well, but I dismissed every single one of them. I believed priests were absolutely good and above reproach. Any idea I had that he was in the wrong I quickly pushed aside and felt that I was the bad one for doubting a priest. Priests represented God to me, they had absolute authority in my mind and because of that I never doubted that they were all good and holy.

Then he began offering me alcohol — an 18-year-old alcoholic, something he was well aware of. At one point he told me, "I hear your confessions. I know your sins."

I kick myself now for accepting, but at the time, it was my biggest weakness. The temptation was strong, and I drank. Yes, it was stupid and naïve, yet at that point in my life I didn't think much about the future but took the moment as it came. That I was walking right into a trap still didn't occur to me. Every source of security in my life came from him: my job, house, car, etc., and he told me, "I took you in when no one else would." I still believed he was looking out for me, being a friend and a father.

Holy Week is the most sacred time of year for Catholics and Christians. It is a time when we stop and remember the Passion of Christ, Who died to save us from our sins. At the time I believed that, and Holy Week was the apex of faith.



SSPX seminary, Écône,

Switzerland

The Saturday before Palm Sunday I was at the house and he dared me to take shots. After I don't know how many, he took me into a side bedroom and started touching me in an extremely inappropriate manner. At this point, it was like a bomb had gone off in my head. Everything I believed in, everything I had been raised to believe crashed down around me, and for the first time, I felt like I had absolutely no point of reference from which to view the world.

That a priest could do something like this, that I had been groomed and exploited took, me over 10 years to even begin to process. I felt like my world had shattered and I was an orphan in an alien landscape.

Feeling completely overwhelmed and trying to understand what was going on and who he was, I asked him, "Don't you have to say Mass tomorrow?" All I could think of was that his hands would consecrate the Host the next day. He did stop.



Holy Week Mass offered

at SSPX Immaculate Conception

Chapel, St. Mary's, KS

The next day it happened again. I felt like I had no choice. I imagined he was going to kill me. He didn't seem violent, but if he had done this horrible thing, in my mind any horrible thing could have happened, and I didn't want to be a threat to him. I didn't know what to believe or what to expect. That was Palm Sunday and it went further this time.

Later that Holy Week, he bought me a bottle of Schnapps, took me to dinner, stopped to buy condoms and then took me to a sleazy motel and ... three times in about three hours. He told me that the thing he had been wanting to ask me, once he knew he could trust me, was if I would go to a certain bar with him. I had naïvely believed he was going to ask me to do something important; at the time I wanted to go to India as a teacher which he said he could make happen. If it had always been his intent to gain my trust in order to ask me this, then it was always the intent to exploit me for my weaknesses.

# I hear your confessions. I know your sins.

[GabTweet](#)

The day after, he fired me and bought me a one-way ticket back. He called the priests there and told them he fired me because I was crazy and making up lies about another (decent) priest. He told his direct superior that he fired me because I wasn't doing a good job at the school. He sent me an e-mail afterward saying he had to let me go because I was a "danger to myself and others" and he was sorry for "however he had failed me," that he had "brought me out to recover but it didn't work out."



Bp. Bernard Fellay, superior general for 24

years, transferred the priest after learning of

abuse allegations (*Photo: SSPX News*)

I didn't know to go to the police. I didn't understand the concept of grooming, exploitation or abuse of power. I believed what happened was my fault. I still believed that for everything, the answer was to go to the priests. So I told them — and the first priest I told accused me of attention-seeking and essentially threatened me, telling me if I couldn't prove anything there would be nowhere in the world I could go where I would be safe.

That scared me even further, and it took a long few months of being questioned by different priests before they believed me. I was then told the priest was being assigned to another country. That was his reward: a fresh start in a country where he could continue to do what he was doing and where no one would know. He never made it, though, choosing instead to leave the priesthood behind.

## Devastating Consequences

In September of that year, I attempted suicide. That was when the SSPX decided to take some action, sending me to a convent in France on a three-month visa. Then that was it. I was left with absolutely nothing, not even a place to go.



"There were days when I thought God hated me so

much it seemed like even death wasn't an escape."

Sexual assault is not just a physical injustice. Yes, the actions are momentary, but the consequences last a lifetime. For me, those consequences amplified over time. I felt powerless, voiceless and isolated. My identity had been taken away, my ability to love and to see good in the world was damaged, and abuse experienced at the hands of someone who represented God, it very much so robbed me of my ability to find a loving God.

Initially, I stayed in the Church, but only for about two years. It was not until 2018 that I tried to return as I began to process what happened and search for a solution to something that was destroying me inside. Church wasn't comforting, though; in fact, it was exactly the opposite. I started having panic attacks before going in. During Mass, I couldn't concentrate and physically struggled to keep from crying and keep it together. I would sit in the back as close to the door as possible, trying not to be noticed by anyone.

In September of that year,  
I attempted suicide.

[GabTweet](#)

By the Epistle, I would feel completely exhausted and wrecked, but I kept pushing forward, thinking that was the only way God would love me. I felt unloved by God and thought He wanted to hurt me. There were days when I thought God hated me so much it seemed like even death wasn't an escape. My chest would hurt, my hands would go numb, it felt like time slowed down and the prayers I couldn't say rolled silently down my cheeks instead.

The depression grew. I tried prayer, talking to a priest, medication, therapy and transcranial magnetic stimulation, but the pain inside grew exponentially. I have scars on my arms from this fight, each one associated with some thought about God. No longer sure if I could survive, I felt like I was shrinking inside myself in order to get through. I began to feel like I was a small child sitting inside a very big person, like a Matryoshka doll. I thought of this big person who was helping me get by as "No One." Who are you? *No One*.

When the memories began to come to the front, I started having nightmares. One night I dreamt that I was being violently raped and choked. It was such a vivid dream that I felt like I left my body and it seemed like what was happening was occurring in a parallel universe. The next morning my throat hurt as if it had actually happened. I was not violently raped, but the scars inside do not care. The wounds created there at the deep place where the soul and the mind intersect heal far more slowly than any physical injury.

Personally, I have felt that the memories from that time made me into a sort of Dorian Gray portrait; I have felt painted with an ugliness that seemed unforgivable. There have been times I felt this so heavily that I had a hard time seeing my own face. I would do my make-up in patches, never seeing the whole, and carried a self-image that was fragmented and Picasso-esque in nature.



KBI is actively investigation all

Catholic dioceses of the state of

Kansas along with the SSPX

Fear and guilt have kept me prisoner for a long time. There were many things I couldn't remember, and the things I could were shameful. I have had to face the deeply disturbing question: In the moment, did my body ever respond like what was happening was normal and OK? I can't remember, but even if I could, it would not make what happened my fault.

I have felt guilty for seeing no way forward then but to surrender without a fight or protest. I've wanted to be silent knowing that I will face a great deal of

scrutiny, afraid to stand naked before an unkind audience and have my life picked apart. I know what people can and will say. They may say, *well, you were 18, maybe you wanted it.* But that is not true. They may say, *you didn't say no, you didn't fight, you didn't run* — and that is true. People can point to my many mistakes, and I can't ever say that I was a saint. I wasn't; but that's exactly what made me vulnerable. I trusted a priest, a bad one, and it changed my life forever.

I have spent years beating myself up over those things, feeling like what happened was my fault. I have thought that what happened to me happened because I was a bad person, and the fact that it happened made me into a worse person. I have felt despair. I have searched for God and felt there was no answer. I think that if He were looking for me too, I would have found Him by now.

Though I hope it brings me closure in the end, there are days now when I feel guilty for speaking out at all. I have been apologetic and hurting for years. I still panic and think of silence as something I owe to those who hurt me. There are nights now when I dream that I am being killed for speaking up. Why? I don't know, but I do know that the fear and guilt and shame have kept me hostage for far too long.

If you are reading this and you too have been abused in some way, I just want you to know, whatever happened didn't happen because of you. You are not a bad person. The aftermath, no matter how hard, is not your fault. These are lies. I hope you know you aren't alone in how you may feel. Reach out for help. It's never too late to report. You are worth every investment made towards peace and healing.

To you faithful, I know just how heartbreaking and gut-wrenching it can be to realize that someone who represents God could betray your trust in such a horrible manner. I know it's easy to try and ignore when it hasn't happened to you, but what if it will be your child one day? What if you could prevent that from happening?

# Silence is complicit when it chooses to protect a

# falsely 'good' name rather than souls. [GabTweet](#)

Silence is complicit when it chooses to protect a falsely "good" name rather than souls. Obedience is cowardice when it submits to injustice. Perverted men who hide behind God and religion mock both. Evil is not a distant threat; it exists closer than we want to admit, and it takes more than prayer alone to drive it out.

Clergy need to be held responsible for their own actions. There needs to be accountability for every single soul destroyed by the actions of men who should have protected them and for every superior who continued to turn a blind eye to that.

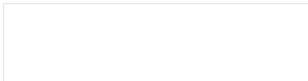
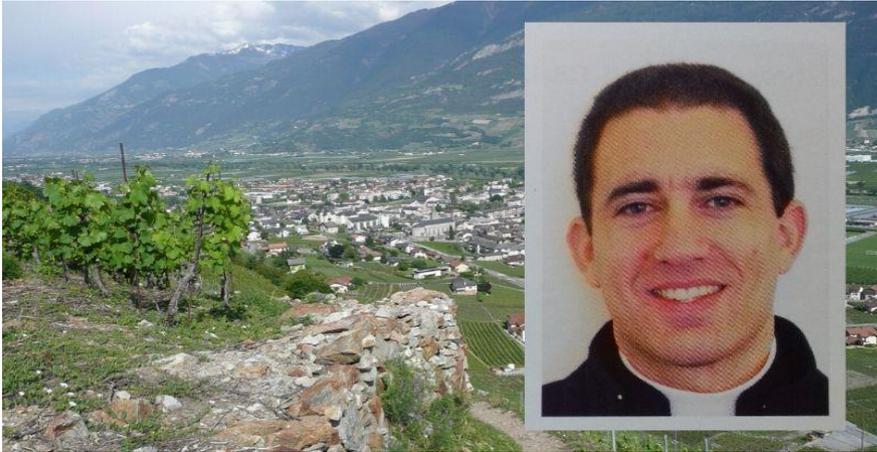
That said, I recognize that there are good priests, and I hope they begin to take a harsher stance against abuse within their ranks. Widespread, long-term abuse is a cultural problem, and not until the good people begin to speak up and demand real change will any real progress be made. It will take a great deal of humility and courage to see that through — and that burden lies with you.

Sincerely,

A Survivor

## **SSPX PEDOPHILE PRIEST ARRESTED IN SWITZERLAND**

**NEWS:** [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • June 13, 2020 [73 Comments](#)

## Justice catches up with Fr. Frédéric Abbet



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VALAIS, Switzerland ([ChurchMilitant.com](#)) - Three weeks after Church Militant broke the news that a pedophile priest of the Society of St. Pius X (SSPX) was roaming free in Switzerland, authorities have arrested Fr. Frédéric Abbet.



Convicted pedophile

Fr. Frédéric Abbet

According to Swiss media outlet [Le Nouvelliste](#), Abbet was arrested by local authorities in Valais Friday.

As Church Militant reported in our [May 21 Spotlight: 'He's a Good Liar,'](#) a Belgian court found Abbet guilty of child sex crimes in 2017, sentencing him to five years in prison. After requesting that he be allowed to serve out his sentence in his native Switzerland, however, Abbet ended up walking free, living in the town of Fully and even seen taking his nephews to a local swimming pool.

Church Militant contacted local authorities in Fully in May to ask why Abbet had never served his prison time, as required by Belgian law, and why a convicted pedophile was allowed to roam freely in their town. Officials did not comment.

According to local reporter Gilles Berreau, who contacted Belgian officials for an explanation, Abbet's failure to serve out his sentence was the result of an administrative oversight; officials had never followed up with authorities in Switzerland to ensure Abbet served out his sentence there.

Various officials in Belgium seemed to deflect responsibility when questioned about the lack of follow-up. Sophie Van Bree, spokeswoman for the Brussels trial court, said no arrest of Abbet had ever been carried out in Belgium.



Abbet never could have

abused boys had it not been

for the direct actions of

Bp. Bernard Fellay

The Belgian court responsible for enforcing sentences claimed it was not responsible for carrying out Abbet's sentence, as he had been given permission to serve out his prison time in Switzerland. It also claimed that it was the public prosecutor's duty to ensure his sentence was carried out.

And officials in Sion, capital of the canton of Valais, [said they had no record](#) of any pending transfer request for the execution of Abbet's sentence in Switzerland.

After Le Nouvelliste published [an article Friday](#) citing Church Militant's exposé on Abbet, Belgian authorities issued a request to local authorities in Valais to arrest Abbet.

"I am very satisfied that in the space of a few hours we were able to take the necessary measures and place this person in detention," [said Frédéric Favre](#), in charge of security in Valais. "It required a lot of work to clarify the situation and the existing legal possibilities."

*Local Swiss report on Fr. Abbet*

The parents of Abbet's victims — Carlo and Florence Peeters, whose son Nicolas was abused; and Viktoria Weber, whose sons Richard and Edmond were abused — went public for the first time in Church Militant's [Spotlight](#), expressing their sorrow, anger and frustration that Abbet had never received justice for the crimes he committed against their boys.

Abbet's abuse never could have happened had it not been for the direct actions of Bp. Bernard Fellay. [GabTweet](#)

Abbet's abuse never could have happened had it not been for the [direct actions of Bp. Bernard Fellay](#), superior general of the SSPX for 24 years. In spite of a 10-year ban placed on Abbet forbidding him from being around children, Fellay violated the ban within two months, assigning him to live under the same roof as a boys' dorm in Brussels, where Abbet sexually assaulted multiple victims, one as young as six years old.



Fr. Benoît Wailliez withheld crucial

evidence for six years from authorities

According to [a 2017 Brussels report](#), "The entire file has shown heavy dysfunction within the Society of St. Pius X."

Fellay's actions — along with the negligence and lack of oversight of priors Fr. Jürgen Wegner and later Fr. Benoît Wailliez, who withheld incriminating information and evidence for six years — led the court to accuse the SSPX of "criminogenic" behavior, a French term denoting the enabling of pathologically criminal conduct.

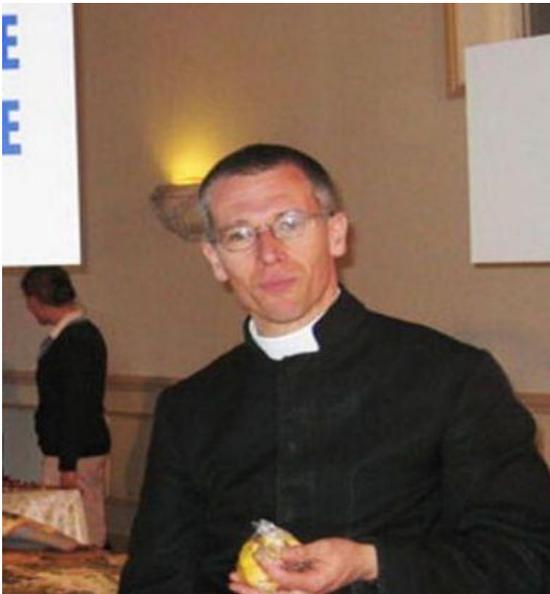
It also led the prosecutor to thunder in court that "The SSPX should have been put on trial!" and not just Abbet. And three European victims' rights groups issued a scathing joint statement excoriating the SSPX for its failure to help the victims' families, continually putting up roadblocks and obstructing justice while going out of its way to protect the institution.

Father Christian Thouvenot, secretary for the SSPX, confirmed with Le Nouvelliste that Abbet had been expelled from the Society.

[Read more about the Abbet case here.](#)

## SSPX PROTECTED SADISTIC RAPIST

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • June 9, 2020

[46 Comments](#)

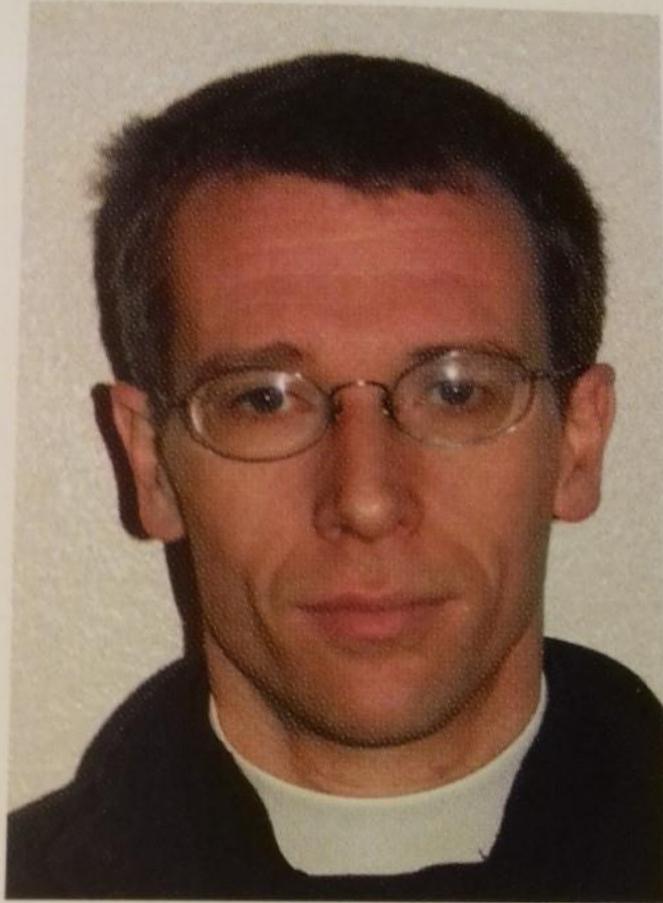
## Bishop Fellay broke civil and canon law



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A priest of the Society of St. Pius X (SSPX) sentenced to 19 years in prison for the sadistic rape of three women — one he tortured with knitting needles and scissors — was protected by Bp. Bernard Fellay, in violation of French law.



**Abbé Christophe  
ROISNEL**

Né le **12 juillet 1973**

*France*

*1<sup>er</sup> engagement :*

**8 décembre 1996**

*Ordination :* **27 juin 2002**

*Couvent Saint-François*

**Morgon (France)**

Fr. Christophe Roisnel,

SSPX

The case of Fr. Christophe Roisnel shocked the conscience of the French nation in 2017, when news broke of his criminal trial for rape of three teachers — one

of them a mother — at the Notre-Dame de la Sablonnière academy in Goussonville, near Paris, where he had been director of the school since 2006. While [reports](#) of his crimes [exploded](#) in [French media](#) at the time, his story has had almost no coverage in English-language media.

The sexual assaults took place in 2010, during exorcisms he had convinced the women to undergo, claiming they would help them to overcome the trauma of sex abuse they may have suffered in the past.

According to French Catholic media outlet [La Croix](#),

The victims accused him of having used his psychological influence over them to achieve his ends. His modus operandi: to discuss sexual assaults with them, real or invented, that they suffered in the past, to convince them of the need for "therapy." He then made them relive these traumatic episodes so that, he said, they could overcome them.

His argument was that they must "overcome evil with evil," convincing the women to relive their past sexual trauma in order to bring about "healing." These exorcism sessions included flogging and rape, and in the case of one woman, they included what the court called "torture" and "acts of barbarism": abusing her with an assortment of items, including scissors, knitting needles, broom handles, a toothbrush, paintbrush and horsehair glove, among other things.

