

THE CASE AGAINST



THE C.M.R.I.

THE BULLETIN

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Eight Pond Place — Oyster Bay Cove, N.Y. 11771

Dear Friends,

SUSANNA & JOSEPH FALSELY ACCUSED

During the time of the Babylonian Exile, there lived a certain woman named Susanna. She was a good and holy woman. She was married to a man named Joakim who was held in high esteem by the Jews. The Jews would often meet at the house of Susanna and Joakim to study the Law of God.

One day when Joakim was away two men came to his house with an evil intention. They were elders and judges of the law. They threatened Susanna saying that if she refused to sin, they would accuse her of sin. And since they were elders and judges, their accusations would be believed and she would be put to death. But Susanna loved God more than her life or her reputation. She would prefer to be put to death in disgrace rather than offend God. And so she stood firm in the way of purity. And the elders, as they threatened, falsely accused her. The book of Daniel has the account of what happened. It says: *"The multitude believed them as being the elders and the judges of the people, and they condemned her to death."* (Daniel 13: 41)

As poor Susanna was being led to death, a young boy named Daniel was inspired by God to intervene. The execution was halted and Daniel questioned the judges. He trapped them in their lies by questioning them separately. He exposed them for what they were. Susanna was freed and they were convicted. As the law of Moses required, the two elders were condemned and "they were put to death, and innocent blood was saved in that day." (Daniel 13: 62)

A similar thing happened to Joseph the son of Jacob. Joseph was sold as a slave to the captain of Pharaoh's guard. The captain's wife made sinful advances towards Joseph. Joseph rejected this wickedness. And she in her rage accused Joseph of the very thing that she did. The captain believed his wife and Joseph was imprisoned. (Genesis 39)

Both Susanna and Joseph were falsely accused because they refused to sin. They were accused of the sin they refused to commit. They were accused of the sin their accusers wanted them to commit. The guilty often accuse the innocent of the very sins they want to commit and in which the innocent refuse to cooperate.

THE MODERNISTS FALSELY ACCUSE

Take the Modernists for example. The Modernists wanted to unite the Church and the world. They wanted to, in effect, alienate the Church from Christ. The Catholic Church is not only the Mystical Body of Christ, she is also spoken of as the Mystical Spouse of Christ. To seek to join the Mystical Spouse of Christ to the world is therefore a sin of infidelity. Such infidelity to God is characterized by the prophets of the Old Testament as spiritual adultery.

In the Old Testament, there existed a mystical union between God and Israel. This was likened to a marriage. This union was a type or figure for the union that would exist

between Christ and His Church. Thus the attempt to join the Church to the world is infidelity to Christ. It is worse than carnal adultery. St. James says: "Whosoever therefore will be a friend of this world, becometh an enemy of God." (James 4: 4) What would the Apostle say of those who would like to divorce the Mystical Bride of Christ from Christ and marry her to the world? Those who have refused to go along with this infidelity have themselves been called unfaithful. They are accused of the very sin the Modernists are guilty of. They are accused of the very sin they refused to commit.

The Modernists, like the two elders and the captain's wife, accuse others of their crime. And as Henry VIII had little tolerance for St. Thomas More, who refused to go along with his adultery, the Modernists have little tolerance for faithful Catholics who refuse to go along with their attempt at spiritual adultery.

THE CASE AT HAND

Now we come to the case at hand. As the Modernists tried to wed the Church to the world, certain priests want to join the remnant of faithful Catholics to a certain Old Catholic sect called the **Tridentine Latin Rite Church** (Old Catholic is a general term for certain schismatic sects which trace their origins to sects started in the 17th and 19th centuries.) Father Anthony Cekada wrote an excellent article for the October, 1980 issue of **The Roman Catholic** on the Old Catholics called **A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES**. For his article Father Cekada compiled a list of 138 schismatic sects. The sect that is 12th from the bottom of his list is the **Tridentine Latin Rite Church**.

In the August-October 1990 **Bulletin** of the Society of St. Pius V, I published the text of a resolution passed by the Society concerning the **Tridentine Latin Rite Church**. The text of the resolution is as follows: *"Resolved: that the Society of St. Pius V considers the Tridentine Latin Rite Church - also known as the Mount St. Michael's group and the Congregation of Mary Immaculate Queen - which was founded by Francis Schuckardt and Bishop Brown - an Old Catholic married bishop - to be in origin an Old Catholic sect and that it continues to be such."*

The reason I published this resolution in the **Bulletin** is because this particular sect now poses a threat to traditional Catholic people. It is attempting to pose as just another traditional Catholic group. Some have already been taken in by the deception. Members of the sect are welcome to receive Holy Communion in certain traditional churches in Columbus, and Cincinnati, Ohio as well as in Milwaukee, Wisconsin. One church in Cincinnati had the schismatic clergy in the sanctuary on the Feast of St. Gertrude the Great.

This is a very serious thing. To be in communion with schismatics constitutes a grave danger to souls and pollutes the purity of the Catholic religion. It is the worst kind of ecumenism and constitutes infidelity to Christ and the Church. It is what Modernists have been trying to do for years. And like the two elders, the captain's wife and the Modernists,

those engaged in this communion with schismatics attack those who refuse to go along with it and accuse them of the very thing they are doing. Thus they accuse them of being in communion with schism and questionable bishops. It is Egypt and Babylon all over again.

To refuse the new religion of the Modernists only to end up in communion with schismatic Old Catholics is not just a tragedy, it is a tragic comedy. For the Old Catholic sects, especially in this country, constitute a ridiculous spectacle that would be funny if it were not so evil. We refuse to go along with this adulteration of Catholicism. We refuse to sanction it. And we refuse to grant that others have a right to contaminate the traditional Faith. Because of our refusal, those engaged in this nefarious scheme have sought to discredit us so as to neutralize the opposition and to justify what they are doing. I take note of two articles in particular from the pen of the same writer. They are entitled respectively **A Question of Authority** and **Measure for Measure**. They have been distributed all over the United States.

A QUESTION OF AUTHORITY & MEASURE FOR MEASURE

In **A Question of Authority** the author maintains that we do not have a right to oppose communion with the **Tridentine Latin Rite Church**. The author would have us believe that such opposition is a usurpation of the magisterial authority of the Church. He calls it the creation of "an ad hoc mini-magisterium". The mentality behind it is a reflection of what he calls the Follow-me-or-die syndrome.

