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Dear Dr. Heller,

Thank you very much for your kindness in replying to my letter of enquiry regarding His Excellency, Archbishop Pierre Martin Ngo Dinh Thuc. I was very pleased to receive both the copy of Einsicht and the three photos. So too, your very kind letter. Today, I received the April edition of Einsicht which reminded me that I had not as yet replied to your letter with my thanks.

As you request some information about me I am pleased to respond.

I am an Australian citizen, born in Melbourne, Victoria in December, 1941. My father was German from Bavaria, and my mother of Scottish parentage. About twenty years ago I converted from the Church of England to Roman Catholicism. In 1969 I was incardinated into the Archdiocese of Melbourne, Australia and sent to Italy to do my studies in Theology. These I did as a Propaganda Fide student at Collegio Brignole Sale Negroni, Genova. I shall enclose a copy of the various ordinations I received whilst there.

Due to the traditionalist leanings I expressed during my seminary days, and having been invited to pursue studies at Downing College, Cambridge University, England, I was ordered to return to Australia in 1972 to continue studies at Corpus Christi Seminary, Victoria, Australia with the intention that I would be coerced into accepting and conforming to the Post Vatican II Church. However, after a period of six months I was sent abroad to Japan to consider my position and refused ordination to the priesthood. At that time I was interested in the study of comparative religion, a study I now consider a waste of time as all religions are mutually exclusive and Catholicism the only true manifestation of the Divine. I was supposed to live in the Dominican Priory, here in Kyoto with the Thomistic scholar, Fr. Vincent Poulliot, O.P., with whom I had had a warm friendship for a considerable number of years. However, as we did not see eye to eye I was forced to leave the priory. As a result I became involved in teaching at a university here in order to live and determined that I would not return to Australia to participate in the modernist Church.

During my period in the seminary in Genova I had many opportunities of spending extended time in the parish church of Our Lady and the English Martyrs, Cambridge and of coming into contact with many people. The conservative chaplain of the university, Mosignor Gilbey often came to celebrate the Tridentine Mass and I had the honour of serving him. So too, I accompanied the Chairman of the Latin Mass Society in Sydney, Mr. Mackerras, around England on her visitation of Benedictine Monasteries there, in order to request the monks to maintain the real Catholic traditions. It was at this time that I realized I could not tolerate or accept the Post Vatican II changes regarding the Mass. This position deepened as I saw the rapid destruction of religious life, and Catholic life in general.

During my days in Italy I often had the opportunity of visiting Propaganda College, Rome and came to know many Vietnamese students. As a result I visited Saigon, Vietnam in 1972 on my way back to Australia. I heard and learnt much about the Ngo family, although I have never met any of them.



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It seemed that any hope for the priesthood was blocked by invincible forces of opposition. I then read that Archbishop Ngo Dinh Thuc had ordained and consecrated and decided to write to him. I did not know how to contact him and sent one letter to him addressed to the Vatican and one letter care of the Cardinal Archbishop of Paris. It was the latter who sent my letter on to the Archiepiscopal Secretariat in Toulon, France.

I received an immediate reply from the Secretariat to inform me that His Excellency was now living in the United States and that there was little or no hope of contacting him, however, one of the bishops he had consecrated would ordain me if I were to go to France. As a result I was ordained to the priesthood in France on Friday, 13th July, 1984

Here in Japan I celebrate the Tridentine Latin Mass for a small group of 10 people. I have made no public statements about myself, although the bishop and priests of the diocese of Kyoto are well aware of my ministry. As yet I have been unable to find a suitable place for a permanent chapel as there are no redundant churches as are so easily found in Europe.

Further, it is necessary to prepare many things before making a public stance. I am trying to prepare information about the Secretariat and about Archbishop Ngo, in order to make this available to the public, and to make our position very clear.

Because Japan is so cut off in a Catholic sense from Europe we are not concerned about many of the divisive issues of the Traditionalists there. Rather, we see ourselves as maintaining as best we can in the circumstances the Catholic tradition as it was prior to the Second Vatican Council, whilst acknowledging those profitable things which the Council produced, and refusing to acknowledge those things which have been destructive to Catholicism. I cannot accept the state in which we find the Church of Rome today. I do not agree with the position of the Sedevacantists, as the present Pope has been duly elected as have been his predecessors. However, I regard the Papacy as spiritually bankrupt.

I admired Cardinal Siri very much, especially his determination to resist the rot that set into the Church after Vatican II. I had the good fortune to meet him several times and the honour of being ordained a Deacon by him. It was most unfortunate that he was not elected the new Pope, although he would have reigned for a short period. However, he would have set the Church on a new path towards sanity and been a modern day Gregory VII.

I am attached to the Archiepiscopal Secretariat of His Excellency Archbishop Pierre Martin Ngo Dinh Thuc at Toulon, France and give total loyalty and obedience to His Excellency's successors in the Secretariat. My immediate superior, the Abbe Sallé, spoke highly of you when we spoke recently on the telephone.

I am sorry that it is not possible for me to visit Europe this coming summer. I would very much like to visit you.

I recently received a very rude letter from Una Voce in Scotland from the Chairwoman there. I find it very regrettable that the various traditionalist groups do not lend each other support in the fight to maintain the



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Catholic Tradition and Faith. The various name calling of 'schismatic' and lack of charity exhibited brings into question their motives and the degree of their spiritual awareness and development. I believe it is of the utmost importance that those who wish to see the Tradition and Faith maintained to work together and to keep personal opinions to a minimum. We all know what the Catholic Faith and its Tradition is and that should be sufficient, and on the basis of that we should extend to all our Charity, demonstrate our Faith and show forth in our lives our Hope in Our Lord and Salvation.

I have been unable to find in the edition of Einsicht sent a reference to the consecration of Archbishop Drapier, the Apostolic Delegate, who consecrated Archbishop Ngo Dinh Thuc. I am anxious to learn to actual line of Apostolic Succession. I understand that it extends directly from Pope Piux X. I would be most appreciative if you could advise me of the line and if possible the dates, or where these could be obtained.

I know very little about Mgr. Guerard de Lauriers and did not meet him whilst I was in France. I am interested to know about his present situation and what he is doing. Archbishop Ngo Dinh Thuc did consecrate other bishops in France prior to leaving for America. I wonder if you are aware of these men ?

I hope you will feel encouraged to keep in contact with me. I am anxious to know as much as possible about the situation in Europe and of what the various groups there are doing, and the conditions under which they work.

I have always had a strong attraction to Theresa Neumann of whom nothing is heard these days. I wonder what people of her spiritual stature think about the Church as it is today, also of Padre Pio and the whole stigmatist tradition which seems to have been completely supressed by Rome, in favour of statements about the materialist situation of Vatican finances !

With warmest regards and kindest wishes,

Time Deum Fac Recte