One of the women, who used the pseudonym "Eliane," said he forced her to undress in a barn in Manche, in Normandy, raping her with several items, before doing it again later in the school cellar as well as other locations, using increasingly larger and more dangerous objects.



Jérôme Triomphe, Fr. Roisnel's attorney

"He said that I had been whipped in the past and that I had to relive these events," [she told investigators](#). "He then hit me all over my body with his shirt."

Another woman, "Diane," who was forced to undergo oral sex and sodomy, and who even broke her arm attempting to flee one of Roisnel's attacks, told another SSPX priest about the abuse. The priest refused to report the crimes to police, claiming the woman was an adult and it was her responsibility to do so.

Roisnel was arrested in 2014 and put on trial, where he admitted he had engaged in sex with the women but claimed it was "consensual." The criminal court handed down a conviction in 2017, with a sentence of 16 years in prison. Roisnel appealed the conviction — which resulted in [an increase in his sentence to 19 years](#), after evidence of his torture was introduced in court.



Criminal Court of Appeal in Nanterre, which increased

Roisnel's sentence to 19 years after proof of torture during rape

Roisnel's defense attorney was Jérôme Triomphe, an attorney and devoté of the SSPX, well known in traditionalist French circles, who also represented the Vincent Lambert family, the famous quadriplegic considered France's "Terry Schiavo." Ironically, Lambert's condition could be blamed on SSPX priest Fr. Philippe Peignot, who sexually abused Lambert as a boy ([abuse to which Peignot admitted](#)), leading to a downward spiral and a life of drugs and alcohol, ending in the fateful car crash while driving intoxicated that landed Lambert in the hospital, paralyzed.

## Fellay Broke French Law

Bishop Bernard Fellay, superior general at the time of Roisnel's assaults, first became aware of the abuse in 2010, when two teachers at the school and one of their friends reported Roisnel's sexual assaults to the SSPX.



Capuchin Monastery in Morgon, where Bp. Fellay

sent rapist priest Fr. Christophe Roisnel for 2 years

before reassigning him to a boys' school

In violation of French law, neither Fellay nor the French district superior, Fr. Régis de Cacqueray, reported Roisnel's rapes to police. Instead, they quietly sent him to [the Capuchin monastery of Morgon](#) in Beaujolais, 30 miles north of Lyon, for a period of two years' penance. He remained there until March 2013, after which [Fellay transferred him to a boys' school](#) in Chateauroux.

This attempt to handle the matter internally, while consistent with the track record of the SSPX, was a direct violation of French law.

According to [art. 434-1](#) of France's criminal code:

For anyone who is aware of a crime whose effects can still be prevented or limited, or whose perpetrators are likely to commit new crimes which could be prevented, failure to inform the judicial or administrative authorities is punishable with three years' imprisonment and a fine of €45,000.

A handful of exceptions are made for spouses, family members, health professionals and social workers, but there are no exceptions for clergy.

In the act of shielding his priest from the law, Fellay broke the law himself and could have been prosecuted and sentenced

to three years in prison  
and a hefty fine. [GabTweet](#)

Thus, in the act of shielding his priest from the law, Fellay broke the law himself and could have been prosecuted and sentenced to three years in prison and a hefty fine.



Fr. Régis de Cacqueray

By the time Roisnel was caught and convicted, however, the statute of limitations had already expired on Fellay's own illegal behavior, leaving him out of prosecution's reach.

The victims had initially trusted Fellay to handle the case properly, but were scandalized when they discovered the superior general had reinstated the rapist to active ministry at the boys' academy, prompting the victims to report Roisnel's crimes to the authorities. [He was indicted by secular authorities in April 2014.](#)

An investigation revealed that Roisnel had also attempted [his sexual "therapy" on one of the boys](#) during a summer scout camp, after his two years of "penance" at the Capuchin monastery. The session involved the priest's graphic questioning of the boy using crude words, ending in the boy's nervous breakdown.

Three other victims were also discovered during the secular investigation, forced to undergo the sexual "therapy" sessions by Roisnel.

## Fellay Broke Canon Law

An SSPX canonical case was also launched against Roisnel, the tribunal finding him guilty of "sexual acts" without penetration or violence. The tribunal came to this conclusion by ignoring the testimony of the victims, including one woman whose arm was broken in her attempt to flee the perpetrator during one of his assaults. What's more, the canonical proceeding was itself a violation of canon law.



Under a longstanding arrangement with Rome, the SSPX is required to report clergy abuse to the Congregation for the

Doctrine of the Faith — something Bp. Fellay failed to do

in the case of Fr. Christophe Roisnel

Little reported by media, a longstanding arrangement exists between Rome and the SSPX, stretching back to the end of the pontificate of Pope John Paul II, whereby the Society agrees to refer accused clergy to the Congregation for the Doctrine of the Faith (CDF). The CDF then delegates authority to the SSPX to try the priest in canonical court, conferring on Bp. Fellay the power to act as a canonical judge on behalf of the Holy See.

This was confirmed by Fellay in [a May 2015 talk](#) given in Arcadia, California. Fellay clarified to French media in July 2015 that the arrangement was not recent: "This is not new but has existed for over 10 years."

Fellay was thus bound to follow the [Normae de Gravioribus Delictis](#), whose article 16 states: "Whenever the Ordinary or Hierarch receives a report of a more grave delict, which has at least the semblance of truth, once the preliminary investigation has been completed, he is to communicate the matter to the Congregation for the Doctrine of the Faith" (*Quoties Ordinarius vel Hierarcha notitiam saltem verisimilem habeat de delicto graviore, investigatione praevia peracta, eam significet Congregationi pro Doctrina Fidei*").

In violation of Fellay's obligations under canon law, he never reported Roisnel's crimes to the CDF, preferring to treat this as a purely internal matter.

It appears Fellay believes he is above the law, both secular and ecclesiastical.

## SSPX Caught in Contradictions

"This case highlights the mismanagement of sex abuse cases in the SSPX," [blasted French daily La Croix](#) in a May 7, 2017 article, two days after the court handed down its sentence against Roisnel.



Fr.

Christian Thouvenot

In a defensive response, SSPX Secretary Fr. Christian Thouvenot told media, "Our own investigation did not reveal the gravity of the facts."

"The victims may have been traumatized and did not dare to admit everything," he clarified — failing to reveal that Roisnel had actually pressured the women to retract their statements.

This was the same excuse Thouvenot offered in [the case of pedophile priest Fr. Philippe Peignot](#), guilty of abusing multiple boys while assigned at an SSPX priory in Brussels, Belgium: "[W]e only became aware of what was meant by 'impure touching' very late; of course, we would have taken strong action if we had known the details" — failing to note that the "details" (Peignot groping and assaulting an 11-year-old boy) had been made known to then-superior general Fr. Franz Schmidberger early on, who not only failed to report the crime to police, but lifted restrictions on Peignot's access to children. Fellay was also guilty of the same.

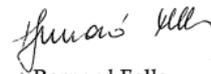
Asked whether the Society would implement psychological screening of candidates for the priesthood in order to avoid such tragic outcomes in the future, Thouvenot said, "The case is too recent, we have not yet had time to take decisions in this direction."

This is a direct contradiction of Bp. Fellay's own words, however, who said four months earlier in a Jan. 24, 2017 response to Swedish media organization SVT that "candidates to the priesthood are assessed and evaluated with respect to their emotional and psychological balance during their six or seven years of training. Should a candidate show any signs of potential weaknesses, he will not be allowed to become a priest."

**5. *How is the SSPX leadership working to prevent these kinds of acts within the SSPX in the future.***

In our seminaries, the candidates to the priesthood are assessed and evaluated with respect to their emotional and psychological balance during their six or seven years of training. Should a candidate show any signs of potential weaknesses, he will not be allowed to become a priest. The SSPX is now implementing special training both for seminarians and also for priests during their continued formation via priest meetings, training seminars, formation of superiors, etc. Elements of this training are also provided by specialists, who address delicate issues in order to prevent future problems as much as possible. This practice puts us in line with the guidelines published by most of the Episcopal Conferences around the world (e.g., USA, France, Canada, Australia etc.).

January 24, 2017

  
+ Bernard Fellay  
Superior General

Bp. Fellay's Jan. 24, 2017 response to Swedish media detailing psychological screening of priestly

candidates — directly contradicting Secretary Fr. Thouvenot's response to the Fr. Roisnel abuse case

Not only are Fellay's statements a direct contradiction of those of the Society's Secretary (who is supposed to speak on behalf of the superior general), they are demonstrably false.

[Thouvenot himself admits](#) that they had detected troubling signs in Roisnel from early on: "We spent six years together. There was certainly in him a breeding ground favorable to psychological imbalance, but nobody really detected it."



Bp. Fellay has a long track record of shuffling around predator priests, sending them away for "prayer and penance" before reinstating them to active ministry, where they often go on to abuse again

This calls into question either Thouvenot's honesty about what they actually detected in Roisnel — or the SSPX's spectacular failure to spot a violent, twisted pervert of the worst kind in their own ranks, who raped his victim with scissors, knitting needles and a broom handle. Either way, the response hardly evokes confidence in Society leadership.

Fellay's statements are perhaps most notoriously disproven in [the case of Fr. Frédéric Abbet](#), a convicted pedophile, who came to the SSPX seminary with a previous incident of sexual misconduct when he was 15, and was later disciplined in seminary for having an "amitié particulière" — a particular friendship, i.e., an unhealthy emotional/romantic attachment to a fellow seminarian. Yet he was allowed to go on to become a priest — contrary to what Fellay claims would've happen — abusing multiple boys as a result and eventually convicted and sentenced to prison.

One is led to ask: Who is telling the truth, and who is lying? And in light of the SSPX's stunning failures with regard to Roisnel and a number of other abuser priests, how can SSPX devotés continue to have any confidence in the Society's ability to screen its candidates and ordain men worthy of their high calling?

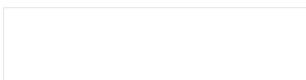
## SSPX Modus Operandi

But as shown in a number of cases, Fellay's decision to handle the Roisnel case internally, sending the abuser off to do prayer and penance for a brief time before letting him loose on society, is the SSPX's typical modus operandi — the same modus operandi of so many bishops in the Church exposed after the Boston 2002 sex abuse scandal, who would send pederasts and rapists away for brief stints in rehab before reinstating them at new assignments, where they often went on to abuse again.

Fellay is no different, and apparently has never learned the lessons of the 2002 sex abuse crisis in America — a crisis that has cost the U.S. Church more than \$4 billion in abuse payouts and countless lives devastated and souls lost. While the SSPX has had to pay for attorneys' fees and legal bills in a number of sex abuse cases, it remains unknown how much the Society's own abuse scandals have cost them — and more significantly, how many lives they've devastated and souls they've lost by SSPX leadership's malfeasance.

## COUNTERING THE SSPX NARRATIVE

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • June 3, 2020

[23 Comments](#)

## A response to Fr. Benoît Wailliez



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Father Benoît Wailliez, a priest of the Society of St. Pius X (SSPX), recently circulated [a written defense](#) justifying his behavior in the face of [Church Militant's \*Spotlight\* investigation](#) showing he endangered children by allowing a pedophile priest access to boys he abused under Wailliez's watch.



Fr.

Benoît Wailliez, SSPX (center)

Wailliez makes a number of claims easily countered by the facts — among them, his gratuitous slur against Church Militant calling us "gutter media" that "doesn't care about victims but only cares about 'scoops.'"

The two families of the victims — the Peeters and the Webers — who first went public in our [Spotlight](#), strongly object to this slur. In fact, Viktoria Weber (whose two sons Richard and Edmond were abused by Fr. Abbet) calls Wailliez a "dangerous coward" whose conduct more appropriately fits the description "gutter."

"I do not recognize Church Militant by this 'gutter' characterization," wrote Weber. "It rather fits your behavior. ... Please stop playing the innocent and ignorant one. ... You consciously took the risk for granted, children becoming victims, over and over again."

The relative of a victim of Fr. Philippe Peignot, whose story Church Militant covered in the article "[SSPX Gave Pedophile Repeated Access to Boys](#)," also weighed in:



Fr.

Frédéric Abbet

So CM doesn't care about victims ... but SSPX does, is that right???

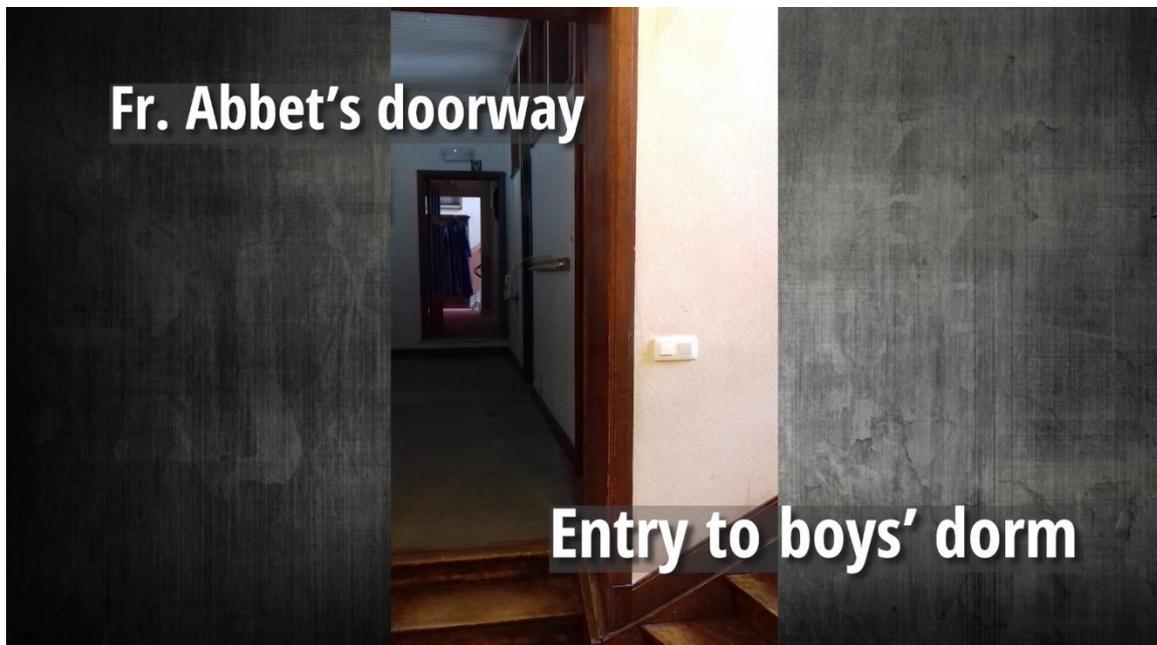
Unbelievable! While the SSPX says it stands by the victims, Church Militant ACTS in support of the victims. Actions speak louder than words.

Honestly, I was out of my mind when reading this under Fr. Wailliez's pen. Given what we know about his actions, how does he dare to lecture you about helping victims?! He'd better take a low profile and shut his big mouth. He's in no position to speak about supporting victims!

By contrast, Michael Voris personally knows the Webers and feels strongly about their sons, and Christine has included an appeal to contact the prosecutor's office in [Fr. Peignot's victim's] case, and the Fully [Switzerland] authorities in the Peeters' and Weber's case. Yet they were under no obligation to do so. By contrast, Fr. Wailliez was under an obligation to help the victims and he failed them.

## Background

Abbet came to the Brussels SSPX priory in 2006 on order of then-superior general Bp. Bernard Fellay, living under the same roof as Our Lady of Holy Hope School, where several boys were then boarding.



All three buildings (the priory, the chapel and the school) shared the same roof and were easily accessible via a hallway

The Brussels SSPX compound consists of three contiguous houses connected by a common hallway on two levels (effectively three houses merged into one),

with a shared courtyard. Once someone enters the compound, it's essentially impossible to keep him from entering any other house within the compound. Thus, Abbet had direct and easy access to the boys' dorm by simply walking from his door through a short corridor and up the stairs to the boys' sleeping quarters — which he did throughout the years of 2010-11, abusing boys in the night.

The transfer by Fellay was in direct violation of a 10-year ban on Abbet from being around children, imposed by an SSPX tribunal only two months earlier.

While the tribunal had acquitted Abbet of sex abuse based on lack of sufficient evidence (it was the alleged victim's word against the priest's), *it was not a declaration of innocence*; the court decree explicitly stated that "there remains the suspicion of a crime," leading to a number of restrictions imposed on Abbet, including, most significantly, a decade-long prohibition on Abbet being around children.

Fellay violated the prohibition within two months, relying on the assurance of two psychologists who (wrongly) diagnosed Abbet as not having pedophilic tendencies.

Fellay's criminal negligence (along with that of Wegner and Wailliez) can be blamed for these young boys' abuse. [GabTweet](#)

The canonical court ruling did not say the superior general was free to lift restrictions based on the word of psychologists, whether two or 200. The court

had imposed a ban on being around children for a decade, with no exceptions. In short, Fellay abused his power and violated the ecclesiastical court's order.



Bp. Bernard Fellay assigned Fr. Abbet to the Brussels priory,

in violation of a 10-year ban on allowing Abbet around children. Fellay claims he was unaware at the time that the Brussels priory had an adjoining boarding school, but this is hardly believable. Boys had been boarding there since at least 1999 — fully seven years before Fellay assigned Abbet to live there. And Fellay traveled to Brussels and stayed at that very priory, thus making him aware of the school.

Granting Fellay the benefit of the doubt and taking him at his word that he did not know, this still does not exonerate him; it was the superior general's job to do the requisite research before transferring an accused pedophile to a new assignment. Fellay failed to do so.

Fellay also understood the demands of Wailliez's job and that it would have been impossible to supervise Abbet. Wailliez was district superior of the BeNeLux region (which combines Belgium, The Netherlands and Luxembourg), which would have required frequent travel between Brussels, Antwerp and the Netherlands, with lengthy absences from the Brussels priory. His work made it

impossible to supervise Abbet. Fellay knew this, yet he assigned Abbet to live there anyway.

The fact that Fellay clearly failed to take Abbet's case seriously led to the grievous injuries suffered by several boys in Brussels. Thus Fellay's criminal negligence (along with that of Fr. Jürgen Wegner and Wailliez) can be blamed for these young boys' abuse.

## Wailliez Understood the Restrictions

A [2017 letter from SSPX Secretary Fr. Christian Thouvenot](#) confirms that Fr. Wailliez had been made aware of the ban on Abbet when Wailliez became prior of the Brussels chapel in August 2008.

Wailliez claims he was unaware of the underlying reasons for the ban — but the ban speaks for itself. Abbet was forbidden to be around children. Such restrictions wouldn't be imposed unless Abbet were a danger to kids. This is what in common parlance is known as a "no-brainer." Wailliez's attempt to reduce his culpability on this score falls flat.

Wailliez also appears to congratulate himself for moving Abbet from a bedroom below the boys' dorm (where he had been living during Fr. Jürgen Wegner's time, in direct violation of the ban) to the priest's quarters down the hall.

While on its face this move appears commendable, if Wailliez had had integrity and conviction and true care for the children in his charge, he would've called up Fellay and insisted that Abbet be assigned in a remote priory, miles away from children, rather than merely moving him a few yards away, which ultimately proved worthless in preventing abuse.