In **Measure for Measure** this same writer asks his readers to "sympathize with the poor Spokane Catholics". This is what he calls members of the **Tridentine Latin Rite Church** because the headquarters of the Church is in Spokane, Washington. He strongly objects to the use of "stringent standards for deciding who's a real Catholic and who's a real bishop." In effect, he characterized opposition to communion with the sect as an "apostolate of condemnation". He would have the opponents of the schismatic sect "leave us all in peace." He thus identifies the cause of the **Tridentine Latin Rite Church** as his own.

To the charge of using stringent standards to determine "who's a real Catholic and who's a real bishop", I certainly plead guilty. I plead guilty because the Church requires that we use stringent standards. Father Eugene Sullivan in his **PROOF OF THE RECEPTION OF THE SACRAMENTS** says: "The Church, as a perfect society, is entitled to exact from her members, when this is deemed necessary, proof of the fact that they have received a certain sacrament. ... Canon Law fulfills the latter duty by its regulations governing the maintenance of official records of the administration of the sacraments." (page ix) Furthermore, the Church requires the presence of at least two or three priest witnesses at episcopal consecrations and the priests cannot be just ordinary priests but must be of some special competence.

Similarly, in the return of fallen away Catholics, the Church requires certain things. Certain stringent standards must be met. For example, If someone leaves the Catholic Church, joins a schismatic sect, gets himself sacrilegiously and doubtfully ordained a priest or consecrated a bishop, then says he wants to return to the Church on the condition that he be allowed to function as a priest and that he not be required to acknowledge that he joined a schismatic sect, the Church would refuse such a thing. "You cannot come back on your terms," she would say, "you must come back on God's terms

and the Church's terms."

Holy Mother Church is strict about such things because she is a good mother. She cares that the person who is returning to the Church is truly repentant. She is concerned that the common good be protected. A priest in confession who absolves an improperly disposed penitent is not a friend of that person but his enemy. To allow a penitent to remain in a free, proximate occasion of serious sin because it would be painful to give it up is itself a serious sin. Sometimes, God requires difficult things. So does His Church.

WHAT THE CHURCH REQUIRES OF SCHISMATICS

What exactly does the Church require? For full restoration, the Catholic Church requires five things:

1) The first is proof that the Catholic who became a schismatic is really repentant and not contumacious in his error. If such a person refused to acknowledge that he was a schismatic or insisted that he be accepted back as a priest - this would be clear proof of insincerity. It would be like the thief in confession who says he is sorry but who insists on keeping the stolen goods.

2) The second condition is that there must be what is called a **juridic abjuration** of specific errors and a profession of faith. A juridic abjuration is made in the presence of one empowered to receive the abjuration and two Catholic witnesses.

3) The third condition is absolution from the censure of excommunication and from the penalty of infamy which is reserved to the Holy See and which is incurred when a Catholic joins a schismatic sect.

4) The fourth condition is sacramental confession and absolution.

5) The fifth is the imposition of a salutary penance, the reparation of scandal and damage and the denunciation of others who cooperated in the crime of schism. (**THE RECEPTION OF CONVERTS**, The Catholic University of America Press, Wash. D.C., 1944, p. 131)

These standards are stringent but they are Catholic standards. One cannot reject them simply because they are tough. That is what the Modernists said. "The Church was too unfeeling in the past", they said. "The Church was too demanding, too stringent, too static." They said these things and then began to dismantle the things put in place by the Church to protect the truth, morality, worship and souls.

MUDDIED WATERS CLEARED UP BY ST. PIUS X

Though the waters have been muddied by the two articles mentioned, the issue is really quite simple. The **Tridentine Latin Rite Church** was a sect when it was founded. The **Tridentine Latin Rite Church** is still a schismatic sect.

It Was A Schismatic Sect

The foundation of this sect goes back to a layman named Francis Schuckardt and an Old Catholic married bishop named Daniel Q. Brown. These two men trace their episcopal orders back to the "pseudo-bishop" Arnold Harris Mathew. Mathew was a fallen away Catholic priest who got himself consecrated by an Old Catholic bishop. He in turn consecrated others. For such consecrations he was excommunicated by Pope St. Pius X. Pius X said that the consecrations done by Mathew were a "sacrilegious crime". He called Mathew a "pseudo-bishop" and with him excommunicated "all others who lent aid, counsel or consent to this nefarious crime". (St. Pius X, Feb. 11, 1911)

Even the **Tridentine Latin Rite Church's** own

"STATEMENT ON THE VALIDITY OF HOLY ORDERS", acknowledges that Schuckardt's orders go back to Mathew. It says that Arnold Harris Mathew consecrated Prince De Landes-Berghes et de Rache in 1912. He in turn consecrated Carmel Henry Carfora in 1916. Carfora consecrated Hubert A. Rogers in 1941. Rogers consecrated Daniel Q. Brown in 1969. And Brown ordained Francis Schuckardt in October 1971 and consecrated him the following month.

The facts are clear: from Mathew to de Rache to Carfora to Rogers to Brown to Schuckardt, there is an unbroken line of schismatic pseudo-bishops. This is the origin of the **Tridentine Latin Rite Church**. Now we are asked to believe that this poison schismatic weed, grown in this field of corruption, sacrilege and schism, has been turned into a beautiful Catholic flower. But as Father Cekada said commenting on St. Pius X's Bull of excommunication in which Arnold Harris Mathew was named: "*The decree should be a sufficient indication of how the Church regards those who get involved with Old Catholic sects.*" (*The Roman Catholic*, Oct, 1980)

The words of St. Pius X are as clear as his action was decisive. To regard the descendants of this Arnold Harris Mathew differently than St. Pius X regarded Mathew himself, is to disregard St. Pius X.

It Is Still A Schismatic Sect

But that was then, some say. Now everything is different because on April 23, 1985 three clergymen of the sect abjured their errors, became Catholic and were conditionally ordained by Bishop George Musey.

That a ceremony took place on April 23, 1985 we certainly acknowledge. But that ceremony was neither a serious abjuration of error nor a serious conditional ordination. It was contrived and insincere. The stringent standards of the Catholic Church were completely unfulfilled. Furthermore, the Rev. George Musey was himself a schismatic and received the members of the **Tridentine Latin Rite Church** not into the Catholic Church but into his own Church.