It also appears that Abbet continued to use the bedroom beneath the boys' dorm into 2011. According to Viktoria Weber, when she went to the school to gather her son Richard's belongings, as they had withdrawn from the school, she asked her son where Abbet had abused him. Richard pointed to that very room beneath the boys' dorm, which included an office with an attached bedroom. The boys had always referred to it as "Abbet's room."

## Construction of a Brick Wall

A handful of parents slept in quarters on the same floor as the boys' dorm — but the reason they did not know about Abbet's abuse (which took place at night, while they were sleeping) is because Abbet was permitted to erect a brick wall cutting off the boys' dorm from the parents' quarters and the rest of the rooms.

Abbet began construction of the wall around the summer break of 2010, and reportedly paid for the construction himself. Everyone at the priory was aware of the construction, as it took some time and of course involved noise, dust and all the regular interference involved in construction work.

Wailliez has never explained why he permitted Abbet to build this wall, nor did Abbet provide a satisfactory reason as to why the wall was needed.

It was only after the abuse was discovered in April 2011 that parents realized the purpose of the wall was to cut off the parents' direct access to their children at night in order for Abbet to abuse them freely and undiscovered.

Again, this can be laid at the feet of Wailliez's negligence, who failed to exercise supervision over his own priest.

## School in Namur



### SSPX Chapelle Saint-Aubain, Namur

One of the most damning indictments against Wailliez is the fact that he put Abbet in charge of catechism lessons for children at the SSPX chapel in Namur, 44 miles away from Brussels — again, in direct violation of the ban imposed on Abbet from working with children. Wailliez, of course, never mentions this fact while he's busy defending his conduct. But this is consistent with his track record, according to the victims' families, in which he only offered information when he had to and never volunteered it on his own.

Worse, when Abbet's abuse came to light in April 2011, the parents of the abuse victims asked Wailliez to inform the parents in Namur and conduct an investigation there to ensure the priest had not harmed children in that chapel. Wailliez said parents would be informed and an investigation conducted — but parents in Namur later confirmed this was never done. They were kept entirely in the dark about the pedophile who had been teaching their children.

# They were kept entirely in the dark about the pedophile who had been teaching their children. □

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Parents eventually learned by word of mouth about the abuse in Brussels. This incident so shocked and outraged the Namur community that it led to a mass defection from the SSPX to the Resistance (led by Bp. Richard Williamson). The move only confirmed their long-running distrust of Fellay, whom they believe not only sold out to Rome but also deceived them with regard to this case of horrific sex abuse.

In a strange twist, after joining the Resistance, parents asked for a new priest to be sent to teach their children. The priest sent was none other than [Fr. Philippe Peignot](#), newly joined to the Resistance after an SSPX canonical tribunal found him guilty himself of sexually abusing young boys. After the Namur community found out about Peignot's background, they had him dismissed from their chapel.

## Reporting to Police

Wailliez appears to congratulate himself for going to police as soon as he learned of Abbet's abuse in April 2011, without being told by the victims' parents. But Weber counters that the reason parents did not ask is because during their April 7, 2011 meeting with Wailliez, he told them at the start of the

meeting he'd go to police. Thus, there was no reason to ask, as he had already assured him he would do so.

Besides, reporting the crime to Belgian authorities was required by law and the minimum expectation of any individual in this situation. For Wailliez to hold this forth as if it were a laudatory thing rather than the minimum basic requirement in the case of child sex abuse is revealing.

Worse, based on Wailliez's recent written defense, there's the possibility that Wailliez may never have gone to police at all if Fellay had not told him to go. Thus, without his superior general's order, he may never have even met this bare moral and legal minimum.

## Mocked for Withholding Evidence

Wailliez claims he flew all the way from Sri Lanka to testify at the appeal in 2017, with Fellay's permission, as if he is to be congratulated for this — while leaving out the significant detail that he withheld key information and evidence from authorities for six years.



Palais de Justice, Brussels, where Fr. Abbet was

convicted for child sex crimes and sentenced

to five years in prison. He has never served time.

In fact, Wailliez was mocked in court by attorneys for Fr. Abbet and for the Peeters for suddenly growing a conscience and deciding to testify. If Wailliez's behavior had been as upstanding as he seems to insist, the lawyers would have

warmly thanked him for his cooperation, rather than mocking him for finally deciding to testify — six years after the fact.

Regardless of Wailliez's protestations, it remains the case that the prosecutor thundered in the courtroom: "The SSPX should've been put on trial!" and not just Abbet.

It remains the case that the panel of judges accused the SSPX of "criminogenic behavior," meaning fostering pathologically criminal conduct by repeatedly endangering children.

And it remains the case that three European victims' rights groups issued a joint statement harshly condemning the SSPX and contradicting the SSPX's claims that it "cooperated with authorities." ([Full statement available here](#))

Wailliez obtained audio recordings of Fr. Abbet from April 7, 2011, in the immediate aftermath of the abuse allegations. During that meeting Abbet made significant admissions:

- Abbet admits temptations around boys
- Abbet admits he's spoken with Fellay about his temptations around boys, and thus Fellay was aware
- When asked if he abused boys in Brussels, Abbet says that "something may have happened" — a partial confession

Father Wailliez was questioned no fewer than six times by police during the pre-trial investigation in the Abbet case. Not once during did he mention the incriminating audio recordings. Nor did he mention Abbet's prior abuse allegations in Switzerland and the 10-year ban imposed on the priest. He withheld both crucial information and key evidence for *six years*.

The Peeters also informed Church Militant that Wailliez was initially hesitant to bring forward the audio recordings, and in fact made up excuses not to do so, claiming at one point he could not come to court because he had a prior engagement (a retreat or something similar). The Peeters were so outraged and frustrated that they wrote him a strongly worded letter demanding that he appear in court on the next available date.

The Peeters also asked Wailliez whether he was stalling because he'd been forbidden to come to court by Fellay.

Wailliez eventually brought the recordings to court.

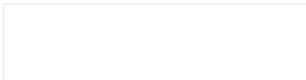
In comments to Church Militant, Florence Peeters said, "I think he had to choose between the truth and obedience to Fellay."

Learn more about the case of Fr. Abbet by watching [Spotlight: 'He's a Good Liar.'](#)

[See our complete SSPX coverage](#)

## SSPX PRIEST TO BP. FELLAY: STOP PROTECTING PREDATORS

NEWS: [WORLD NEWS](#)



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by [Christine Niles](#) • ChurchMilitant.com • May 13, 2020

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### Fellay dismissed concerns, blamed victims



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Bishop Bernard Fellay dismissed a heartfelt plea from a priest asking him to stop protecting predators.



Bp. Bernard Fellay, superior general

of the SSPX from 1994–2018

In a 2016 letter written by a priest of the Society of St. Pius X (SSPX), he beseeches Fellay, then-superior general, to come clean about the Society's involvement with Fr. Frédéric Abbet, SSPX, convicted by a Belgian court of child sex crimes and sentenced to five years in prison.

"I know the reputation of the Society is at stake and that the condemnation of one of its former members will be negative for it," wrote the priest, "but it would be much more harmful in the long term to learn that authorities in the Society have all attempted to exonerate a former member, to the detriment of the justice due to the victims."

As Church Militant has reported, Abbet was only able to abuse boys at the Brussels SSPX academy L'École de Notre Dame because Fellay — [in direct violation of a 10-year ban on Abbet](#) being around children unsupervised — assigned the pedophile to live under the same roof as young boys at the academy. Abbet would go on to abuse three of them, one victim as young as six.



Fr. Frédéric Abbet, convicted for child sex crimes

Fellay has never acknowledged his responsibility, nor has he apologized to the victims and their families for his role contributing to their sons' abuse.

Father Jurgen Wegner and Fr. Benoît Wailliez, both former priors at the Brussels chapel assigned to supervise Abbet, were also guilty, as they were both made aware of Abbet's past abuse allegations in Switzerland and failed to exercise oversight over the priest, granting him free and easy access to children.

In [a letter Church Militant published](#), Secretary General Christian Thouvenot made clear he had communicated the restrictions on Abbet both to Wegner and to Wailliez, neither of whom appeared to have taken them seriously.

The criminal negligence of no fewer than three SSPX clergy [so shocked the prosecutor](#) that he shouted in court that it should have been the Society put on trial instead of just Abbet.

Their criminal negligence also led the panel of judges to accuse the SSPX of "criminogenic" behavior — a French term denoting the promotion of repeated criminality.

Three European victims' advocacy groups also published a joint statement condemning the Society's deception and obstruction of justice during trial, and their refusal to help the victims.

"The latter are the ones who must receive our aid and our assistance," the priest wrote in his 2016 letter to Fellay. "It is for them that one must fight, that one must uncover all facts and proofs that can help them."

Château-Thébaud, le 12 janvier 2016



Monseigneur,

Vous allez sûrement vous demander de quoi je me mêle et j'avoue ne pas franchement vouloir m'en mêler : j'ai récemment été contacté par la famille [redacted], dont le fils a subi les tristes méfaits de Frédéric Abbet. Comment se sont-ils tournés vers moi ? C'est par l'intermédiaire des [redacted] qui sont mes paroissiens à Pornichet.

Si j'avais en ma possession le moindre élément pouvant les aider, je m'empresserais de le leur confier pour qu'ils obtiennent justice et pour qu'ils puissent apaiser leurs cœurs meurtris. Malheureusement, je ne fais pas partie de ceux qui en détiennent ; et mon aide à leur égard se résume donc à vous écrire. Comprenez, s'il vous plaît, ma démarche et pardonnez ma témérité.

À l'approche du procès en appel, je voudrais vous supplier de franchement leur venir en aide. Je sais que la réputation de la Fraternité est en jeu et que la condamnation d'un de ses anciens membres serait négative pour elle, mais il serait bien plus néfaste à long terme qu'on apprenne que les autorités de la Fraternité ont tout mis en œuvre pour disculper leur ancien membre, au détriment de la justice due aux victimes. Ce sont ces dernières qui doivent recevoir notre aide et notre assistance ; c'est pour elles qu'il faut se battre, qu'il faut déterrer tous les éléments et preuves qui peuvent les aider. Aucune victime n'a sali la Fraternité, au contraire des prédateurs...

Voyez tous les scandales qui ont secoué l'Église un peu partout dans le monde depuis quelques années : des évêques ont été condamnés pour avoir étouffé ces horreurs. Épargnez à la Fraternité de souffrir cette honte. Les [redacted] ne s'arrêteront pas là ; ils ont soif de justice et leur désarroi est tel qu'ils continueront à se battre et si les tribunaux leur sont fermés, ils se tourneront vers la presse... La Fraternité va être éclaboussée.

Veuillez, Monseigneur, excuser le ton de cette lettre. Vous savez que j'ai déjà eu à souffrir à cause d'une affaire similaire ; j'en suis toujours blessé. Le renvoi d'un valeureux prêtre de mes amis a encore échaudé cette blessure. Petit à petit ma confiance s'érode ; vous pouvez la reconstruire.

Avec mes remerciements et l'assurance de mon filial respect.

Abbé [redacted]

Letter from SSPX priest to Bp. Bernard Fellay

"No victims have sullied the Society; quite the opposite with regard to the predators," he added.

"Look at all the scandals that have shaken the Church a little everywhere in the world for some years," he continues. "Bishops have been condemned for covering up these horrors. Spare the Society from suffering this shame."

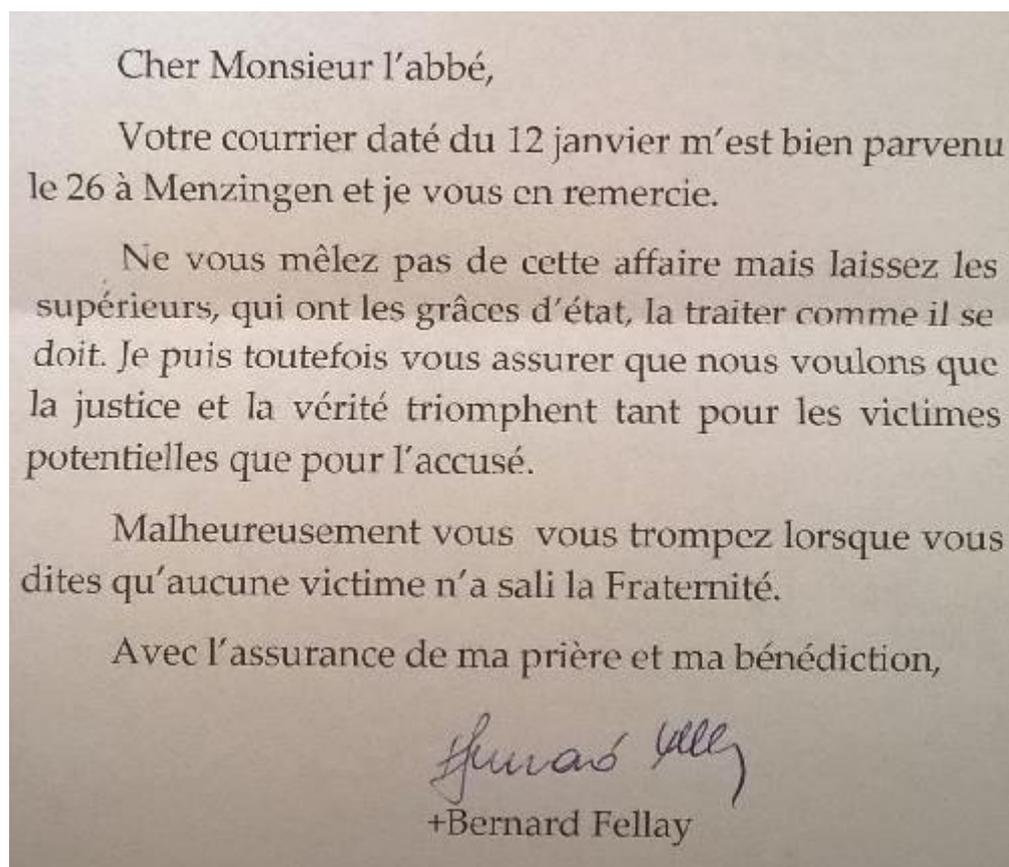
# Spare the Society from suffering this shame.

[GabTweet](#)

He closes the letter with a warning and a final plea.

"The [victim's] family will not stop there; they have a thirst for justice and their distress is such that they will continue to fight, and if the courts are closed to them, they will turn to the press," he wrote. "The Society will be tarnished," going on to say, "Little by little my trust is eroding; you can rebuild it."

Fellay's response was a polite "Mind your own business."



Bp.

Fellay's response to SSPX priest

"Don't involve yourself in this matter, but leave it to the superiors, who have the graces of office to handle it as they must," wrote Fellay.

After this display of clericalism, he concluded the curt missive by claiming that victims are to blame for besmirching the good name of the SSPX:

"Unfortunately you're wrong when you say that no victims have sullied the Society."

While the Belgian court sentenced Abbet to five years in prison, the priest has yet to serve a day behind bars, fleeing to Switzerland, where locals claim he is staying with his parents, and has even been spotted taking his nephews to the local swimming pool.

The SSPX informed the victim's family that Abbet has been expelled from the Society, but [Fellay will not answer questions](#) as to his whereabouts, nor will he offer help in locating Abbet in order to bring him to justice, in spite of the fact that Fellay's connections could easily locate the pederast — who continues to roam free, with easy access to children.

The priest who wrote Fellay eventually left the SSPX.

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## SSPX CONE OF SILENCE

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## Refusing to answer questions

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Fr. Frédéric Abbet, SSPX, convicted and sentenced

to prison for abusing boys at the SSPX academy in Brussels

The Society of St. Pius X is refusing to answer questions about its complicity in sex abuse.

In a statement issued two weeks ago (but since taken down), the SSPX promised "transparency" in the face of documented cases of abuse and cover-up reported in Church Militant's [April 22 Spotlight investigation](#).

Contrary to this promise, the SSPX has offered only silence in the face of multiple media queries.

On April 30, Church Militant wrote to Bp. Bernard Fellay, superior general of the SSPX for 24 years (1994–2018), who presided over a number of the abuse cases highlighted in our exposé.

Church Militant asked him questions specifically regarding the case of SSPX priest Fr. Frédéric Abbet, [a convicted pedophile sentenced by a Belgian court](#) to five years in prison for abusing boys at an SSPX academy in Brussels.

Le Secrétaire général

Monsieur

Néanmoins, par prudence et vu qu'un soupçon de crime demeurait, le juge a estimé devoir encadrer l'apostolat futur de l'abbé Frédéric ABBET des mesures suivantes, édictées par décret du 6 juin 2006 et signifiées à l'intéressé le 27 juillet 2006 :

- « 1. Avertissement privé signifié par le Supérieur général (cf. CIC-17 can. 2307 ; CIC-83 can. 1339,1) ;
- « 2. L'abbé Frédéric ABBET sera surveillé sur ses faits et gestes dans ses relations avec les enfants et les adolescents pendant une période de dix ans à compter d'aujourd'hui. Il s'agit d'une mesure de surveillance dépourvue de caractère pénal (Naz, *Traité de droit canonique*, IV, n°687, 2°) ;
- « 3. L'usage de l'Internet est interdit à l'abbé Frédéric ABBET pendant la même période de dix ans, dans le même esprit ;
- « 4. Le prieur ou supérieur local rendra compte annuellement au supérieur majeur de l'application de ces mesures, dont il est chargé et de leur respect par l'abbé Frédéric ABBET, par un rapport écrit<sup>1</sup> ;
- « 5. L'abbé Frédéric ABBET sera, par mesure de vigilance qui n'a pas de caractère pénal, placé, pendant ladite période de dix ans, dans des postes d'apostolat qui le préserveront de toute promiscuité *cum pueris et adulescentibus*, et il lui est interdit de participer de quelque manière que ce soit à des camps d'enfants ou d'adolescents pendant la même période. »

<sup>1</sup> En l'occurrence le supérieur majeur, à savoir le supérieur du district de Belgique, était en même temps le prieur local, de sorte que cette mesure s'est révélée sans objet.

detailing 2006 restrictions on Fr. Frédéric Abbet

Abbet never would have been able to abuse boys in Brussels had Fellay not assigned him to live under the same roof as boys at L'École de Notre Dame — in spite of Fellay's knowledge of prior abuse allegations in Valais, Switzerland.

In fact, an SSPX tribunal in 2006 imposed a 10-year ban on Abbet from being around children unsupervised — a ban almost immediately violated by Fellay, who announced Abbet's transfer to the Brussels priory of Christ the King — under the same roof as the boys dorms — only two months after this ban was issued.

Church Militant obtained a copy of the letter detailing Abbet's restrictions in 2006, which reads in part:

Nevertheless, by prudence and given that a suspicion of crime remains, the judge felt it necessary to restrict the future ministry of Fr. Frédéric Abbet with the following measures, issued by decree on June 6, 2006 and communicated to the interested party on July 27, 2006.

Among the restrictions was a 10-year ban on internet usage — which Fellay lifted — as well as a 10-year ban on being around children unsupervised — which Fellay also violated within two months.

Fellay has stayed at the same priory multiple times, so he was well aware that any priest there has direct and easy access to the boys dorms, day or night. It would have been an impossible task to supervise his movements.

The second page of the letter (shown below) notes that Fellay — without explanation — lifted the ban on Abbet's use of the internet.

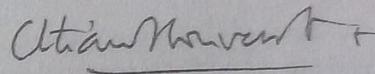
It also says of the restrictions: "These measures were communicated to the interested party as well as to his superiors, Fr. [Jurgen] Wegner [former district superior of the BeNeLux region] then [Fr. Benoît] Wailliez. I myself sent on Jan. 21, 2009 to Fr. Benoît Wailliez, his superior, the written list of these measures, and I had the occasion of telling them to him on July 1, 2010."

COPIE

Dans le cadre des limites ci-dessus fixées, l'abbé Frédéric ABBET a pu reprendre un ministère et être nommé le 15 août 2006 au prieuré du Christ-Roi à Bruxelles. Par la suite le Supérieur général a levé les mesures restrictives quant à l'usage d'Internet.

Ces mesures ont été communiquées à l'intéressé ainsi qu'à ses supérieurs, MM. les abbés WEGNER puis WAILLIEZ. J'ai moi-même remis le 21 janvier 2009 à M. l'abbé Benoît WAILLIEZ, son supérieur, la liste écrite de ces mesures, et j'ai eu l'occasion de les lui rappeler le 1<sup>er</sup> juillet 2010.

Je vous prie de croire, Monsieur, à mon parfait dévouement sacerdotal.

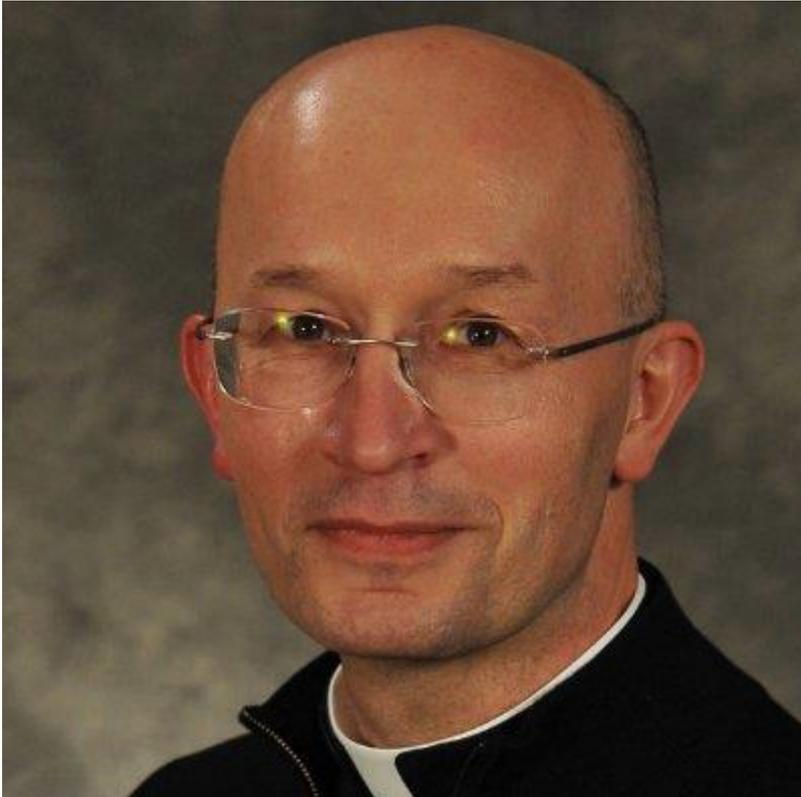


Abbé Christian Thouvenot

Page 2 of the letter from Secretary General Fr. Christian Thouvenot making clear

the restrictions on Fr. Abbet were communicated to Fr. Jurgen Wegner and Fr. Benoit Wailliez

In spite of knowing about the restrictions and about Abbet's track record in Switzerland, neither Wegner nor Wailliez supervised Abbet. As the victim's family told Church Militant, both men should have been troubled to know that Abbet was being transferred to their priory. They should have voiced their concerns and refused the assignment, for the safety and welfare of the children in their charge. Neither did so, nor did they exercise adequate supervision over Abbet (an impossible task, as already noted).



Fr. Jurgen Wegner, former district superior

of BeNeLux region, now district superior in US

Church Militant asked Fellay several pointed questions, including:

- Why did you ignore the ban imposed on Fr. Frédéric Abbet not to be around children for 10 years, and immediately assign him to the Brussels priory, where he would live under the same roof as boys — whom he went on to abuse?
- Do you take responsibility for your part in endangering children in this matter?
- Have you ever issued an apology to the victims and their families devastated by the abuse Abbet perpetrated on them?
- Did you discipline either Fr. [Jurgen] Wegner for failure to supervise Fr. Abbet, as you ordered him to do, or Fr. [Benoît Wailliez] for placing a man he suspected of being a sexual predator in charge of the boys' dorm, as well as withholding incriminating evidence against Fr. Abbet for six years?
- Where is Fr. Abbet now?

Fellay never responded.

Ten days later, Church Militant sent a follow-up email asking further questions:

Bishop Fellay,

It is now 10 days since I've written you and still have yet to receive a response. Is this the sort of "transparency" the public can expect from the SSPX?



Fr. Benoît Wailliez, former prior of Brussels chapel

I've learned from speaking with the victims' families that Fr. Abbet roams free in Switzerland and appears never to have served his time in prison.

I understand the SSPX has since expelled Fr. Abbet from the Society.

Will the Society help the [victim's] family locate the current whereabouts of Fr. Abbet? As you are in Switzerland and have many connections, surely you can easily track him down and perform this act of aid to the victims.

Critics say you are above all most culpable in the abuse of these young victims, because it is you who violated the ban by placing Fr. Abbet in a priory with direct access to boys, knowing very well it would be impossible to supervise his every move.

Are you willing to admit responsibility, issue a public apology to the victims and resign for what some say is your criminal negligence?

Does it trouble your conscience that boys were harmed by Fr. Philippe Peignot, whose ban you also lifted and whom you allowed to be around boys and lead scout camps?

**Are you willing to admit  
responsibility, issue a  
public apology to the**

# victims and resign for what some say is your criminal negligence?

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Why did you transfer Fr. Pierre Duverger to the United States after his sex scandal in France involving another woman?

Why did you fail to notify the police as soon as you learned of the rapes committed by Fr. Christophe Roisnel? Failure to report is a violation of French law, as you well know.

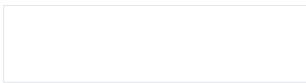
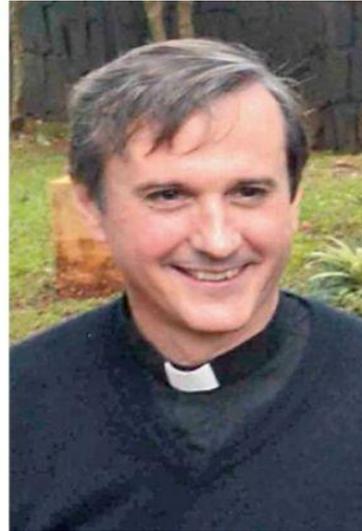
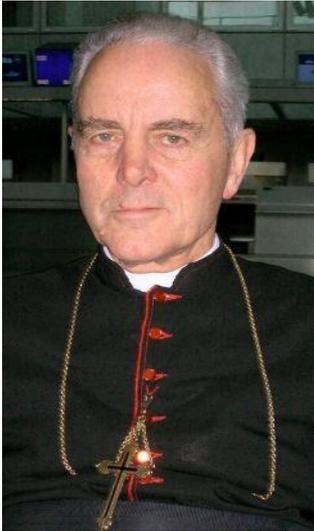
Will the SSPX publish a list of all credibly accused clergy, current or past, in an act of transparency?

We know of many other priests involved in sex scandals whom you transferred to another assignment. Do you think it's correct to be transferring and reassigning accused sexual predators to new locations, where they often go on to abuse again? Is this the accepted modus operandi of the SSPX?

Church Militant awaits answers to these questions.

## **SSPX BISHOPS ORDAINED KNOWN GAY PREDATOR**

**NEWS:** [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • May 7, 2020

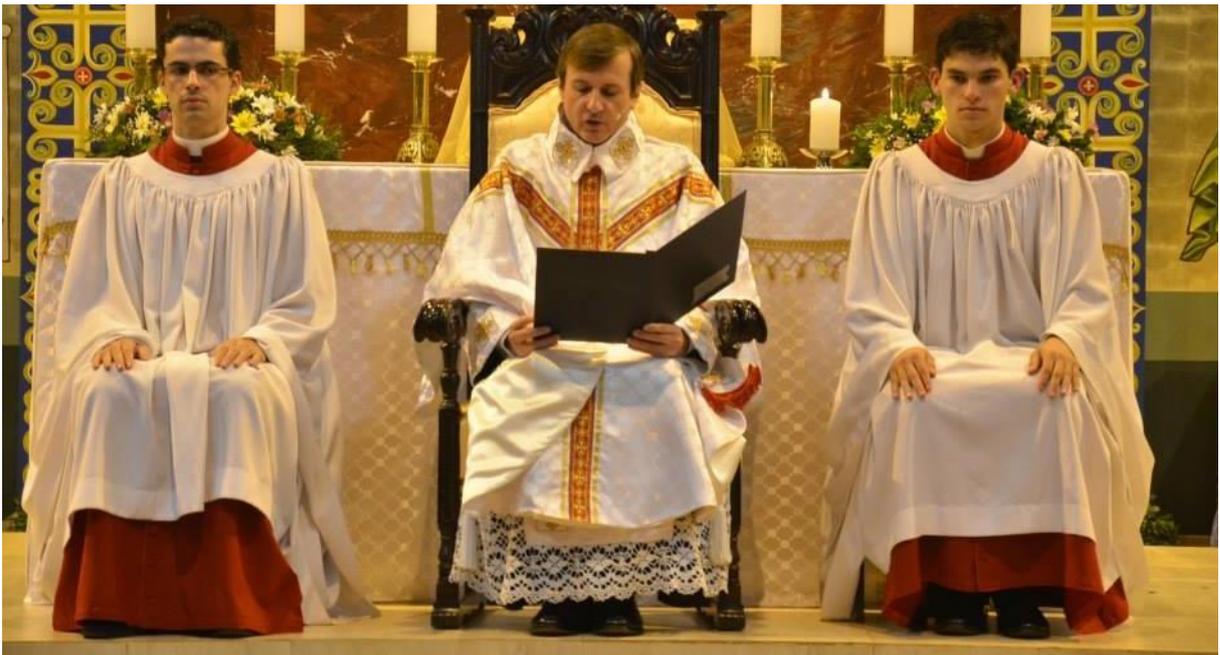
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## Lefebvre: 'Watch him like a hawk'



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Fr. Carlos Urrutigoity (center)

A predator priest, who became infamous in the United States for homosexual grooming and abuse, got his start in the Society of St. Pius X, which accepted him, trained him, ordained him and gave him a teaching position — in spite of knowledge of his homosexual predation.

The protection and promotion of a young Carlos Urrutigoity involved no fewer than three SSPX bishops — Alfonso de Galarreta, Richard Williamson and Marcel Lefebvre — while the whistleblower who reported on his predation was expelled from the Society.

The circumstances lead one to question the involvement of Lefebvre — founder of the Society — in this affair, as he had complete knowledge of Urrutigoity's predation in the seminary, but gave the green light for him to be ordained a priest of the SSPX.

"Carlos Urrutigoity has been formally accused of homosexual molestation in three different places, yet each time he has managed to evade justice by enlisting episcopal support," [wrote Dr. Jeffrey Bond](#), who once taught for the Society of St. John but left after learning about the true character of the priest he once trusted.

## SSPX Seminary in La Reja, Argentina



SSPX Seminary of Our Lady, Co-Redemptrix,

La Reja, Argentina

Urrutigoity came to the SSPX Seminary of Our Lady, Co-Redemptrix in La Reja, Argentina in the 1980s. Father Andres Morello, rector from 1981–1988, oversaw the student during his entire tenure there, eventually wanting to expel him after learning of numerous acts of homosexual grooming and predation with fellow seminarians.

The rector, however, was blocked by Argentina's district superior, Bp. Alfonso de Galarreta, who, knowing of the charges of homosexual predation, disregarded them and instead transferred him to the priory in Cordoba.

But even there, Urrutigoity caused problems, where he evidenced troubling behavior — which de Galarreta again overlooked, instead allowing the homosexual predator to "rehabilitate" his image and receive a recommendation to study at the SSPX seminary in Winona, Minnesota.



A young Urrutigoity with a toddler

On learning that Urrutigoity desired to enter the Winona seminary, Morello flew to the United States to denounce him in person.

"His imminent ordination to the major orders obliged me in conscience to write a confidential report to the rector of Winona's seminary, Bishop Williamson, in order to stop the ordination," Morello wrote. "Bishop Williamson made it known to the then-seminarian Urrutigoity so that he could defend himself from our accusations."

"On July 1989 we traveled to Winona, and Bishop Williamson read to us the defense of Father Urrutigoity, defended his 'humility' and accused us of lying," Morello explained. "A few days later, on July 16, 1989, I was expelled from the Society."

Urrutigoity would go on to be ordained a priest, even teaching at the Winona seminary, under the protection of Bp. Richard Williamson.

"[It's] indisputable that, from the early days of SSPX, there was an atmosphere of complacency toward the vice of homosexuality within the two mentioned seminaries of the organization," [wrote](#) author Patrick Odou.

## Dossier Sent to Abp. Lefebvre

Urrutigoity's misconduct was documented in [a dossier signed by priests and seminarians from La Reja](#) and sent to Abp. Marcel Lefebvre, as part of Morello's request to launch a canonical investigation into Urrutigoity and certain SSPX clergy:



Fr.

Urrutigoity serving Mass in Argentina

During his stay in the seminary of La Reja, this seminarian was denounced by a young layman who lives in the seminary, for the following reasons which became most serious as the time passed. Frequently the seminarian brought up in conversation the subject of chastity. He asked him if he had temptations and what did he do in such cases. Also he asked him whether he was a virgin, or if he performed dishonest acts alone or with women.

In a particular conversation he asked him if he went to the movies, and if the films excited him provoking temptations. The lad answered yes, and Urrutigoity asked if this prompted him to search for women, to which the young man replied again yes. Then the seminarian asked if he would consider making the dishonest act with a man. The lad said no.

The dossier notes that Urrutigoity would visit the seminarian at night, in his most vulnerable state, in order to take advantage of him:

The same witness denounced as well the seminarian for entering his room without knocking previously. One night at about 3:00 AM he woke up and found him inside the room uncovering him. The excuse that Urrutigoity gave next day was that he had entered the room in order to cover him. Before this situation the lad went to Father Canale, a priest whom he trusted. He laughed and said to him: "The only thing I can tell you is to lock the door." Father Canale was therefore fully aware of the situation and he never talked about it with the superior of the house.

# The only thing I can tell you is to lock the door.□□

[GabTweet](#)

The witness says also that on one occasion the seminarian entered into his room and, finding him in bed, told him that he had a fever. The lad replied that he was feeling well, but Urrutigoity insisted that he had a fever and that in order to confirm it he was going to fondle his genitals to see if they were inflamed, and he did it.

One day Carlos Urrutigoity gave him underwear, insisted that he should get naked and try it on before him to see if it fit. He proposed that he take measurements every week of his physical development, naked and with his back towards the wall, which the young man refused to do.

He gave him a shot and insisted on massaging his buttocks, which he did.

*Global Post reporter confronting Fr. Urrutigoity in Argentina in 2018.*

The dossier concludes by making clear other acts of homosexual predation took place but were not included in the report:

We finish here the testimony of the young man, and we wish to make it clear that these are not all the incidents, just those which we consider more relevant.

A seminarian declares that being in the restroom he touched him in his private parts, and that often he told him things about the private parts, among others that "he adored his buttocks" (the seminarian had not yet received the soutane). He said: "I adore your little round butt" (and made a gesture with his hands).

Another seminarian tells us that he asked him about the sexual life of his past and about his present temptations.



Bp. Alfonso de Galarreta,

first assistant to the superior general

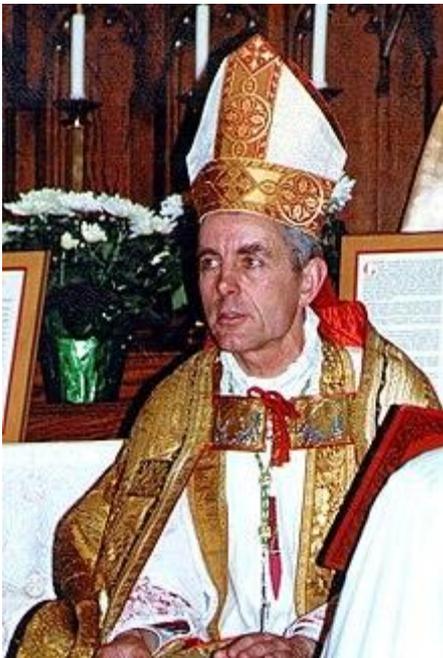
After Morello reported this misconduct to Bp. de Galarreta and asked that Urrutigoity be expelled, instead, the bishop transferred the seminarian to the priory in Cordoba, 400 miles away. There, the bishop — with full knowledge of Urrutigoity's track record — allowed him to host an all-male summer camp:

Two traditional young laymen declare that during a summer camp organized by Carlos Urrutigoity — with the inexplicable authorization of Bishop de Galarreta, who knew about the situation, and while the seminarian was in the priory of Cordoba under observation because of his disciplinary problems — he went to the river with a group of young men. There he removed his clothes before the others and remained in underwear. One of the youngsters offered immediately a swimming suit which Urrutigoity rejected, and in such attire he bathed in the river.

De Galarreta did not expel him because of the problems this could cause, especially with the Calderon family.

Overlooking this conduct, de Galarreta allowed Urrutigoity to "rehabilitate" his image in Cordoba, where he received his needed recommendation to enter the seminary in Winona, Minnesota — where he would go on to sexually abuse again, this time under the watch of Bp. Richard Williamson.

## Urrutigoity in the US



Bp. Richard Williamson

championed Urrutigoity's cause

Instead of believing Morello's testimony, Williamson chalked it up to rival factions in La Reja. Morello supported sedevacantism, while de Galarreta opposed this position. Urrutigoity took advantage of the civil war by claiming Morello was "persecuting" him for opposing his sedevacantist views and that the charges of homosexual misconduct were "trumped up."

Thus Williamson championed Urrutigoity's cause, managing to convince Abp. Marcel Lefebvre to admit him to the U.S. seminary in spite of his misgivings.

"Bishop Williamson then presented Archbishop Lefebvre himself with Urrutigoity's written defense," Bond explained. "According to Bishop Williamson, Archbishop Lefebvre, after reading Urrutigoity's defense, told Bishop Williamson to admit Urrutigoity to the seminary, but to 'watch him like a hawk.'"

Lefebvre agreed to let Urrutigoity into the seminary despite the detailed dossier from Morello, a dossier that concluded with this plea:



Bp. Andres Morello

We ask your forgiveness, Father, for writing about these unpleasant issues, but we consider it necessary since nobody has heard our complaints. What worries us right now is that (a) the superiors know about this situation. Not only was the seminarian not expelled, but the solution to his moral and disciplinary problems is simply to send him to another seminary; (b) Carlos Urrutigoity is about to receive major orders in Winona, USA; (c) a serious investigation was never started.