We have seen what the Catholic Church requires for the return of a fallen away Catholic who became a schismatic. Let us see what actually happened on April 23, 1985 at Mount St. Michael's in Spokane, Washington at the headquarters of the **Tridentine Latin Rite Church**. To understand the events of April 23rd you have to understand what happened on April 22nd; and you have to understand something about the Rev. George Musey.

In his article **Two Bishops in Every Garage** (*The Roman Catholic*, January, 1983) Father Cekada informs us that Musey was a Catholic priest who later became a Thuc bishop. He then, with another Thuc bishop, became the founder "of what can only be called a new religion with its own 'magisterium.'" (p. 14) This is certainly true because Musey created his own "diocese" and claimed to have jurisdiction over half the United States.

Now when the members of the **Tridentine Latin Rite Church** made their abjuration of error, so-called, and profession of faith before this founder of his own religion "with its own 'magisterium'", - as Father Cekada said - what religion do you suppose he received these schismatics into? He received them into his religion "with its own 'magisterium'". He received them with and under the jurisdiction he claimed to exercise in his religion.

In fact on the very day of the so-called abjuration he issued an episcopal document declaring that on that day he received them, he said, "under my jurisdiction".

It is clear. He received them into his church not the Catholic Church. If a Greek Orthodox bishop received the abjuration of a member of the **Tridentine Latin Rite Church**, one would not be justified in concluding that he really meant to receive him into the Roman Catholic Church. Such a suggestion would be contrary to reason and common sense.

Furthermore the whole thing was contrived and insincere including the so-called conditional ordinations.

FALSE ABJURATION FALSE ORDINATIONS

At the meeting on April 22, 1985 (which was video taped) Musey made it clear that he believed the sect people had the same faith as him. He also stated that he accepted the validity of the orders conferred by Francis Schuckardt. He, who was supposed to receive them into the church, told them that it was he who felt like he had come home. He said: "and I can say in that same sentiment: this really exemplifies what they mean when they say, Home Sweet Home! I'd say it's good to be home." This was followed by much applause.

On the question of the validity of their orders he really went out of his way to make it clear that he considered them valid. He said: "... to lay again to rest any possible doubts or repercussions, let me reaffirm that **I have no problem with the validity of these good Fathers and their Sacraments. As Father pointed out to you, I have asked for their blessing as often as I have given them mine. ... There is no question or problem in the acceptance of the validity of your Sacraments. ... And so there's really no question in my mind; and I hope there's not any question in any of your minds, about the validity of your Sacraments.**"

The conclusions are inescapable: the abjurations and ordinations were contrived; if Musey received the sect members into anything it was into his own religion; even if Musey were a valid bishop, the conditional ordination of April 23rd would still be dubious due to a defect of intention on his part and on the part of those ordained. For they considered themselves to be validly ordained. In fact one of them, "Father" Mary Benedict, said at the same meeting: "**I personally have absolutely no doubts whatsoever about the first ordination: none.**"

The sect remains a sect. The ordinations remain doubtful. And even to this day they still try to justify the ordination and consecration of Schuckardt by Brown. They still refuse to admit the schismatic nature of the church founded by Schuckardt and Brown. The whole thing is a mockery. The sect is a whitened sepulchre filled with the rot of schism, deceit and sacrilege. "Sacrilegious crimes" - as St. Pius X would say - this is what this **Tridentine Latin Rite Church** is really all about.

As you don't have to have a degree in agriculture to know a rotten apple, you don't have to be a theologian to see this sect for what it is. All you need is a little common sense and a sense of the Catholic faith. Yes! The **Tridentine Latin Rite Church** is a rotten apple. It is a rotten apple that you will be hearing more and more about as it sends its schismatic clergy through the land posing as Catholic priests. It is a rotten apple that has been put in the barrel of Faithful Catholics. And if it is not removed totally and completely, it will corrupt the other apples.

WE REFUSE TO GO ALONG AND WE REFUSE TO BE INTIMIDATED

As we rejected the ecumenism of the Modernists - we now reject this deadly ecumenism with schismatic Old

Catholics. We rejected the Modernist infidelity; we reject the Old Catholic schismatic infidelity. This is not a game. We are not playing Church. We are dealing with eternal truths and immortal souls. We have no right to make up our own rules. We must abide by the stringent standards of the Catholic religion. And we must do the right thing even if it is a difficult thing.

It is not an easy thing to tell people that they cannot attend the Masses of once good priests who are now in communion with schismatics - such as Father Robert McKenna in Connecticut and Father Vida near Albany, New York. But just because a thing is difficult or a standard is stringent - we do not have the right to refuse our duty or to reject the standard.

We serve a crucified Savior who demands that we take up our cross daily. We serve a Master who says - if you deny me before men, I will deny you before my Father in heaven. We resisted the Modernist deception and intimidation and their attempt to lead us out of the Church. We certainly must resist the attempt to lead us out of the Church by means of association with schismatics. We will not go with them and we will not condone communion with schismatics. Nor do we accept the contention that we have no right to express our views.

On the contrary, we not only have a right, we have a duty. We have a duty to warn faithful Catholics of this new threat coming from another direction. A thousand pamphlets and flyers, letters and articles containing calumnies and false accusations will not deter us. Our duty is clear. We oppose and will continue to oppose any communion with the **Tridentine Latin Rite Church**.

SPOTS NOT CHANGED BUT COVERED

We also reject the schemes and ruses designed to convince us that the **Tridentine Latin Rite Church** is just another traditional Catholic group. The spots of the leopard have not changed. They have only been covered by the skin of a dead sheep. The Catholic people were led lemming-like into the sea of destruction by the Modernists. May the remnant of faithful Catholics resist this latest deception of the devil to lead them to destruction by association with schismatics. Instead, let us like the holy Joseph and the pure Susanna prefer death and disgrace rather than a betrayal of Christ and His Church. We will, with God's help, remain faithful.

To oppose being in communion with the Tridentine Latin Rite Church is not a usurpation of authority. To condemn being in communion with the sect is not to issue a "magisterial condemnation". On the contrary, it is to be faithful to the magisterial condemnation of St. Pius X. We have no choice in this matter. We are either Catholic or we are not. If we are Catholic then we must "condemn and reprove all that the Church has condemned and reprov'd" as the Profession of Faith says. What a tragic thing it would be to find ourselves approving what St. Pius X has condemned. That would be our condemnation.

OUR STANDARD IS TRADITION

St. Vincent of Lerins (400-450) said: "It never was, or is, or will be lawful for Catholic Christians to teach any doctrine except that which they once received; and it ever was and is, and will be their duty to condemn those who do so." We have received from St. Pius X the condemnation of the pseudo - bishop Arnold Harris Mathew for the sacrilegious crime of Old Catholic episcopal consecrations. Clearly, the authority of the church has spoken.

If anyone would lead you to abandon the stringent standard of Catholic practice and tradition and if they try to

insulate themselves from accountability by issuing pamphlets and flyers to the effect that no one has a right to judge them because there is no one with real authority, then beware. **Caveat emptor**, as the saying goes. Let the buyer beware. For he is not being sold Catholic truth but a dangerous and deadly bill of goods. Tradition is what we judge with. It is what we will be judged by. If we do this, we will be safe. If we depart from this standard, we are lost. We must insist on everything Catholic, not 90% Catholic or 99% Catholic but 100% Catholic.

You faithful Catholics must demand certain things in the practical order. There must be no communion with the schismatic **Tridentine Latin Rite Church**. There must be no schismatic clergy servicing traditional Mass centers, chapels and churches. They must not be allowed to say Mass or administer the sacraments. The holy oils used by priests - especially in the sacrament of Extreme Unction - must have been consecrated by a certainly valid Catholic bishop. The schismatic clergy must not be allowed in Catholic sanctuaries for any reason or in any capacity. Their clergy and so-called "religious" must not have access to our children. And lay people associated with the schismatics must be refused Holy Communion. If they receive Holy Communion kneeling next to you, from the hand of the same priest who gives the Host to you, then you are in communion with him and them.

The stringent standards of the Catholic religion must be adhered to. Anything less is unacceptable. Anything less is un-Catholic. If we are to save our souls we must profess the Catholic Faith. If we profess the faith we must utterly reject any communion with schismatics. We must promise and we must swear (as the Catholic Profession of Faith says) to maintain the Catholic Faith "with the help of God, entire, inviolate and with firm constancy until the last breath of life". "Let no one lead you astray," says the sacred scripture. And St. John says, "... let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father." (1 John 2:24)

Let us then, **Measure for Measure**, weigh every new thing proposed to us on the scale of Catholic tradition. Keep in mind that our faith is not in this priest or that priest however good he was or may be. It not in this bishop or that bishop. It is in "Jesus Christ" and "the Holy Catholic Church". And finally, remember the words of St. Paul who wrote of the dangers that would exist in the last days. He said: "**Stand fast; and hold the traditions which you have learned.**" (2 Thessalonians 2:14")

In the Sacred Heart of Jesus,

Father Clarence Kelly

POST SCRIPT

When the Jews, at Bethulia, were threatened by the invincible Assyrian army, led by the general Holofernes, and before which the whole world cringed, they exhibited a remarkable courage. But when their water supply was cut off, their courage left them. They became fearful and discouraged. It was then that they put a five day limit on God's mercy. The saintly Judith came forth to rebuke them and to exhort them to trust in God to deliver them in His own good time. Then she went out and slew the mighty Holofernes. Judith is a type or figure for the Blessed Virgin Mary. And as Judith was sent by God to deliver His people so too shall Our Lady come to our assistance. For it was never known that anyone who fled to her protection, implored her help or sought her intercession was left unaided.

Caveat Emptor - Let The Buyer Beware
of
"MATER DEI SEMINARY"

Last Sunday someone gave me an envelope. It was sent to them unsolicited. It was given to me for my information. It was from "MATER DEI SEMINARY ... Omaha, Nebraska." In it were two letters. One was from a "Father" Benedict Hughes, CMRI. The other was from Fr. Anthony Cekada. "Father" Benedict Hughes says he is the Director of Vocations for Mater Dei Seminary and is writing to promote a "Seminary Support Club". He got the idea from Fr. Cekada. It seems he also got a mailing list from Fr. Cekada. That is why many Catholic people will receive this same mailing. In his letter, Fr. Cekada says that *Mater Dei Seminary* is "a traditional Catholic seminary". He says that the man who runs it, Mark Pivarunas, is "a traditional Catholic bishop".

The Seminary Of A "Sect"

What "Father" Hughes and Father Cekada do not say is that Mater Dei Seminary is affiliated with a "sect". That's actually the word that Father Cekada used, in his 1980 article on the Old Catholics, to characterize the group behind the seminary. He put that group on his list of 138 "Schismatic Churches." He said: "Schuckardt formed his own sect" (Rev. Anthony Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES, *The Roman Catholic*, October, 1980, p.19.) The "Schuckardt" he was talking about is Francis Konrad Schuckardt, a one time first year seminarian who got himself ordained and consecrated by Daniel Q. Brown. Brown was a married man who left the Catholic Church and joined a sect known as the *North American Old Roman Catholic Church (N.A.O.R.C.C.)*. There Brown was consecrated an Old Catholic bishop.

The North American Old Roman Catholic Church

The *N.A.O.R.C.C.* was founded by an excommunicated Catholic priest named Carmel Henry Carfora. Carfora left the Catholic Church and became an Old Catholic bishop. As an Old Catholic bishop he performed numerous consecrations. Among those he consecrated was a man named Hubert A. Rogers. On September 21, 1969 Rogers consecrated Brown. The co-consecrators were "bishop" James Hubert Rogers, the son of Hubert A. Rogers, and George Koerner, an apostate Franciscan priest who left the Catholic Church and became a bishop of the *North American Old Roman Catholic Church*. [See entries: "KOERNER, GEORGE JOHN," "ROGERS, HUBERT AUGUSTUS" and "ROGERS, JAMES HUBERT" in *Independent Bishops: An International Directory*, editors, Gary L. Ward, Bertil Perssons and Alan Bain (Detroit: Apogee Books, 1990), pp. 223, 348, 349.] When Schuckardt joined up with Brown a deal was apparently struck. They formed a church in which two dioceses were to be created. Brown would get one. Schuckardt would get the other. Brown later wrote:

"The arrangement was that we were to form two dioceses with each of us to head up one. ... However, I was never able to bring him [i.e., Schuckardt] to a decision about diocesan boundaries It became painfully obvious to me that he had no intention whatever of sharing episcopal authority but, on the contrary, his aim was to 'take over' and crowd me out." [Quoted in Bob Cabbage, *Tridentine Latin Rite Church* (Spokane: Inland Register, 1980), pp. 36-37.]