We are worried and scandalized by all this. We have tried by all means to inchoate an investigation to no avail. Bishop de Galarreta made it impossible to take measures against him, and despite the fact that he now acknowledges his mistake, he still does nothing to repair it.

Too late did Galarreta, Williamson and Lefebvre come to realize Morello had been right all along.

"Note also that even those who initially found themselves on opposite sides, such as Bishop Williamson and Fr. Morello, are now all agreed on at least one thing: Carlos Urrutigoity is a homosexual predator," Bond wrote.

As noted above, Morello — the whistleblower on Urrutigoity's homosexual predation — was expelled from the Society only days after he gave his testimony against Urrutigoity in Winona in 1989.

Morello — the  
whistleblower on  
Urrutigoity's homosexual  
predation — was expelled  
from the Society only days  
after he gave his  
testimony against  
Urrutigoity in Winona in  
1989. [GabTweet](#)

As author [Odou asked](#), "Did Bishop Williamson have enough power to expel Fr. Morello — the rector of an important seminary — from the SSPX? Or did he

consult Arch. Lefebvre? It seems normal that in such an important issue, the SSPX supreme leader should have the last word."

"Then, if the answer to this question is positive, we would come to the unpleasant conclusion that Msgr. Lefebvre himself protected — radically protected and promoted — the homosexual Urrutigoity in order to make him a priest and expelled Fr. Morello, who correctly demanded sanctions be taken against him," Odou wrote.

Ten years later — after Urrutigoity had already been expelled from the SSPX for "subversive" activities (he was discovered secretly forming the [Society of St. John](#)) — Williamson accompanied a young SSPX seminarian to Scranton, Pennsylvania, where he testified before the bishop that Urrutigoity had sexually abused him.

"This young seminarian, with whom Fr. Urrutigoity had had a very close particular friendship at Winona, had been under Fr. Urrutigoity's spiritual direction for two years before Fr. Urrutigoity molested him," Williamson explained to Bond.

Incidentally, it was Bp. Bernard Fellay who had put Bp. James Timlin of Scranton on notice of Urrutigoity's conduct, on learning he was seeking a new home in Timlin's diocese.

## Predator Priest Serves in Argentina



Fr. Urrutigoity offering Mass in Argentina

Urrutigoity's later maneuvers are well known. Timlin kicked Urrutigoity out of Scranton and his successor, Bp. Joseph Martino, suppressed the [Society of St. John](#), after evidence that Urrutigoity was grooming and abusing boys while temporarily staying at St. Gregory's Academy, run by the Priestly Fraternity of St. Peter.

The priest afterwards found refuge in the diocese of Ciudad del Este, under Bp. Rogelio Livieres Plano. The bishop made Urrutigoity his second-in-command and allowed the Society of St. John to be reconstituted.

When news of the predator's presence reached Catholics in Paraguay, the [backlash was intense](#), eventually leading to Plano and Urrutigoity's removal from their posts by Pope Francis in 2014.

He was named as an accused predator on pages 880–82 of the [2018 Pennsylvania grand jury report](#), which include allegations that he "had made it a practice to sleep in the same bed with boys and young men." A victim's father later brought allegations of sex abuse against Urrutigoity, who was investigated by the district attorney but could not be prosecuted because the statute of limitations had passed. A civil lawsuit resulted in paying the alleged victim \$380,000.

After Paraguay, Urrutigoity returned to Argentina, where he continues to offer Mass and serve as a priest to this day.

Morello went on to found the sedevacantist Company of Jesus and Mary, an association that strives to live out the ideal of St. Ignatius of Loyola, founder of the Company of Jesus (Jesuits).

Williamson eventually broke from the SSPX to form the Resistance, welcoming other dissatisfied SSPX clergy (including a number of [sexual predators](#)).

De Galarreta was promoted to the prestigious role of first assistant to the superior general, a post he holds to this day.

"I went from being a kid who thought about becoming a priest to being a kid who lost his faith," [said one of Urrutigoity's victims](#) in 2018. "I've probably been to Mass twice since 2000, and each time it was for a funeral."

I went from being a kid  
who thought about  
becoming a priest to  
being a kid who lost his  
faith. [GabTweet](#)

As is the story with [a number of other sexual predators who first found their start in the SSPX](#), going on to leave a trail of devastation in their wake, Society leadership at the highest levels repeatedly turned a blind eye to Urrutigoity's offenses, giving him opportunities to offend again and again. How different the story would have been for the young men's lives harmed by his abuse had SSPX bishops taken seriously the allegations of homosexual predation more than three decades ago.

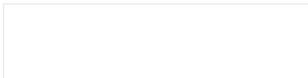
Instead, three SSPX bishops were complicit, in varying degrees, in protecting and promoting a homosexual predator, while punishing the priest who tried to expose him.

While media coverage has largely focused the blame on Bp. Timlin for ignoring Urrutigoity's misconduct, the lion's share of responsibility lies at the feet of the SSPX, without whose aid and protection the predator never would have gotten a start.

[See our complete SSPX coverage](#)

## SSPX ADMITS ABUSE

NEWS: [US NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • May 5, 2020

[58 Comments](#)

## Historic first: US district establishes independent review board



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PLATTE CITY, Mo. ([ChurchMilitant.com](https://ChurchMilitant.com)) - In a historic first, the U.S. district of the Society of St. Pius X (SSPX) is establishing an independent review board to review allegations of sex abuse committed by its clergy, following Church Militant's [groundbreaking documentary](#) exposing decades of abuse and cover-up by SSPX priests and bishops.



Fr.

Jurgen Wegner, U.S. district superior

"As much as the SSPX wants to prevent abuse from happening in the future, it cannot neglect extending its assistance to those who are already victims," the [statement](#) reads. "The Society has been learning about the extent of this evil for years and have been in contact with the survivors of abuse."

Father Jurgen Wegner, district superior, is creating the permanent review board, which will be made up of "a married couple, a civil lawyer, a doctor and a canonist priest," the statement adding, "We reserve the right to include others on a temporary or permanent basis."

The review board will help assess allegations, assist alleged victims and help in civil or canonical procedures. It remains unclear whether the SSPX will publish

the names of review board members; doing so would grant the public the ability to review the true independence of each member and whether conflicts of interest exist.

This action comes less than two weeks after Church Militant aired its April 22 [Spotlight investigation](#), a first-of-its kind exposé on the Society detailing numerous cases of clerical sex abuse covered up by men in the highest ranks of leadership, including superiors general. The report provoked strong and polarized reactions, some supporters insisting the Society would sue Church Militant for defamation.

Instead of a lawsuit for libel, however, the SSPX's announcement of an independent review board includes an explicit admission that its clergy have sexually abused victims.

Considering the string of public statements released in quick succession days after the [Spotlight](#) aired April 22 and which were systematically removed without explanation, it remains to be seen how long this statement will remain up on the site.

The first statement, now deleted, promised the Society would respond with detailed, point-by-point responses to each abuse case featured in the [Spotlight](#), but such responses have yet to materialize. It prompted Church Militant to [respond with our own statement](#) detailing the indisputable facts of multiple abuse cases, including a number of recent ones.

A second statement included an apology to victims and promised greater transparency — but vanished from the

# website within a few days.

[GabTweet](#)

A second statement included [an apology to victims and promised greater transparency](#) — but vanished from the website within a few days.

A third statement on the SSPX's Facebook page acknowledging the Society had been inundated with emails, phone calls and messages from people demanding transparency, as well as admitting that victims had contacted the SSPX with new allegations, was also removed after several days.

Finally, a statement posted on the St. Thomas More Priory's website, which falsely claimed Fr. Pierre Duverger is not under criminal investigation and also falsely claimed an internal investigation had exonerated him, also disappeared.

The Society has not responded to queries from Church Militant or others explaining why these statements have been taken down.



Fr. Frédéric Abbet, SSPX, convicted for

abusing boys at a Brussels SSPX academy

Church Militant's [Spotlight](#) was followed by a series of written investigative reports explaining in greater detail some of the cases featured in the documentary — including the case of convicted pederast [Fr. Frédéric Abbet](#), sentenced to prison in 2017 for abusing boys at the Society's L'École de Notre Dame academy in Brussels.

Abbet came to Brussels with a known history of abuse allegations and a 10-year ban on being around children — a ban that was violated by then-Superior General Bp. Bernard Fellay within two months, assigning him to live under the same roof as young boys, whom he went on to abuse.

This was followed by criminal negligence by then-district superior of the BeNeLux region, Fr. Jurgen Wegner (now U.S. district superior), who left the known pederast unsupervised for long periods of time.

Father Benoît Wailliez, prior of the Brussels chapel, was also complicit, placing Abbet in charge of the boys dorm, where he sexually assaulted at least three young victims.

## St. Marys man faces multiple rape, child sex charges



Peter Palmeri (Source: Pottawatomie Co. Sheriff's Office)

By Nick Viviani | Posted: Thu 4:08 PM, Jul 11, 2019 | Updated: Thu 4:17 PM, Jul 11, 2019



**ST. MARYS, Kan. (WIBW)** -- A St. Marys man was arrested Tuesday on multiple counts of rape as well as several child sex charges, according to the Pottawatomie Co. Sheriff's Office.

Detectives from the Sheriff's Office obtained a warrant for Peter Palmeri following an investigation into alleged criminal activity.

Peter

Palmeri is doing 10 years in prison for sex crimes against his own children

Church Militant also reported on the case of convicted pedophile [Peter Palmeri](#), a longtime parishioner and employee at St. Mary's in Kansas, headquarters of Angelus Press, the official publishing arm of the SSPX. Palmeri had abused his daughter for seven years, but when she and her then-fiancé Kyle White went to SSPX clergy for help, they were told not to report the abuse to police, even warned they would be committing a "mortal sin" if they did so.

Palmeri is now serving a 10-year prison sentence for his crimes.

More recently, Church Militant reported never-before-published details of [the case of Fr. Philippe Peignot](#) and his abuse of at least seven young victims. In spite of his known track record of abuse, both Superiors General Franz Schmidberger and Bernard Fellay lifted the ban on Peignot, allowing him to work with children and lead boy scout camps. Various districts superior of France also allowed the accused pedophile to work with boys, endangering their spiritual, emotional and psychological welfare.

Detailed reports on more cases are forthcoming.

[See our complete SSPX coverage](#)

## SSPX GAVE PEDOPHILE REPEATED ACCESS TO BOYS

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • May 5, 2020

[63 Comments](#)

### Vatican corrects Bp. Fellay's bad actions

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Father Philippe Peignot has a 40-year track record of pedophilia, stretching back to 1978 — but most disturbing is the way leadership in the Society of St. Pius X (SSPX) repeatedly granted him access to young boys to abuse again.



Fr. Philippe Peignot

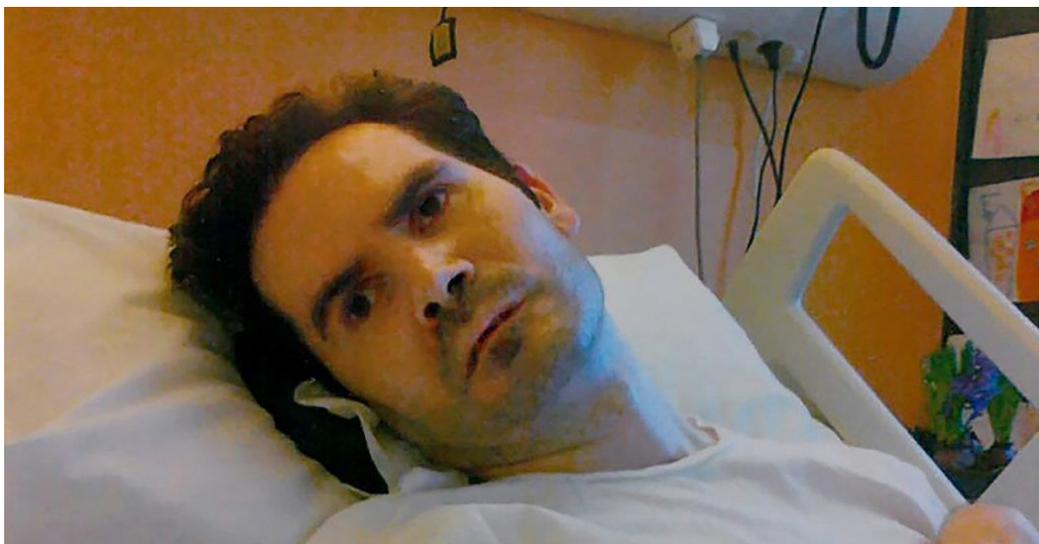
One of his victims, André (a pseudonym), whose story was covered in the 2016 Swedish documentary [Golden Prison](#), spoke with Church Militant.

"I've done everything I could, but this predator is still free and around children," he said.

A softspoken man in his mid-forties, André explained how the abuse started — in 1988, when he was 11, going on to detail how over the course of decades SSPX leadership failed to act adequately against Peignot, repeatedly betraying its promise to restrict the pedophile's access to children.

Peignot, who had been ordained for the SSPX in 1982, had come to Christ the King Priory in Brussels that year in 1988 — fresh from a one-year stint in Lourdes, where he had been ordered by then-Superior General Franz Schmidberger (with the knowledge of longtime France district superior Fr. Paul Aulagnier) to do a year of prayer and penance for his sexual abuse of five boys in Champagne-Ardenne, where he had been stationed from 1985–1987.

Among those victims was Vincent Lambert, the famous quadriplegic who became a central figure in the end-of-life debate in France, his Catholic family fighting a protracted court battle to keep their disabled son alive against the orders of the hospital, which wanted to remove his feeding tube.



Vincent Lambert, the late quadriplegic at the heart of the end-of-life debate in France. Lambert was a victim of Fr. Philippe Peignot's abuse. The family [lost their legal battle in July 2019](#), when France's highest court ruled in favor of the hospital. Vincent died nine days after his feeding tube was removed.

While media coverage noted the car accident that landed Lambert in the hospital, almost none mentioned how the accident came about: a troubled existence involving drinking and drugs, the result of the abuse he suffered at the hands of the SSPX priest when he was a boy, culminating in the car crash while he was driving intoxicated.

Peignot has admitted to his abuse of Lambert.

"I recognized my share of responsibility in the [Vincent] Philippon-Lambert case and in the end, I accepted the restriction of activities imposed on me," he wrote in a 2013 document obtained by Church Militant, in which Peignot denied the abuse allegations brought by André, who claims the priest sexually assaulted him repeatedly from 1988 to 1989, in the SSPX priory in Brussels, Belgium.

## André's Abuse

According to [André's written testimony](#) of abuse, found on pp. 11–13 of [Le Livre Noir de la Fraternité Sacerdotale Saint-Pie X](#) ("The Black Book of the SSPX"),

Peignot would hold Catechism lessons on Saturdays with a small group of boys, and afterwards would often invite André alone into his office. The priest also helped lead the junior scouts organization of which André was a part.



Fr. Franz Schmidberger, former superior general,

who went back on his own ban of Peignot

and allowed him to lead youth scout camps

In order to curry favor with the 11-year-old, he gave him kid-sized Mass items to play with, and even allowed him to handle Peignot's Mass kit, which contained a consecrated chalice, ciborium and paten. The priest would call him by the nickname "my little priest" — a moniker the boy disliked.

In the beginning, the priest would play with him by sliding him down his legs, picking him up into his lap, where he pushed him against his private parts before letting him slide. He also at times caressed André and kissed his face — actions that caused revulsion in the boy. But his parents, who were deeply involved in the SSPX, insisted that he be obedient and respectful to the priest, an authority figure they entirely trusted. Thus André felt obligated to allow the

priest to continue with his signs of "affection," even though they caused him disgust.

The overt abuse began one day in the priest's office, when he invited André to sit on his lap and showed him his smoking pipe. It was during this time he slid his hand up André's thigh and fondled his genitals.

Similar abuse continued on multiple occasions over the course of a year, the priest at times authoritatively ordering André into his office, the boy feeling as if he had no choice but to obey.

The most serious assault took place in Peignot's car. He had persuaded André's parents to let him take the boy to la Chapelle Saint-Aubain, the [SSPX chapel in Namur](#), one of the parishes he served. During the drive and without warning, he lifted his cassock to reveal an erect penis and shoved André's head into his lap.

"He lifted his soutane and wanted to force me to perform fellatio on him," André wrote. "He was violent and making movements with his hips."

#### **WATCH SPOTLIGHT—SSPX: 'SYMPATHETIC TO PERVERTS'**

Struggling against the priest, the boy managed to break free, slipping through the car seats and taking refuge in the backseat. The priest nearly lost control of the car, swerving several times on the road.

"I was terrified, and threatened to jump from the car if he tried anything," André wrote.

I was terrified, and  
threatened to jump from  
the car if he tried  
anything. [GabTweet](#)

He told his parents when he came home about what happened, but they refused to believe the SSPX priest would have deliberately attempted to abuse their son, dismissing the incident as merely an accident and the result of misunderstanding.



Bp. Bernard Fellay, former superior general, who lifted

the ban on Fr. Peignot, allowing him to lead scout camps

André, still required to attend Saturday Catechism lessons and junior scouts with the priest, struggling to cope with his abuse, became a troubled youth, soon becoming violent and turning to alcohol. He sought every means to escape Peignot, while his parents insisted he continue with his lessons, refusing to believe an SSPX priest was capable of abuse.

After an argument with his parents, André even threatened to jump from the second-floor balcony of his family home — only for his mother to call Peignot for help, who manipulatively told him he was "causing pain to his mother."

The last time Peignot touched André would be in 1989, at summer scout camp, the priest persuading his parents to send him in spite of his protests.

During one of the night games played by the scouts, when André was hiding alone in the woods, Peignot followed him, creeping up from behind. Taking him by surprise, the priest forcefully lifted him off the ground and thrust his hand inside André's shorts to masturbate him. André struggled, fighting him off and landing a strong punch to the priest's gut. Peignot let go and André took off running.

The priest never touched him again.

## SSPX Inaction

"I first reported the abuse to France's district superior in December 1990, Fr. Paul Aulagnier," André told Church Militant. "He looked more annoyed than surprised."