Schuckardt split with Brown and later claimed to be the pope.

The Old Catholic Connection Acknowledged

The Mount St. Michael group, as the Schuckardt sect is known, and which is behind Mater Dei Seminary, issued a document called *STATEMENT ON THE VALIDITY OF HOLY ORDERS*. The document readily acknowledges the Old Catholic connection. On the second and third pages of this document we read:

"The Old Roman Catholic schism spread to the United States in the late 1800's and early 1900's. Although it is still possible to trace Old Roman Catholic Orders through several lines back to the Church of Utrecht, we will discuss here only that line through which Bishop Daniel Q. Brown derived his Orders."

Beginning with the pseudo-bishop Arnold Harris Mathew, who was excommunicated and anathematized by Pope St. Pius X, the document traces the line of orders from Mathew to Brown to Schuckardt, the founder of the Mount St. Michael-CMRI sect. It says:

"in 1912, Matthews (sic) also consecrated an Austrian nobleman, the prince De Landes-Berghes et de Rache, and then sent De Landes-Berghes to the United States to head the Old Roman Catholic movement in this country. ...

In 1916, De Landes-Berghes consecrated Carmel Henry Carfora (1878-1958). Carfora, a former Roman Catholic priest, had been born, educated and ordained in Italy. ... After his consecration by De Landes-Berghes, Carfora proceeded to found the North American Old Roman Catholic Church, which became one of the largest Old Roman Catholic Churches in the world; by 1958, Carfora's organization numbered some 85,000 members. ... In July 1942, Carfora consecrated Hubert A. Rogers. ... Rogers became the head of the North American Old Roman Catholic Church. In 1969, Rogers consecrated Daniel Q. Brown to the episcopacy. ... Bishop Brown ... ordained and consecrated Bishop Schuckardt in October and November 1971." (STATEMENT ON THE VALIDITY OF HOLY ORDERS, pages 3 & 4 of the STATEMENT.)

From Mathew to de Rache; from de Rache to Carfora; from Carfora to Rogers; from Rogers to Brown; from Brown to Schuckardt, you have an unbroken line of Old Catholic "pseudo-bishops." Mark Pivarunas is a successor of Francis Schuckardt and he is a doubtful Thuc bishop. The priests he ordains are doubtful priests. The bishops he consecrates are doubtful bishops. Fr. Dolan is a doubtful Thuc bishop for it was Pivarunas who consecrated him.

Betrayal Of The Catholic Religion

Speaking of the Mount St. Michael group and the other 137 sects on his list of schismatic churches, Fr. Cekada said:

"There are no real differences among all these groups, no matter what name they go by. They all originate, in some tenuous way or another, in the Jansenist heresy and schism. Common sense tells us that if something was hatched from a duck's egg, if it looks like a duck, if it walks like a duck, and if it quacks like a duck, it is probably a duck." (Cekada, *op. cit.*, October, 1980, p. 18.)

In a recent letter, which promotes the work of one of those groups, he says: "I'm asking you to do two things to help Mater Dei Seminary: **1. Spread the word about Mater Dei Seminary.** More traditional Catholics, especially young men who are **potential vocations**, need to know of its existence. Do your best to promote it. **2. Support Mater Dei Seminary financially each month.** Join the Seminary Support Club and send in a contribution every month." It is shocking and scandalous that a traditional priest would recommend Mater Dei Seminary to Catholic people. To promote such a group among Catholics is nothing less than a betrayal of the Catholic Religion. At the end of his 1980 article on the Old Catholics Fr. Cekada said:

"Let us pray that faithful Catholics are not deceived by these sects, and let us pray those in error may by the grace of God be led back to the unity and truth which the one true Church alone can give."

Indeed! Let us pray that the people and priests who are being drawn into the orbit of the sect may "be led back to the unity and truth which the one true Church alone can give." And until such time as they come to their senses it is necessary to say: *Caveat emptor.* - Let the buyer beware.

In the Sacred Heart,

Father Clarence Kelly

THE BULLETIN

"So the faith was planted: so must it be restored"

Eight Pond Place - Oyster Bay, NY 11771

FEBRUARY, 1992

THE MOUNT ST. MICHAEL'S ISSUE: In Three Parts

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PART I....A Realistic Perspective
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PART I A REALISTIC PERSPECTIVE

1. INTRODUCTION:

The Emperor's New Clothes

There is a tale told by Hans Christian Andersen called *The Emperor's New Clothes*. It is the story of an Emperor who had a preoccupation with clothes. The only thing he thought about was clothes. He had a coat for every hour of the day. In fact he was so taken up with clothes that it seemed he had no time for anything else. You could always find him in his dressing room trying on something new.

Unusual Cloth

One day two men came to see the Emperor. They were weavers, they said. They claimed that they could make the most unusual cloth. And out of the unusual cloth they were able to make the most extraordinary clothes. The Emperor agreed to see them.

The weavers told the Emperor that the unusual cloth they made was entirely invisible to people who were silly or unfit for their jobs. This interested the Emperor. The prospect of having such clothes presented fascinating possibilities. By them he could determine who was silly and unfit. And so he accepted the proposal of the weavers. They would weave the unusual cloth and make the extraordinary clothes. The Emperor gave them money for fine silk and gold thread to get them started. They set up their looms and began their work. From the unusual cloth they would make pants, a coat and a cape for the Emperor.

Seeing What Is Not There

Some time later the Emperor decided to inspect the work of the weavers. He went to the room where they had set up their looms. They showed him the cloth but he didn't see it. He only saw the empty looms. He said to himself: "Could it be that I am a silly Emperor and unfit for my job?" He was scared. And so rather than expose himself to the charge that

he was silly and unfit he decided to pretend that he saw the cloth.

"Isn't the cloth beautiful?" - the weavers said to him. They held it up for him to see. "See the lovely pattern and the beautiful colors!"

"Yes, yes," said the Emperor. "It is as beautiful as you say. For this I will bestow great honors upon you."

Knights Of The Loom

To honor the weavers for their outstanding work, the Emperor gave them medals and bestowed on each of them a royal title. Henceforth they would be known as: *Knights of the Loom*. The courtiers were next to see the unusual cloth. Since the Emperor saw it, they pretended to see it too. They did not want to be regarded as silly or unfit for their jobs. One of them even suggested that a parade be held. The Emperor could march in it and show off his extraordinary clothes made from the unusual cloth. The Emperor agreed that it was a splendid idea.

Word soon spread among the people. They heard about the unusual cloth which only the silly and unfit could not see. The Emperor saw it. The courtiers saw it. Surely the people would see it too.

A Parade To Show Off The New Clothes

The night before the parade the weavers worked hard to put the final touches to the new garments. In the morning the Emperor got dressed in his extraordinary clothes. He would march at the head of the parade. First he put on his new trousers, then his coat and finally his cape. All was ready. The parade could begin. At the appointed time it started out with the Emperor in the lead.

The people of course did not see the clothes. But they did not want to appear silly or unfit for their jobs. So they, like the Emperor and the courtiers, pretended to see them. "Beautiful! Beautiful!" - they said. "Magnificent!" - they exclaimed.

A Great Success Up To A Point

What a great success it was for the *Knights of the Loom*. Or so it seemed. The parade was a tremendous triumph. It went exceedingly well. It went well until a little girl seeing the Emperor at the head of the parade said: "But he has nothing on!"

Now the little girl was not a silly little girl. Nor was she unfit for her job of being a little girl. And yet she did not see the clothes. Others then began to say what she said: "But he has nothing on! He has nothing on!" Word spread like wildfire until the whispers became a great shout to the embarrassment and dismay of the Emperor and his court: "He has nothing on!"

Never did the Emperor feel so silly and unfit as on that day when he, his court and all the people realized that there really was no unusual cloth and no extraordinary clothes.

2. THE CONTROVERSY OVER MOUNT ST.

MICHAEL'S:

New Clothes On An Old Sect

The *Tridentine Latin Rite Church*, which is also known as Mount St. Michael's, has been around for about twenty years. But only recently has it become a source of controversy in traditional Catholic circles. It has become a source of controversy because certain traditional priests are insisting that it is a legitimate Catholic group and must be accepted as such.

In 1980 Father Anthony Cekada wrote an article on the schismatic Old Catholic sects and their bishops. In this article he characterized the *Tridentine Latin Rite Church* as a "sect". He numbered it among the many "Schismatic Churches" that Catholics were obliged to avoid. The views expressed by Father Cekada reflected the views of the priests with whom Father Cekada worked.

In 1990 this view was reaffirmed by the Fathers of the Society of St. Pius V in a resolution that was passed at their quarterly meeting. It was printed in the August-October 1990 BULLETIN and said:

"Resolved: that the Society of St. Pius V considers the Tridentine Latin Rite Church - also known as the Mount St. Michael's group and the Congregation of Mary Immaculate Queen - which was founded by Francis Schuckardt and Bishop Brown - an Old Catholic married bishop - to be in origin an Old Catholic sect and that it continues to be such."

Two subsequent issues of THE BULLETIN dealt with this same subject. They were the January and September, 1991 issues. It is now 1992. The problem has not gone away. If anything the threat to souls has increased. There is a lot of confusion. And the waters have been muddied. Many good people are simply perplexed. They just can't understand why we have taken such a strong position on this issue.

It is essential to understand that this is not just a

theoretical discussion. It is a serious question with practical consequences. It has to do with accepting the members of the *Tridentine Latin Rite Church* into our churches and Mass centers and at our Communion rails. It has to do with certain priests trying to force us to accept this group and thereby to change the views we have held from the beginning. It has to do with traditional priests saying Mass at Mount St. Michael's. And it has to do with accepting the clergy and "bishops" of this sect. It may even have to do with accepting traditional priests consecrated by the Mount St. Michael's "bishops" or similar questionable "bishops". It has to do with being intimidated into saying we see the new clothes on this old sect when in fact we don't.

The stakes then are very high. The consequences are very grave. It is therefore necessary to return to the Mount St. Michael's issue once again. It is necessary to do this in order to shed light on certain things which are not commonly known and to provide the necessary tools to make a sound judgment in accord with the mind of the Church and Catholic tradition. My plan is to approach the Mount St. Michael's issue from a threefold perspective: 1) a realistic perspective, 2) an historical perspective and 3) the perspective of consistency.

This issue of THE BULLETIN will deal with the realistic perspective. The next issue will deal with the historical perspective and the perspective of consistency.

3. THE TRIDENTINE LATIN RITE CHURCH:

Founders - Origin - Development

The *Tridentine Latin Rite Church* was established by Francis Schuckardt with the aid of Daniel Q. Brown. To understand the nature of this church it is necessary to understand something about these two men.

Daniel Quilter Brown

Francis Schuckardt had started a group before he met Daniel Quilter Brown. But it was Brown who enabled Schuckardt to turn that group into a new church. Schuckardt was a layman. Brown was an Old Catholic bishop. He was also a married man with two children. It is said that he was a sign painter by profession.

Brown left the Catholic Church and joined a sect known as the *North American Old Roman Catholic Church*. This Old Catholic church was founded by Carmel Henry Carfora. Carfora was an excommunicated Catholic priest who left the Catholic Church and received episcopal consecrations from Old Catholic bishops. He assumed the title of "Most Illustrious Lord, the Supreme Primate, and considered his teachings infallible when spoken *ex cathedra*." [*Independent Bishops: An International Directory*, editors Gary L. Ward, Bertil Perssons and Alan Bain (Detroit: Apogee Books, 1990), p.73]

Carfora consecrated Hubert A. Rogers who succeeded him as head of the church. Rogers was a married man and consecrated his own son (James Hubert Rogers) on January 25, 1948. On September 21, 1969 the elder Rogers consecrated Daniel Q. Brown. He was assisted by his son (James Hubert

Rogers, who worked for Cokesbury, a United Methodist Church publishing house) and an apostate Franciscan priest named George Koerner who left the Catholic Church and became a bishop in the *North American Old Roman Catholic Church*. [See entries: "KOERNER, GEORGE JOHN", "ROGERS, HUBERT AUGUSTUS" and "ROGERS, JAMES HUBERT" in *Ibid.*, pp. 223, 348 and 349.]