Fr. Paul Aulagnier, district superior

of France from 1976–1994

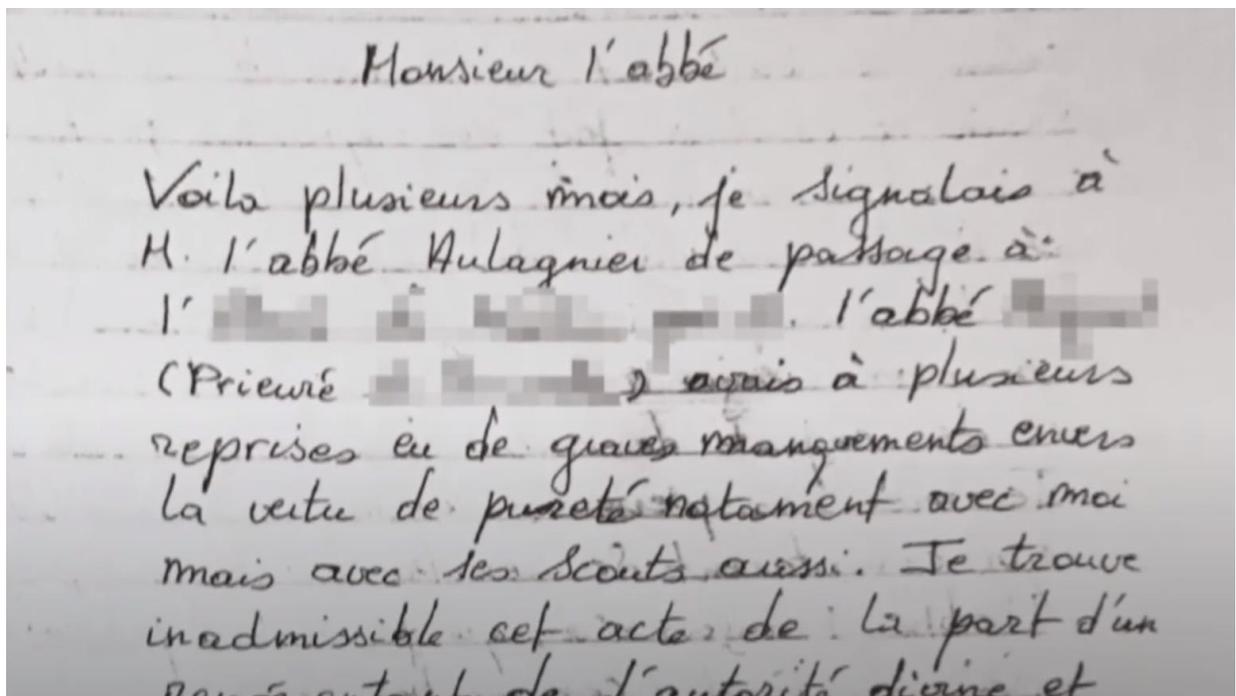
André would later learn that the two priests had been friends. Aulagnier had been aware of Peignot's abuse of five boys in his prior assignment in Champagne-Ardenne, from 1985–87.

Aulagnier reported Peignot to Schmidberger in Dec. 1990, but Peignot stayed on at the Brussels priory, with apparently no action taken against him.

Incidentally, Aulagnier is considered a towering figure in French traditionalism, among the first to join Abp. Marcel Lefebvre in 1969. Lefebvre appointed him

district superior in the all-important French district for nearly 20 years, from 1976–1994, and Aulagnier was widely thought to be one of the bishops Lefebvre was going to consecrate in 1988. Aulagnier was eventually expelled from the Society in 2004 for publicly supporting the Apostolic Union Saint Jean-Marie Vianney, a group of traditionalist Brazilian clergy who broke ranks with the SSPX to be in full communion with Rome. He is now a key figure in the [Institute of the Good Shepherd](#), a society of apostolic life established in 2005 under Pope Benedict that offers the traditional liturgy.

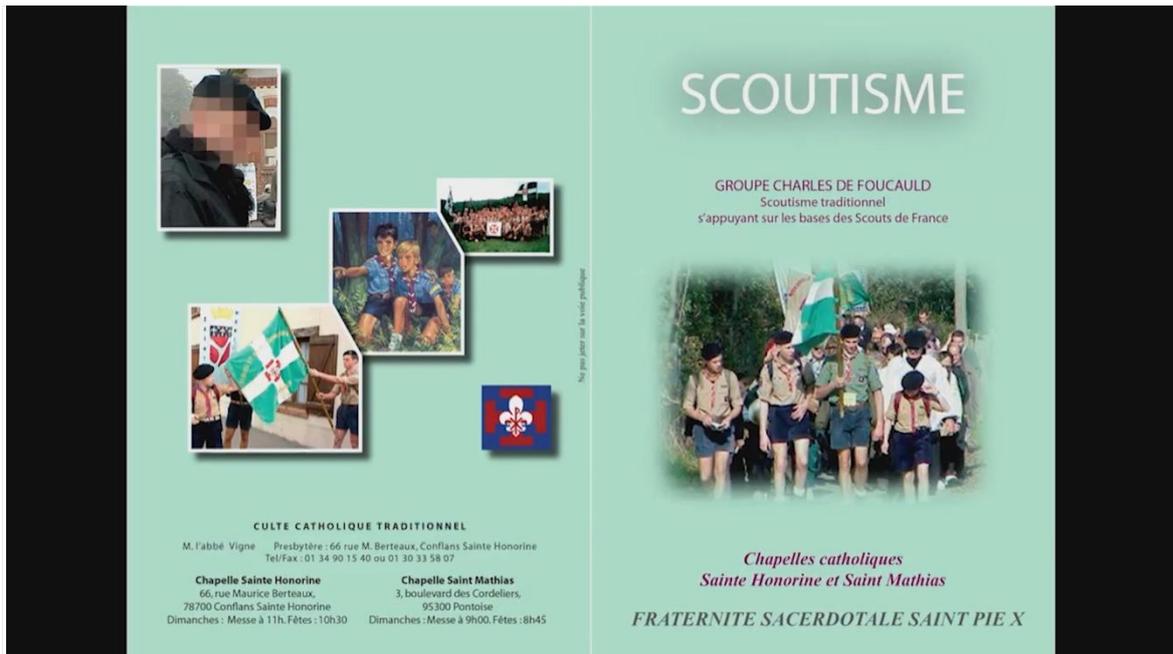
After months of no response from SSPX leadership in 1990, André wrote to then-Superior General Franz Schmidberger requesting information on what actions would be taken against Peignot.

A photograph of a handwritten letter in French, written on lined paper. The text is written in cursive and is partially obscured by black redaction boxes. The visible text reads: "Monsieur l'abbé", "Voilà plusieurs mois, je signalais à M. l'abbé Aulagnier de passage à l' [redacted] l'abbé [redacted] (Prieuré [redacted]) avait à plusieurs reprises eu de graves manquements envers la vertu de pureté notamment avec moi mais avec les scouts aussi. Je trouve inadmissible cet acte de la part d'un [redacted] de l'autorité divine et".

Excerpt of André's letter to Fr. Franz Schmidberger

While André's parents at this point believed Peignot had inappropriately touched their son, they trusted Society leadership would appropriately handle the matter.

Schmidberger answered André in a letter explaining the Society was aware of Peignot's abuse and had issued a [monitum](#) (a canonical warning) against Peignot. He also promised that Peignot would never be allowed around children again, a promise André believed — until he spotted a poster almost 20 years later featuring the priest leading a boy scout camp.



Poster featuring Fr. Peignot (top left) leading a boys scout camp in 2004 —

contrary to the promises of Superior General Franz Schmidberger, who had

promised André in 1991 that Peignot would never be allowed around children again

It was an official poster produced by the SSPX, for the Charles de Foucauld scouts group in Conflans Sainte-Honorine, in the northwestern suburbs of Paris. It showed a photo of Peignot amidst a collage of photos of young boys.

André was furious.

He wrote a strongly worded letter to Bp. Bernard Fellay in 2008, who by then had succeeded Schmidberger as superior general. Fellay responded in July citing ignorance of the matter and apologizing for the oversight.

"The facts you relate took place before my first mandate as superior general, and when I became head of the Society of St. Pius X, I thought this sad affair had been handled," he wrote. "But reading you, it seems that's not the case. I ask you to please forgive us."

+Menzingen, le 5 juillet 2008

Cher Monsieur

Veillez pardonner mon retard à répondre à votre courrier du 29 mai, et n'y voyez pas là, s'il vous plaît, un quelconque désintéressement de ma part ou une volonté de ne pas vous écouter, mais ces derniers temps plusieurs voyages m'ont tenu éloigné de Menzingen et m'ont rendu difficile le suivi de ma correspondance.

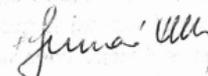
J'ai en effet bien reçu votre lettre et l'ai lue attentivement, et je puis vous assurer que je prends la chose très au sérieux. Les faits que vous relatez, se sont déroulés avant mon premier mandat comme supérieur général, et lorsque je suis arrivé à la tête de la Fraternité Saint Pie X, je pensais que cette douloureuse affaire avait été réglée, mais à vous lire, il semble que ce ne soit pas le cas. Je vous prie donc de bien vouloir nous en excuser.

Afin de pouvoir au mieux réparer cette négligence, j'ai confié la charge de ce dossier à Monsieur l'abbé Niklaus Pfluger. Je vous invite donc, si vous le voulez bien, à prendre contact avec lui pour un entretien ici à Menzingen ou ailleurs, selon vos possibilités et les siennes.

Pour ce qui regarde l'abbé Peignot, depuis longtemps tout apostolat avec des enfants lui a été retiré et je ne crois pas que d'autres cas se soient présentés.

Vous assurant de l'union ma prière, je vous prie d'agréer, cher Monsieur l'expression de toute ma sollicitude.

Avec l'assurance de ma bénédiction

  
+Bernard Fellay

2008 letter from then-Superior General Bp. Bernard Fellay in response to André's complaints regarding Peignot

He promised to send Fr. Niklaus Pfluger, first assistant to the superior general, assigned to investigate the case, to meet with André.

It was during the meeting with Pfluger that André would learn Fellay had not been honest about his ignorance of Peignot's status, and that in fact it was *Fellay himself* who had lifted the ban from the priest and allowed him to be with children, making it possible for him to lead the very boy scout camp featured in the SSPX poster.

## Damning Audio Recordings

André met twice with Pfluger, once in 2008 and again in 2009, and secretly recorded both meetings, audio evidence revealing damning admissions of neglect and failure to follow proper procedure on the part of the Society's highest leadership.

Fellay's investigator came to the meetings armed with a cache of documents and letters, to and from Peignot, making clear the SSPX was aware of other victims and had placed an absolute ban on Peignot on being around children — a ban that Society leadership had routinely and inexplicably flouted, placing Peignot around children for many years.

Pfluger also admitted fault on the part of the superiors general in their handling of the case: "Father Schmidberger did not follow protocol. The procedure was not correct on his part, canonically."

The letters show that restrictions had been placed on Peignot in 1990, following André's report of abuse, and that Society leadership believed the abuse had in fact occurred.

*Audio recording of André's 2008 meeting with Fr. Niklaus Pfluger, First Assistant to then-Superior General Bp. Bernard Fellay.*

*Pfluger had been placed in charge of investigating the case of Fr. Philippe Peignot.*

"There is a ban on organizing scout camps, of being around children," Pfluger acknowledges, later reading from a 1991 letter from Schmidberger to Peignot (after Peignot had complained about his restrictions).

"The assertion is clear. On several occasions there has been impure touching of children in your car and in your office," Schmidberger wrote to Peignot. "It is necessary that you refrain from any ministry near children or young people. You are therefore officially prohibited, henceforth and forever, from youth camps."

The wording could not have been clearer.

# The gravest fault on our part was above all why we failed to apply it [the absolute ban on Peignot].

[GabTweet](#)

Yet Pfluger revealed it was Aulagnier himself who had violated this prohibition, assigning the pedophile to the priory in Conflans Saint-Honorine, with free access to children, including the boy scouts at that chapel, only *one year* after this absolute ban had been imposed by Schmidberger.

Even worse, Peignot was allowed to remain at Conflans Saint-Honorine, with continued access to boys, for *nine years*.

"Thus from 1993 to 2002. We're talking nine years!" André said to Pfluger in disbelief.

"It's truly unclear why Fr. Aulagnier, or why Fr. Schmidberger failed to correct Fr. Aulagnier with respect to that," said Pfluger.

"And that is incomprehensible to me," André said.

"Yes, it's incomprehensible," Pfluger agreed, later adding, "For nine years! That's, that's unbelievable!"

Pfluger admits Society leadership had no excuse for ignoring the ban: "The gravest fault on our part was above all why we failed to apply it."



Montgardin, the remote French retreat house where problem SSPX priests are sent to do prayer and penance before being restored to ministry. Later France district superiors, Fr. Pierre-Marie Laurençon and Fr. Régis de Cacqueray, were also guilty, either transferring Peignot or leaving him in assignments where he had easy access to children.

But Pfluger revealed it was *Schmidberger himself* who went back on his total ban, later agreeing to allow Peignot to lead a scout camp, after Peignot vigorously protested the veracity of André's allegations.

"In that moment, by telephone, Fr. Schmidberger speaks with Fr. Phillippe François," Pfluger explained to André. "Peignot returns to Rickenbach [then global headquarters of the SSPX], to the general house. He has the green light to organize a scout camp."

"Excuse me for interrupting you, but that's something I don't understand!" André says.

"But that's it, that's the problem!" Pfluger admits. "Father Schmidberger changed his mind. That's the problem."

# Peignot acknowledges that Fellay himself had

gone back on the ban,  
allowing him to remain at  
the priory and organize  
youth camps with  
children. [GabTweet](#)

Stunningly, Pfluger also admitted — among other damning evidence — that it was also Fellay himself who had lifted the ban on Peignot from being around children, after Peignot wrote to him asking to lead a scout camp.

The ban had been imposed by Fr. Pierre-Marie Laurençon, French district superior at the time. Peignot had written a letter to Fellay complaining about the restrictions, leading to Fellay's decision to lift Laurençon's ban.

From a letter dated July 12, 2002, Peignot writes, "When the problem was raised two years ago, we talked and you allowed me to continue activities at the priory and camps ... ."

In other words, Peignot acknowledges that Fellay himself had gone back on the ban, allowing him to remain at the priory and organize youth camps with children. The SSPX has never denied this fact.

## Vatican Intervenes

Unhappy with the SSPX's handling of the matter, André wrote to the Vatican's Congregation for the Doctrine of the Faith (CDF). In a [July 17, 2013 letter](#), Cdl. Luis Ladaria, then-Secretary General of the CDF, responded by sending a letter to Bp. Fellay asking that he begin a canonical trial against Peignot.

"In view of this difficulty, and in order to guarantee the exercise of justice in the spirit of canon 1717 sec. 3 CIC, this dicastery requests that you name another

delegate charged with carrying out to completion the administrative trial with regard to Fr. Philippe Peignot," Ladaria writes.

As the SSPX commenced canonical proceedings, Fellay ordered Peignot to live at a remote retreat house in Montgardin, in the French Alps, nicknamed the "Golden Prison": It's the place where problem priests, whether those accused of abuse or other infractions, are sent by the SSPX to serve out their time in prayer and penance, before being reinstated back to active ministry.

*The Golden Prison: Part I, a 2016 documentary highlighting the case of Fr. Philippe Peignot and his abuse of André, and the SSPX's failure to restrict the priest.*

The SSPX's canonical trial resulted in a guilty verdict on June 25, 2014, resulting in a number of restrictions on Peignot's ministry — restrictions made known to the CDF, and communicated to André in a 2017 letter from Fr. Christian Thouvenot, secretary general to the superior general, after the CDF requested that the SSPX inform André of the results.

"This conclusive decree definitively prohibits Fr. Philippe Peignot from any ministry with minors, if it involves preaching retreats or recollections to youth, Catechism or spiritual direction, and all activities involving supervision or chaplaincy of pilgrimages, of formation of children in serving Mass, of teaching chant, etc.," Thouvenot wrote.

*Ce décret conclusif interdit définitivement à M. l'abbé Philippe Peignot tout apostolat auprès des mineurs, qu'il s'agisse de la prédication de retraites ou de recollections à des jeunes, de catéchisme ou de direction spirituelle, et de toute activité d'encadrement ou d'aumônerie de pèlerinages, de formation des enfants au service de messe, de répétition de chant, etc.*

Excerpt from Fr. Christian Thouvenot's letter explaining June 25, 2014 judgment against Fr. Peignot

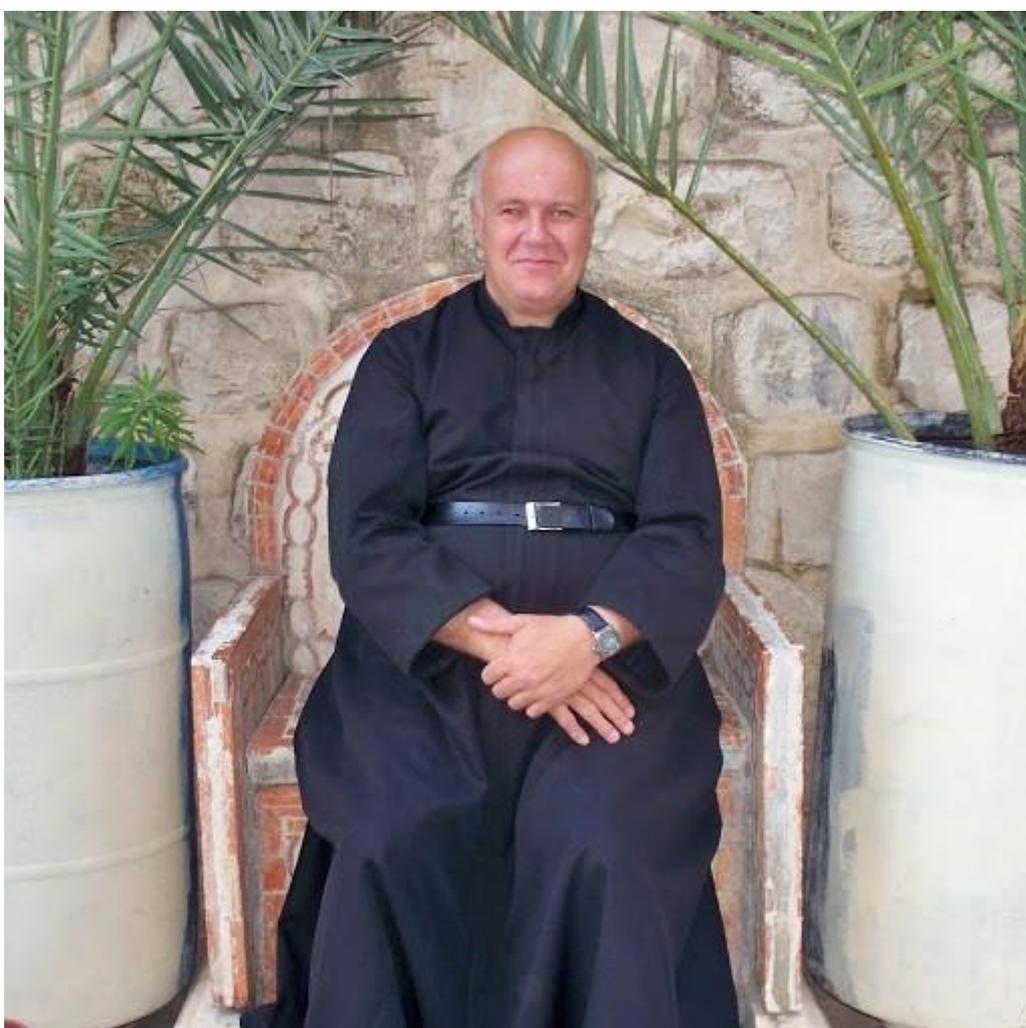
Peignot responded in July rejecting the judgment, refusing to go to Montgardin, as ordered by Fellay. Fellay wrote back in August warning Peignot he was in danger of being expelled from the Society if he refused to comply, afterwards writing to the CDF in September requesting that it ratify the SSPX's canonical judgment against Peignot.

In December 2014, the Society learned that Peignot had left the Society to join Bp. Richard Williamson's Resistance, where he ministers to this day.

Peignot was formally expelled from the SSPX in a decree signed by Fellay on Dec. 12, 2015.

As shown, the Society only took definitive action against Peignot after the Vatican intervened — and only once André requested it — nearly 40 years after the first abuse allegation, decades during which the lives of multiple boys were devastated by Peignot's abuse, left to struggle to come to grips with an SSPX priest who stole their innocence and destroyed their trust, all while Society leadership repeatedly violated its own ban, transferring, reassigning or leaving in place for years a known pedophile with free and unfettered access to children.

## A Pedophile Roams Free



Fr.

Philippe Peignot

None of the abuse André suffered would have happened had the SSPX refused to ordain him after learning of the first abuse allegation in 1978, when Peignot

was living as a monk in Riaumont. Neither would André — and perhaps other silent victims — have suffered had the Society handed Peignot over to authorities in 1987, after learning of his abuse of five victims in Champagne-Ardenne.

But as is the habit of the Society, crimes against children are handled internally, leadership not reporting perpetrators to police and instead imposing largely meaningless bans that are violated by their own leadership, or else sending offenders away for brief periods of "prayer and penance" in some isolated location before reinstating them to active ministry, where they often go on to abuse again, devastating more young lives — while Society leadership never admits responsibility.

Incidentally, the location of André's abuse in Brussels was the same place where, years later, convicted pedophile [Fr. Frédéric Abbet would be assigned to live by Superior General Bp. Bernard Fellay](#) — another case of gross criminal negligence by Society leadership, which led the prosecutor in the criminal case to insist it was the SSPX, and not just Abbet, which should've stood trial, and which prompted the secular court to accuse the SSPX of fostering criminal behavior by placing Abbet, a known pedophile, under the same roof as young boys. Abbet was convicted and sentenced to prison in 2017, currently serving out his sentence in Switzerland.

In a strange twist of irony, the office where the abuse by Peignot took place in 1988 is today called 'la chambre de l'évêque' ('the bishop's quarters'). It is

# the room where Bp. Fellay sleeps when he travels to Brussels.

[GabTweet](#)

In a strange twist of irony, the office where the abuse by Peignot took place in 1988 is today called "la chambre de l'évêque" ("the bishop's quarters"). It is the room where Bp. Fellay sleeps when he travels to Brussels.



Fellay allowed Peignot to take part in the

ordinations in Écône, Switzerland in 2015

To this day, Peignot roams free, serving in a chapel in Espiet, near Bordeaux, where he is regularly around young boys unsupervised.

Meanwhile, André continues to seek justice, his allegations part of an ongoing criminal investigation by French authorities. His case remains in limbo, the

statute of limitations having passed on most of the sexual assaults, while the incident of attempted rape in Peignot's car is less clear.

Other victims or witnesses of Peignot's abuse are encouraged to send their testimony to the Procureur de la République of La Roche-sur-Yon, in Vendée, France.

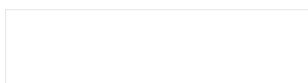
In spite of Peignot's sordid history of abuse and his expulsion from the Society, Fellay allowed him to take part in the [2015 ordinations at Écône, Switzerland](#), offering Mass and placing his hands on the heads of newly ordained SSPX priests.

He would not have been allowed to take part without Fellay's knowledge or permission.

[See our complete SSPX coverage](#)

## SSPX, POLICE PROTECTED CHILD RAPIST

NEWS: [US NEWS](#)



by [Christine Niles](#) • ChurchMilitant.com • May 1, 2020

[64 Comments](#)

## The disturbing case of Peter Palmeri

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The case of Peter Palmeri is one of the most damning indictments against the Society of St. Pius X (SSPX), and reveals not only horrific abuse tolerated by the Society, but also evidence of cover-up by local police.

### St. Marys man faces multiple rape, child sex charges



Peter Palmeri (Source: Pottawatomie Co. Sheriff's Office)

By Nick Viviani | Posted: Thu 4:08 PM, Jul 11, 2019 | Updated: Thu 4:17 PM, Jul 11, 2019



**ST. MARYS, Kan. (WIBW)** -- A St. Marys man was arrested Tuesday on multiple counts of rape as well as several child sex charges, according to the Pottawatomie Co. Sheriff's Office.

Detectives from the Sheriff's Office obtained a warrant for Peter Palmeri following an investigation into alleged criminal activity.

Peter Palmeri was arrested and charged in 2019 on multiple counts

of rape and child sex, after years of abusing his own children. As revealed in Church Militant's [Spotlight investigation](#) exposing years of sex abuse and cover-up in the Society of St. Pius X (SSPX), longtime SSPX parishioner and employee Peter Palmeri was arrested and charged last year on two counts of rape, six counts of aggravated indecent liberties with a child and multiple charges of aggravated criminal sodomy and kidnapping. He cut a plea deal with the prosecutor, who agreed to drop several charges in exchange for his guilty plea, leading to a 10-year prison sentence. Palmeri is currently serving time for his crimes.

Palmeri was an employee at St. Mary's Academy, run by the SSPX, in the city of St. Marys, Kansas (the city leaves out the apostrophe in St. Marys, while the local SSPX chapel inserts the apostrophe). Saint Marys is the headquarters of Angelus Press, run by Editor-in-Chief James Vogel, communications director for the SSPX. An hour and a half away is the headquarters of the U.S. district of the SSPX, where U.S. District Superior Fr. Jurgen Wegner resides.

Three SSPX priests — [Fr. Todd Angele](#), Fr. Herve de la Tour and [Fr. Kenneth Novak](#) — refused to help one of Palmeri's abuse victims, who was molested from age 8–15. Palmeri engaged in oral sex as well as sexual intercourse with her.



Fr. Todd

Angele, currently assigned to an SSPX chapel in Michigan

In fact, both Angele (pastor of Assumption Chapel at the time) and de la Tour told her and her then-fiancé Kyle White, who spoke with Church Militant, that it would be a "mortal sin" to report Palmeri, as it would ruin his reputation.

Novak met White under cover of night, agreeing that Palmeri was a predator who needed to be exposed, yet refusing to extend any help — this in spite of the fact that White had deep concerns Palmeri was abusing his other children (concerns that ultimately proved true).

White rejected their advice, going to local police — only for St. Marys Police to fail to launch an investigation.

The victim has confirmed this account.

**[WATCH THE FULL SPOTLIGHT EXPOSÉ](#)**



CHURCHMILITANT.COM

## Spotlight—SSPX: 'Sympathetic to Perverts'

A young man lies dead. Next to his body, a suicide n...



1 hr ·

What a good, yet so sad article! I'm so glad I'm out of that f-ed up town and "church" that is more a cult. The fact that kids feel scared into telling people what's really going on, and forced to stay quiet is beyond ridiculous.

My dad is in this article... Pete Palmeri. I'm one of the victims of his. The one from age 8-15. His OWN daughter and some of my sisters... And Kyle was my ex fiancé. I was told by my dad and priests to keep quiet and forgive and forget. Threatened and told it was my fault. For 7 years I endured this! No child should ever have to go through something like this! Makes me sick.

I will never set foot in this town again. EVER!



7 Comments 2 Shares



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Facebook comment by daughter and victim of convicted

pedophile Peter Palmeri, who molested her from age 8–15

and whom SSPX clergy and local police protected

"My dad is in this article ... Pete Palmeri," wrote the victim (whose name is being withheld to protect her privacy) in a recent Facebook comment confirming the account in our [Spotlight investigation](#).

"I'm one of the victims of his. The one from age 8–15. His OWN daughter and some of my sisters," she wrote.

"I was told by my dad and priests to keep quiet and forgive and forget," she explained. "Threatened and told it was my fault. For 7 years I endured this! No child should ever have to go through something like this!"

In spite of learning about Palmeri's abuse, Fr. Angele — pastor of Assumption Chapel at the time and involved in the running of St. Mary's Academy — allowed Palmeri to stay on as an employee working maintenance.

It was only after an SSPX parishioner scandalized by the priests' failure to act sent a letter to Fr. Nicholas Pfluger in Europe, First General Assistant to then-Superior General Bp. Bernard Fellay, demanding that Palmeri be removed as an employee that he was finally fired three weeks later.

## Fr. Angele Longtime Friends With Palmeri

Even so, Angele allowed Palmeri to continue to be an altar server at Mass. In fact, the two are longtime friends, both growing up together and attending St. Mary's Academy in Kansas.

A 2015 photo shores up Angele's close relationship to the Palmeri family. Three years after Angele was made aware of Palmeri's incest and pedophilia, he welcomed Peter Palmeri and two of Palmeri's brothers to serve as acolytes at his 25th anniversary ordination Mass.



When Fr. Angele celebrated his 25th anniversary Mass, he was surrounded by former classmates and schoolmates. Fr. Carl Sulzen, SMA 1990, was the deacon; Gerard Kleinsmith, SMA 1990, the master of ceremonies; Peter Isermann, SMA 1986, the thurifer; Jacques Belderock, SMA 1986, the crossbearer; Peter Palmeri, SMA 1985, and Pat Palmeri, SMA 1987, the acolytes; Charles Koskinen, SMA 1982, Mark Palmeri, SMA 1982, Tom Plumley, SMA 1986, and Thomas Gayner, who also attended the Academy for a time, were the torchbearers.

2015 photo from Fr. Todd Angele's 25th anniversary Mass, showing pedophile Peter Palmeri serving as an acolyte along with his two brothers, Pat Palmeri and Mark Palmeri. This was three years after Angele was made aware of Peter Palmeri's years-long sex abuse of one of his daughters.

## St. Marys Police Chief Avoids Queries

In response to the facts revealed in our [Spotlight](#), St. Marys Police Chief Derek Cid made a number of claims discounting responsibility.

"I have been Police Chief here since November 2018, so anything before that was outside of my control," he wrote in [a letter](#) published in response to our report. He also said some of the events referred to in our exposé fell "outside of the corporate limits of the city of St. Marys, Kansas, and not in our police jurisdiction."

# Church Militant has since become aware of multiple pedophilia cases among SSPX parishioners.

[GabTweet](#)

He "strongly disagree[d]" that "there has been any negligence in our investigations or mishandling of any criminal cases" under his tenure. Cid went on to claim Church Militant "inaccurately" portrayed the St. Marys Police Department.

Church Militant followed up by asking probing questions written by a current staff member and former Texas sheriff's deputy, including whether Cid is affiliated in any way with the SSPX, and whether he's held other positions at the police department before becoming police chief.

After several days, Cid has yet to respond to a single query.

Disturbingly, Church Militant has since become aware of multiple pedophilia cases among SSPX parishioners in St. Marys, including the following:

- [Dean Johnson](#), arrested this year on child sex charges
- [Ryan Vigil](#), arrested and convicted for sex crimes, including raping his wife's teen sister
- [Maryck Linn](#), arrested for indecent liberties and rape of an unconscious minor, now serving 10 years in prison.
- [Luciano Maradona](#), convicted and sentenced to 10 years for child sex crimes, in particular raping his daughter, which resulted in a medical emergency
- [Lee James Gauvin](#), arrested for child sex crimes, including molesting his daughters

The rate of incest in St. Marys is more than double the national rate. Out of 551 families in the SSPX chapel, as many as 50 families have reported incest (~10%). Compare that to national statistics, which show around 2-4% of victims report incest (although it's widely accepted that this crime is underreported).

Other allegations from sources in St. Marys as well as around the world are revealing a pattern not only of pedophilia and incest in tight-knit SSPX communities, but also of clergy looking the other way and even protecting the abusers. Church Militant continues to investigate these cases and will report on them as more information unfolds.

*Church Militant's follow-up queries to Police Chief Derek Cid are published below in full:*

Chief Derek Cid,

I appreciate your taking the time to respond. However, my call was in reference to the press release itself, and not on getting the press release. To that end, please respond to the following questions.

1) Your press release references an unnamed online media article. Are you referring to Saint Michael's Media/Church Militant and the article [SSPX: 'Sympathetic to Perverts'](#)?

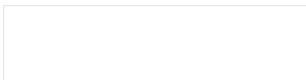
2) I understand size and location affects technology and reporting from office to office in law enforcement (I, for example, am most familiar with Spillman). With that understanding, how does administration track police reports in your department? Do you record audio? Do your officers take notes? Do you have case numbers for every caller? How do people search for their case number?

- 3) Victims have reported to St. Michael's Media that their case was reported to the city police department. Since your press release denies having "botched" investigations, can you provide the reports stating you advised the victims that you re-directed them to the Sheriff's office?
- 4) Is it your department's policy to not do a report at all for a victim who calls, if it takes place outside your city jurisdiction?
- 5) In some cities and counties, there are sometimes overlap where city cops will take an investigation outside of their city limits and deputies will investigate inside of a city if they are the closest or most available unit. Is it your department's policy to do this or not do this?
- 6) You state that there is a concern for the perception of your department as involved in cover-ups. Are you accusing St. Michael's Media of libel?
- 7) In order to have the correct public record, are you willing to cooperate with follow-up questions to achieve transparency?
- 8) Are you aware that your press release has the potential to be used by the abusers of the victims who came forward to try and discredit the victims as liars?
- 9) Are you willing to correct your public press release to say that you do not accuse Saint Michael's Media of libel, and your press release should not be taken to mean that the citizens, who have been victimized, in your jurisdiction are liars?
- 10) It is understandable that someone who came into their position as Chief of Police in 2018 may or may not be responsible for negligence prior to their assuming office. Is your role as Chief of Police the first position you have held in the Saint Marys Police Department? How many years of experience have you had as a police officer, Sergeant, Specialist, Detective, or any other category within Saint Marys Police Department, or the surrounding cities and/or counties?
- 11) Are you elected to your position or appointed? If appointed, whom by? If you are unwilling to, as your statement says, "be fair, impartial, and transparent." Who is your superior in the civil government who I may direct my questions to?
- 12) Are you now, or have you ever been, in any way, an affiliate of the SSPX?

Thank you for your time and willingness to aid in the proper reporting and investigation of criminal sexual assault and cover-up. Your statement gives the impression that your department holds itself to the highest standards of policing, and I look forward to working with you to ensure that government transparency is maintained for the sake of the citizens under your care. Please respond to this email no later than 1300 hours, Eastern Standard Time, on 04/29/2020. You are also welcome to call our office number and request myself, [employee name].

## CRIMINAL NEGLIGENCE BY THE SSPX

NEWS: [WORLD NEWS](#)



by [Christine Niles](#) • [ChurchMilitant.com](#) • April 29, 2020 [67 Comments](#)

### European case exposes complicity of Society in abuse

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The latest statement by the Society of St. Pius X (SSPX) — the third so far since Church Militant released a [first-of-its-kind exposé detailing the decades of abuse and cover-up in its ranks](#) — again fails to offer a detailed refutation of any abuse case our investigation revealed.



Fr. Frédéric Abbet, SSPX, convicted in 2017 for child sex abuse

While there is a great deal to be criticized in [the statement](#), we note in particular the SSPX's claim that our exposé reports on several abuse cases in Europe "mostly using truncated accounts taken from newspapers or blogs."

The Society should take note that Church Militant is in direct contact with victims and witnesses in Europe, as well as other parts of the world, and thus our reliance is directly from the sources, rather than from accounts derived merely "from newspapers or blogs."

Contrary to the SSPX's attempt to paint this and other European cases of SSPX abuse and cover-up as no more than a "media trial" by Church Militant, there was an actual trial in Belgium where the prosecutor in court not only publicly accused the SSPX of complicity in endangering and harming children, he insisted the Society itself should've been put on trial.

"The Society of St. Pius X should have been in the dock [tried in court]," argued Prosecutor Stéphane Lempereur on the final day of trial of now-convicted pederast Fr. Frédéric Abbet, SSPX in 2017, sentenced to prison for abusing boys at the Society's L'École de Notre Dame academy in Brussels in 2010–2011.

"Their responsibility is frighteningly significant," he said. "We can't always be covering up matters and allowing a predator around children."

'The Society of St. Pius X should have been in the dock. Their responsibility is frighteningly significant.'

[GabTweet](#)



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Dr. Laurent Kennes, Belgian attorney

for Fr. Abbet (*Photo: Getty*)

According to [a 2017 Brussels report](#), "The entire file has shown heavy dysfunction within the Society of St. Pius X."

The most damning indictment came against SSPX priest Fr. Benoît Wailliez, then-prior of the SSPX chapel where Abbet lived — under the same roof as the SSPX school. Taped audio recordings from six years prior were produced in court, with Wailliez called as witness, revealing that Wailliez had been made aware of Abbet's predilection for boys at the time, but failed to take any steps to keep him away from children.

Wailliez was excoriated for withholding the audio evidence, which would have supported the victims' claims, in his attempt to hide his own complicity.

The audio recordings include incriminating statements made by Abbet, in which he told Wailliez, in discussing the 2005/06 allegations, "I went to see Bishop Fellay. Ever since that 2006 affair, it's as if it had triggered in me ... er ... I have temptations."

Elsewhere in the taped conversation, he made what appeared to be a confession about his abuse of three young boys at the Brussels academy: "Some things might have happened."

According to the mother of one of the boys abused by Abbet, who spoke directly with Church Militant, Wailliez actually placed Abbet *in charge* of the boys' dorms — not only giving him full and complete access to the students, but also giving him authority over them, a role he would use to take sexual advantage of victims as young as six.

Even worse, Abbet came to Brussels with a known history of abuse allegations and a 10-year ban on being around children — a ban that was almost immediately violated by then-Superior General Bp. Bernard Fellay.

## 10-Year Ban on Fr. Abbet

An SSPX tribunal in Switzerland had tried Abbet in ecclesiastical court in 2006 for abuse allegations arising from a boys camp he ran in Valais some years earlier, as well as abuse charges from Abbet's time in Argentina. The tribunal was the result of the SSPX convincing the distraught parents of the victim not to go to media, promising they would "handle" the matter.

Instead, the canonical court set up what critics have called a show trial that ended up acquitting Abbet — *but it was not a declaration of innocence*. The ecclesiastical judge imposed a 10-year-ban on Abbet from being around children, abjuring then-Superior General Bp. Bernard Fellay *not* to allow Abbet around children under any circumstances for at least a decade.

What did Fellay do? Within two months of that decree, Fellay announced the assignment of Abbet to the Brussels priory — within the same compound and under the same roof as the SSPX academy, with an interior corridor linking Abbet's living quarters to the boys' dorms, which he would use to sneak into the students' beds and abuse them.

# Abbet came to Brussels with a 10-year ban on being around children — a ban almost immediately violated by then-Superior General Bp. Bernard Fellay.

[GabTweet](#)

"In 2006, [Abbet] had been canonically tried for the events of 2005 in Switzerland and, despite his acquittal, the ecclesiastical judge had ordered the Superior General, Bp. Fellay, to place him 'during the said 10-year period in posts of apostolate which would keep him from all promiscuity *cum pueris and adolescentibus* ["with children and adolescents"]' (canonical judgment of June 6, 2006)," according to [a joint statement published by three European victims' rights groups](#).

"Two months later, Bp. Fellay assigned Frédéric Abbet in Brussels under the same roof as the school," it notes.