Brown later left the *North American Old Roman Catholic Church* and founded his own church. Seeking to attract disillusioned Catholics he called it *The Tridentine Rite Catholic Church* (TTRCC).

Francis Konrad Schuckardt

Francis Konrad Schuckardt was born on July 10, 1937 in Seattle, Washington. He graduated from O'Dea Catholic High School in 1954 and from Seattle University in 1959. In college he majored in education and linguistics. He entered a seminary but dropped out before completing his first year. He taught in a High School in Seattle. He became active in the Blue Army. When he was 26 he was elected to the International Council of the Blue Army. In 1967 he was dismissed from the Blue Army, it is said, because of his opposition to the changes that were sweeping the Church in the wake of Vatican II. After his dismissal he continued to give speeches and started his own group called the Fatima Crusade. In 1968 the group had its headquarters in Coeur d'Alene, Idaho. Sometime thereafter Schuckardt, as a layman, began to distribute Holy Communion to group members. He also took the monstrance into his hands and gave Benediction of the Blessed Sacrament also as a layman. In October and November of 1971 he was ordained and consecrated by Daniel Q. Brown.

A New Church - A New Name

The Catholic Church was founded by Jesus Christ, the Eternal Son of God made Man. The *North American Old Roman Catholic Church* was founded by Carmel Henry Carfora. *The Tridentine Rite Catholic Church* was founded by Daniel Q. Brown. The *Tridentine Latin Rite Church* was founded by Francis Schuckardt with the help of Daniel Q. Brown.

Father Anthony Cekada tells us that the name of the Schuckardt sect, or the Schuckardt-Brown sect, is a variant of the name of the church founded by Brown before he associated with Schuckardt. Father Cekada writes: "The name [i.e., *Tridentine Latin Rite Church*] is a variant of a one [sic] cooked up by Brown". [In the article, *The First Stone*, circulated by mail, p.6] If you compare the two names they are sufficiently similar so as to be hardly distinguishable on first hearing. Brown's church was called *The Tridentine Rite Catholic Church* (TTRCC). The Schuckardt or the Schuckardt-Brown church is the *Tridentine Latin Rite Church*.

The *Tridentine Latin Rite Church* (TLRC), also known as Mount St. Michael's, is identified by other titles as well. These include the CMRI, the "Congregation of Mary Immaculate Queen", "Our Lady of Fatima Crusade", "The Reign of Mary" and the "Catholic Catechetical Center". In the State of Idaho the group was incorporated under the name

"Christ the King Priory." In Washington State it was incorporated under the name "Tridentine Latin Rite Catholic Church of St. Joseph." [Bob Cabbage, *Tridentine Latin Rite Church* (Spokane: Inland Register, 1980), p.7.]

With the help of Brown and under the direction of Schuckardt the Fatima Crusade, which Schuckardt founded in the late '60's, became the *Tridentine Latin Rite Church* in the early '70's. Schuckardt and Brown were to be the first bishops of this new church. Each of them was to have his own diocese. This was the agreement they made. But it didn't work out quite that way. A year or so after Brown consecrated Schuckardt a rift developed between them. They parted ways. And Brown accused Schuckardt of duplicity.

In a June, 1975 letter Brown said:

"The arrangement (at the time of the consecration) was that we were to form two dioceses with each of us to head up one. ... However, I was never able to bring him to a decision about diocesan boundaries It became painfully obvious to me that he had no intention whatever of sharing episcopal authority but, on the contrary, his aim was to 'take over' and crowd me out." [Letter of Robert Klotz of Post Falls, Idaho, quoted in *Ibid.*, pp.36-37]

With the departure of Brown, Schuckardt emerged as the sole head and bishop of the church. He eventually would claim to be the pope. On December 30, 1977 the former Jesuit seminary known as Mount St. Michael's was acquired, along with 735 acres, for a million and a half dollars. This is the origin of the Mount St. Michael's name.

The Departure Of Schuckardt

In April, 1984, four ex-members of the *Tridentine Latin Rite Church* accused Schuckardt of homosexual conduct. The charges were made to a reporter from the ABC-TV affiliate KXLY. These were followed by accusations made by Denis Chicoine, Schuckardt's Vicar General. Chicoine had been with Schuckardt since 1968 and was ordained by him. In a letter dated June 21, 1984, Chicoine said that he had known for "several years" of charges of homosexuality against Schuckardt but did nothing about it.

Cornelius and Mary Strain, who were members of the *Tridentine Latin Rite Church*, wrote in a September 12, 1986 letter to "Bishop Robert McKenna, O.P." that "Father Clement Kubish who served our community for about 7 years ... tried to expose Bishop Francis as a homosexual. He was disgraced from the pulpit by our priests especially Fr. Denis [Chicoine] [emphasis added] in a community wide sermon."

In the wake of the public scandal Schuckardt fled in early June, 1984. On June 15, 1984 Chicoine obtained a ruling in the Spokane County Superior Court barring Schuckardt's return. Judge Harold Clarke ordered Schuckardt to return an estimated \$250,000 that Chicoine said he took and which, he maintained, belonged to the *Tridentine Latin Rite Church* and not to Schuckardt personally.

Schuckardt excommunicated Chicoine. Chicoine contested the validity of the excommunication not by denying

Schuckardt's authority to do it, as head of the Church, but on grounds of incompetence, which, he said, rendered "his acts ... null and void". (Quoted in Cubbage, *op. cit.*, p.35)

It should perhaps be noted that: "Ever since it was founded, the TLRC had been guided by Schuckardt and Chicoine, who some ex-members recall as 'inseparable.'" (*Ibid.* p.35)

When Schuckardt was asked about Chicoine's charges he said "...Chicoine was spreading 'lies and slander' against him and that Chicoine, not he, was guilty of grave moral offenses which the ousted leader preferred to keep 'off the record.'" (Quoted in *Ibid.*, p.35)

The Arrival And Departure Of Musey

In April of 1985 the Reverend George J. Musey was invited to replace Schuckardt. Musey was one of the so-called Thuc bishops. And, according to Father Cekada, he was the founder "of what can only be called a new religion with its own 'magisterium.'" [Rev. Anthony Cekada, "Two Bishops In Every Garage," *The Roman Catholic*, January, 1983, p.14] But Musey did not last. He was ousted. And subsequent to his departure he was interviewed by Jim Sparks a staff writer for the *Spokane Chronicle*.