The new assignment was announced in August, to take effect in September, Fellay sending Abbet to live at Rue de la concorde in Brussels, a facility that combines the headquarters of the BeNeLux district (Belgium, The Netherlands and Luxembourg), the local Brussels priory and the boarding school (Notre-Dame de la Sainte Espérance).

His immediate assignment after the canonical decree is evidenced in [a Sept. 3, 2006 letter written by then-prior Fr. Jurgen Wegner \(now the U.S. district superior\) announcing the imminent arrival of Fr. Abbet](#) to the community.

"Our patience has been rewarded!" writes Wegner, announcing the new priest in Brussels. "This will relieve me somewhat, allowing me to visit more frequently the other priories and chapels in the district."

also take care of the countless small tasks which are part of the daily life of a priory. The priest community has also grown as the fourth priest we have been waiting for a long time has joined us. It is Father Frédéric Abbet. Our patience has been rewarded! He was ordained two years ago and has been stationed in Argentina and Colombia. Back in Europe, he will assist me with many administrative tasks and will support the confreres for the apostolate in Brussels. This will relieve me somewhat, allowing me to visit more frequently the other priories and chapels in the district. I look forward to having more time to spend with each of you in a more personal way.

Excerpt from [Fr. Jurgen Wegner's Sept. 3, 2006 letter](#) announcing Fr. Frédéric Abbet's arrival,

and acknowledging it would free up his time to travel to "other priories and chapels in the district."

Father Jurgen Wegner's complicity in Abbet's abuse cannot be ignored. District superior of the BeNeLux region and prior of the Brussels chapel at the time, Wegner was made aware of Abbet's track record beforehand and was told to exercise oversight over the priest.

In spite of this, Wegner allowed Abbet to hear children's confessions *from day one*, often leaving Abbet alone while Wegner traveled for various duties and assignments.

## Victims' Rights Groups Condemn SSPX

Such criminal negligence by the SSPX so shocked victims' rights groups that three jointly published a statement condemning the Society for its handling of the Abbet case.

Contrary to the SSPX's claim that it "fully cooperated with authorities" in the Abbet case — a claim made as recently as days ago in its [second statement](#) in response to Church Militant (a statement that [has since been taken down](#)) — its track record was one of stonewalling and putting up "roadblocks" during trial:

When the families of the Belgian victims learned from other sources of [Fr. Abbet's] onerous past, the SSPX set up roadblocks in various ways: by first refusing to put them in contact with the Swiss victim or even to give them his identity, then requiring them to go through a lawyer specially hired for this purpose — a lawyer of a very particular kind: a parishioner of the Geneva chapel of the SSPX, he behaved more like a devoté of Bp. Fellay than a lawyer, treating the Belgian families with extreme contempt and systematically obstructing their contact with the Swiss victim. We do not see cooperation with justice there.

The final court judgment also condemns the role of the SSPX in Abbet's access to children, the panel of judges accusing the SSPX of fostering "criminogenic" behavior (a term meaning the promotion of repeated criminality).

"In their judgment, the appellate judges described this contact with children as 'criminogenic' (La Capitale article, 14.XII.2017)," the statement notes. "It is therefore only by carefully suppressing the opinions of four magistrates, the King's prosecutor and three judges that the Society of St. Pius X manages to give itself the appearance of having taken proper action."

It is only by suppressing  
the opinions of four  
magistrates, the King's  
prosecutor and three  
judges that the SSPX

# manages to give itself the appearance of having taken proper action.

[GabTweet](#)

Church Militant has since learned that Abbet requested to serve out his prison sentence in Switzerland rather than in Belgium, a request granted by the court — but instead of spending a single day in prison, Abbet is wandering freely in the town of Fully, in southern Switzerland, having fled Belgium before his conviction was handed down.

On questioning the SSPX, they informed the victims' families that Abbet has been expelled from its ranks, but offered no insight as to his whereabouts.

## New Victims, New Allegations

Ever since our Spotlight exposé, not only has Church Militant been inundated with public and private messages of support, but more victims have contacted us revealing even further allegations of abuse and cover-up. These victims have thanked us profusely for finally giving them a voice, and plead with us to continue exposing the abuse and cover-up which has been allowed to fester hidden within the ranks of the Society for too long.

We are committed to doing so.

The Society itself admits it has been inundated with calls, emails, messages demanding accountability, and that new allegations have surfaced against the SSPX. In a [Facebook post](#) on the SSPX Facebook page ([a post that was removed without explanation Wednesday](#)), a note reads:



SSPX News: Society of St. Pius X

April 26 at 7:07 PM · 🌐



Since Friday, the U.S. District has received a voluminous number of e-mails, phone calls, and social media posts regarding its commitment to transparency, including additional information regarding allegations of abuse. In order to ensure the highest degree of feasible accuracy, the U.S. District is working through the information it has in order to verify its reliability while also cooperating with the appropriate legal authorities to verify which cases the District can comment on at this time.

Excerpt

from [April 26 Facebook post](#) on SSPX News page

"Since Friday, the U.S. District has received a voluminous number of e-mails, phone calls, and social media posts regarding its commitment to transparency, including additional information regarding allegations of abuse," reads the post. "[T]he U.S. District is working through the information it has in order to verify its reliability while also cooperating with the appropriate legal authorities to verify which cases the District can comment on at this time."

One family member of a European victim of SSPX clergy wrote to Church Militant:

The SSPX's old game of *Divides Ut Regnas* ["Divide and Conquer"] is up now: It doesn't work anymore. The victims know how to use the internet and intercontinental telecoms. Victims and their relatives throughout the world are finally making contact (it's a premiere) and, as the national motto of Belgium says, *L'union fait la force* — which basically means the same as your country's national motto *Ex unitate vires* ["From unity strength"].

To this day SSPX leadership has yet to acknowledge the role it played in endangering children, whether by Fellay's immediate violation of the SSPX ecclesiastical court's own ban on Abbet, or by Wegner's actions immediately allowing Abbet to hear children's confessions and his failure to supervise the priest, or by Wailliez's withholding of incriminating evidence for six years. Instead, the Society repeats the empty boilerplate it has always asserted since the 2017 conviction: "The SSPX cooperated fully with the authorities."

*The Jan. 10, 2018 statement by three victims' rights groups regarding the Fr. Abbet case is published in full here (Church Militant working translation):*

After the recent conviction on appeal (December 13) of the traditionalist priest Frédéric Abbet for acts of pedophilia in Belgium, the SSPX (Society of St. Pius X) published a press release in which it congratulates itself for

its role in this case. AVREF (Aide aux Victimes des dérives de mouvements Religieux en Europe et à leurs Familles), the association La Parole Libérée and the Swiss SAPEC group (Support for Abused Persons in a Relationship of Religious Authority) wish to recall a few of the documented facts.

In his indictment, the Advocate General strangled the Society of St. Pius X, going so far as to say it "should have been in the dock" ([article in "The Last Hour," 24.X.2017](#)). Let us recall that, if the SSPX provided evidence allowing the conviction of Fr. Frédéric Abbet, it was only between the first trial and the appeal that it took this step. During the investigation, it withheld information, hiding the fact that Frédéric Abbet had been implicated in Valais since 2005 for similar facts. AVREF has convincing documents on this subject.

When the families of the Belgian victims learned from other sources of this onerous past, the SSPX set up roadblocks in various ways: by first refusing to put them in contact with the Swiss victim or even to give them his identity, then requiring them to go through a lawyer specially hired for this purpose — a lawyer of a very particular kind: a parishioner of the Geneva chapel of the SSPX, he behaved more like a devoté of Bp. Fellay than a lawyer, treating the Belgian families with extreme contempt and systematically obstructing their contact with the Swiss victim. We do not see cooperation with justice there.

On the contrary, the Congregation of Écône [SSPX seminary in Switzerland] has been questioned, and it must be, for having placed Fr. Frédéric Abbet under the same roof as his Brussels boarding school, when the Society itself suspected him of abuse following this 2005 case. In their judgment, the appellate judges described this contact with children as "criminogenic" ["fostering or promoting repeated criminality"] (La Capitale article, 14.XII.2017). It is therefore only by carefully suppressing the opinions of four magistrates, the King's prosecutor and three judges that the Society of St. Pius X manages to give itself the appearance of having taken proper action.

The signatory associations also note the marked negligence of Fr. Benoît Wailliez, who was specifically and urgently warned by a student's mother of the risk of pedophilia on the part of Frédéric Abbet and who took absolutely no action. AVREF has a copy of this statement. Also remember that Fr. Benoît Wailliez waited six years to produce important evidence during an appeal hearing.

Finally, the signatory associations note that the question is not only that Fr. Frédéric Abbet was prohibited from being in contact with children for 10 years. In 2006, he had been canonically tried for the events of 2005 in Switzerland and, despite his acquittal, the ecclesiastical judge had ordered the Superior General, Bp. Fellay, to place him "during the said 10-year period in posts of apostolate which would keep him from all promiscuity *cum pueris and adolescentibus* ["with children and adolescents"]" (canonical judgment of June 6, 2006). Two months later, Bp. Fellay assigned Frédéric Abbet in Brussels under the same roof as the school.

Now, the Society of St. Pius X is preparing to canonically judge Fr. Frédéric Abbet for the second time, this time with a mandate from the Congregation for the Doctrine of the Faith. Are the Vatican authorities aware that they are administering justice on their behalf by a bishop who has trampled on a canonical judgment whose ink was barely dry? How can we trust such "justice"? It is time for the Roman authorities to understand that they risk further offending the victims and destroying the credibility of what they present as their "fight" against sexual abuse.

In any event, [AVREF](#), [La parole libérée](#) and the [SAPEC Group](#) stand by the victims and their families to advise them, either psychologically or in canonical or civil procedures. After this weighty questioning of the SSPX, it is inevitable it will assume its responsibilities, criminal and civil.

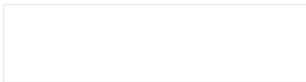
AVREF recalls that it dealt with the Frédéric Abbet case in its "SSPX Black Book" [["Le Livre Noir de la Fraternité Sacerdotale Saint-Pie X"](#)] and announces that it will publish an augmented version of this Black Book in early 2018.

January 10, 2018

The [SSPX Black Book](#) presents in itself (in the words of U.S. District Spokesman James Vogel) a "gold mine" of abuse allegations, worthy of further investigation by any intrepid journalists willing to dig.

## **CHURCH MILITANT'S RESPONSE TO SSPX**

**NEWS:** [COMMENTARY](#)



by [Church Militant](#) • ChurchMilitant.com • April 23, 2020 [122 Comments](#)

## Further half-truths, deceptions propagated by Society



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One day after [Church Militant's groundbreaking exposé detailing decades-long history of abuse and cover-up in the Society of St. Pius X \(SSPX\)](#), the SSPX has issued [an official response](#) (since deleted), which contains a number of evasions, half-truths and inaccuracies that require a response. Most telling is not so much

what the SSPX says, but rather its silence on so much of what Church Militant reported in our [exposé](#).

## Ad Hominem

The SSPX attempts to justify its stonewalling, silence and lack of transparency as a refusal to be "baited" by Church Militant, which it dismisses as "tabloid journalism" whose only purpose in reporting on the SSPX is to "generate web-clicks and revenue while hoping to stoke the fires of public controversy."

Church Militant has been at the forefront of exposing corruption, abuse and cover-up at all levels of the Church, with a strong track record of serious investigative journalism exposing the grave misdeeds of predator clergy and their protectors. The McCarrick revelations, the Pennsylvania grand jury report, the resignation of Cdl. Donald Wuerl, the bombshell testimony of Abp. Carlo Maria Viganò revealing a "corrupt gay mafia" strangling the Church — in short, the Summer of Shame vindicated everything Church Militant has been saying — often a lone voice in the wilderness — for years.

No serious Catholic with integrity would dismiss our work as merely clickbait in order to generate revenue. Thus the SSPX's dismissal of Church Militant's reportage can only be seen as a pathetic attempt at further evasion and subterfuge, more typical of the tactics of liberal, cover-up bishops we've encountered, who shoot the messenger rather than answer difficult questions about their role in protecting predator priests. We are all too familiar with such maneuvers.

## 'Prudence'

The SSPX's claim that it wouldn't answer Church Militant's questions as a matter of "prudence" in order to avoid a "public war of words" is also disproven by their deeply embarrassing leaked emails, exposing leadership's strategizing on how to prevent Church Militant from knowing too much about Fr. Pierre Duverger's case — a case Vogel admits would be viewed as "bizarre" by the public because he's allowed to run a school while the subject of multiple sexual assault allegations — allegations known for at least two years that Fr. Wegner admitted directly to Jassy Jacas the SSPX never investigated.

The SSPX emails reveal one motive alone: how best to hide the truth from the public. James Vogel's admission about "ugly cases in France" (cases that involved the intervention of two superiors general — Franz Schmidberger and

Bernard Fellay — to shuffle a pederast to another congregation, or lift his ban so as to allow him to be around children) as well as his admission that Church Militant would find a "gold mine" in Jassy's allegations suffice to expose their agenda.

# The SSPX emails reveal one motive alone: how best to hide the truth from the public.

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It is thus laughable that the SSPX would charge Church Militant with a supposed "gross lack of ethics" for publishing the emails, when their strategizing to cover up the truth is the very definition of a "gross lack of ethics."

The Society's claim that it "cooperates with all police or other official investigations" is also demonstrably false. The Kansas Bureau of Investigation revealed to Church Militant that the SSPX stonewalled their investigation, dragging its feet in response to a subpoena inquisition the KBI submitted in November. It took months for the SSPX to respond with the documents, when the subpoena could have easily been responded to in a matter of two weeks or less — the expected response time for subpoena inquisitions of that nature.

## The Criminal Investigation

The SSPX statement also attempts to cast doubt on the existence of a criminal investigation against multiple SSPX clergy — another false statement, as the KBI confirmed directly with Church Militant that this criminal investigation has been ongoing for approximately a year, and that it involves multiple clergy. In an email to Church Militant, Fr. Wegner himself admits there is a criminal investigation of SSPX clergy. While the name of Fr. Pierre Duverger has already been made public (thanks to the whistleblowing of Jassy Jacas), other SSPX clergy under investigation may not necessarily be known to the SSPX, and we

are not at liberty to disclose their names so as not to compromise the investigation.

As to Fr. Jurgen Wegner's transfer to Austria, the assignment was announced in the middle of the criminal investigation, and comes at a highly convenient time. In spite of whatever treaties exist between the United States and Austria, the SSPX is fully aware that investigations are made infinitely more difficult when a priest is moved across state lines, cutting off investigators' access to the subject under investigation.

Church Militant has learned, however, that this is standard operating procedure for the SSPX, shuffling predator clergy — and those who cover for them — from one country to another, never informing their new flock of their priests' past misdeeds, in the hopes others will not find out. This makes the SSPX no different from "Novus Ordo" cover-up bishops who transferred guilty clergy from one place to another, never warning the flock about the priest's crimes.

The SSPX admits there have been "serious and tragic individual cases of abuse" by their own clergy — including those Church Militant exposed in our report:

- the conviction and imprisonment of SSPX priest Fr. Christophe Roisnel in 2016 for the rape and torture of three women (a priest Fellay was willing to let loose after only two years of prayer and penance in a monastery)
- the conviction and imprisonment of SSPX priest Fr. Frédéric Abbet in 2017 for sexually abusing three boys (more details below)
- the conviction and imprisonment of Fr. Uribe Silviano Bernabe in 2013 for sexually assaulting a girl and an adult woman
- the canonical conviction of SSPX priest Fr. Philippe Peignot in 2014 for sexually abusing boys (whose ban on access to children was lifted by Fellay)
- the sexual abuse of multiple boys by former SSPX priest Fr. Douglas Laudenschlager in the 1980s, one of the first U.S. priests ordained by Abp. Lefebvre

As we said in our report, this is only the tip of the iceberg. Church Militant did not touch on the protection of gay pederast Fr. Carlos Urrutigoity by then-Fr. Alfonso de Galarreta when he was district superior of the SSPX in Argentina. Galarreta was made known of multiple charges of homosexual predation by Urrutigoity, who was a seminarian at the time, yet did nothing, leading to such exasperation by others at the seminary that a dossier of Urrutigoity's misconduct and Galarreta's failure to act was sent to Abp. Marcel Lefebvre.

There is much, much more. Church Militant is well aware of multiple other SSPX clergy and brothers all over the world who have sexually groomed, assaulted and raped victims, in some cases fathering illegitimate children with them while forcing the victims to remain silent and then abandoning the children — all with the knowledge of SSPX leadership.

# It would take a secular court to deliver the justice the SSPX canonical court refused to serve.

[GabTweet](#)

Church Militant has confirmed that these priests still minister in various SSPX chapels to this very day.

With regard to the SSPX's so-called cooperation with Belgian authorities in the criminal trial of Fr. Abbet, the SSPX fails to mention that Bp. Fellay (as we exposed in our report) personally sent his private secretary, Fr. Raphael Granges (a lawyer), to accompany Abbet to the courthouse daily. Granges dressed in lay clothes in order to escape notice.

The SSPX also fails to mention that an SSPX tribunal cleared Abbet of guilt years earlier when other sex abuse allegations came to light — allegations brought by distraught parents when they discovered their child had been abused by the priest. The SSPX leadership assured the parents they would handle the matter, asking that they not go public with their allegations — only for the SSPX to set up a tribunal to formally clear Abbet of guilt. It would take a secular court to deliver the justice the SSPX canonical court refused to serve.

## 'Lack of Infrastructure'

It's also laughable that the SSPX blames its failure to report known abusers to police on a "lack of infrastructure." As if a "lack of infrastructure" is what prompted Fellay to lift a ban on gay pederast Fr. Philippe Peignot (found guilty

of abusing an 11-year-old boy, among others), allowing him to be around more young boys.

As if "lack of infrastructure" is what prompted Schmidberger to sit on the allegations against Peignot for a year — before transferring him to another congregation, where he would go on to abuse more boys.

As if "lack of infrastructure" is what prompted Lefebvre to ordain a known homosexual predator who had earlier been kicked out of the SSPX seminary for his sexual propositioning of a seminarian.

As if lack of infrastructure is what prompted Fellay to limit rapist Fr. Roisnel's punishment to two years of prayer and penance in a monastery before letting him loose. Thanks be to God the police found him and delivered him to justice, rather than waiting on the soft "justice" of the SSPX.

Was it that "lack of infrastructure" that led three SSPX priests to counsel Kyle White not to report child rapist Peter Palmeri to police?

Was it that "lack of infrastructure" that prompted Fellay to move pederast Fr. Abbet to live in a priory right next door to a school, where he abused three boys? We could go on, but the point is clear.

Was it that 'lack of infrastructure' that prompted Fellay to move pederast Fr. Abbet to live in a priory right next door to a school

[GabTweet](#)

This "lack of infrastructure" is the exact same excuse we've heard before from so many cover-up bishops to justify their failure to report predators to police in times past, instead sending them off to do prayer and penance or go to rehab centers before placing them back in active ministry, where they often abused again.

The SSPX claims to be fully "committed to transparency." That is yet to be seen, proven by its latest statement full of evasions and deceptions, only lending further weight to our report exposing the SSPX as a bastion of cover-up and corruption, carrying on its work under the cloak of piety and traditionalism. Because of their promotion of orthodoxy and a reverent liturgy, their betrayal can rightly be viewed as far greater than that of other clergy.