In that article we read: "'They were sick, religiously, spiritually sick,' Musey said during a recent interview in Spokane. 'My mistake was thinking I was a good enough surgeon to handle it. I didn't realize the patient was going to bleed to death when I started operating.'" (See Appendix A for more complete excerpts from this article.)

The Assistance Of "Bishop" Robert McKenna

Father Robert McKenna, a Dominican and a so-called Thuc bishop, replaced Musey. I was told by one of the Mount St. Michael's clergy, in a telephone conversation some years ago, that they liked "Bishop" McKenna because he didn't interfere with what went on at the Mount. He did the ordinations and left them alone. In late 1991 another Thuc bishop from Mexico consecrated "Father" Tarcisius Pivarunas. This gives the group its own "bishop". On Feb. 19, 1990 and again on March 28, 1990 I wrote to Mount St. Michael's with some questions. I received two replies from "Father" Tarcisius Pivarunas. In both he declined to answer my questions about the status of Mount St. Michael's.

The Thuc Bishops: Who They Are

For those who are not familiar with the expression it should perhaps be pointed out that the so-called Thuc bishops are those "bishops" (and there are hundreds of them throughout the world) who trace their orders to Archbishop Ngo Dinh Thuc of South Vietnam. Father Cekada gave an account of his life in his article, "Two Bishops In Every Garage", which was published in the January, 1983 issue of *The Roman Catholic*. Archbishop Thuc is known for his consecrations of unworthy candidates and of non-Catholics. One of the Thuc bishops in Spain, Clemente Dominguez Gomez, declared himself to be Pope Gregory XVII and "by January, 1987, according to his own press releases, ... had created 98 cardinals and canonized 2,164 saints." (*Independent*

Bishops: An International Directory, *op. cit.*, p.161.]

Speaking of Thuc, Father Cekada tells us that in Toulon, France

"in 1979, he raised to the episcopate (for the 'umpteenth time') Jean Laborie, leader of a schismatic 'Old Catholic' sect, the 'Latin Church of Toulouse'. He also ordained another 'Old Catholic' from Marseilles named Garcia, and a certain ex-convict named Arbinet who went on later to become a Palmar 'bishop'. [Cekada, "Two Bishops In Every Garage", *op. cit.* p.7.]

Doubtful Orders

It should be noted that when we talk about the *ordinations* and *consecrations* done by Old Catholic bishops, we do not thereby imply that they are valid. In point of fact they are regarded as doubtful. Even the Old Catholics are not convinced of the validity of their orders. This is proved by the fact that it is not uncommon that they receive episcopal consecration more than once. For example the man Jean Laborie, just mentioned above, was consecrated at least three times. He was first consecrated on October 2, 1966 by a bishop of the "Holy Celtic Church". Then he was consecrated on August 20, 1968 by a bishop of the "Old Holy Catholic Church". And finally he was consecrated for the third time in 1979 by the infamous Archbishop Thuc. Carmel Henry Carfora was consecrated in 1912 and then again in 1916. There was one Old Catholic bishop who bragged that he had been consecrated twelve times. If half were invalid, that still left six.

When Musey took over after Schuckardt he conditionally re-ordained the "priests" that were ordained by Schuckardt. In his article on the Old Catholics and their "FALSE BISHOPS", Father Cekada addressed the issue of the doubtful orders of the Old Catholics. He said:

"In most cases, it is *impossible to prove that an ordination or consecration performed by an Old Catholic bishop in this country is unquestionably valid.* [Emphasis in original.] ... In this country ... there exists a multitude of different Old Catholic sects. Consequently, no one has a centralized and comprehensive body of certified documentation which keeps track of the lines of the ordinations and consecrations performed in all these splinter groups. This casts some doubt upon the validity of the orders they claim to possess. Since the Catholic Church teaches that one cannot act if there is a positive doubt regarding the validity of a sacrament, one is obliged to treat their clergymen as though they were invalidly ordained." [Rev. Anthony Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES", *The Roman Catholic*, October, 1980, pp. 18-19.]

What Ever Happened To Schuckardt?

As for Francis Schuckardt: in May of 1987 a SWAT team and a California Highway Patrol helicopter descended

upon his priory in California. He was arrested on drug charges and for possession of stolen property. (See Appendix B for excerpts from the newspaper account of this incident.)

4. THE TRIDENTINE LATIN RITE CHURCH: A Sect In Origin, Name And Practice

Father Charles Augustine, the famous canonist, defines a sect as "... a religious society established in opposition to the Church, whether it consist of infidels, pagans, Jews, Moslems, non-Catholics or schismatics. (Emphasis added.) [P. Chas. Augustine, O.S.B., D.D., *A Commentary On The New Code Of Canon Law*, (St. Louis: B. Herder Book Co., 1931), vol. 8, p. 279.].

The *Tridentine Latin Rite Church* qualifies as a sect because it was established in opposition to the Catholic Church. The orders of the founders came from the Old Catholics. It assumed a name which identified it as a church other than the Catholic Church and therefore in opposition to the Catholic Church. The leadership acted with the authority of an independent sect. Ultimately the primary founder and leader claimed to be pope having been constituted such, he said, by heaven itself.

In his June 21, 1984 letter to church members, Denis Chicoine, Schuckardt's Vicar General, says that Schuckardt regarded himself as Pope Hadrian VII, having received the papal tiara from Our Lady of Guadalupe.

In the practical order Schuckardt assumed the authority to legislate and excommunicate. He rendered authoritative decisions. He made laws. He created Holy Days of obligation. He required that those who joined his *Tridentine Latin Rite Church* make an abjuration of error and a profession of faith.

Bob Cubbage, in his 1980 pamphlet on the *Tridentine Latin Rite Church* says: "All members take an 'abjuration of error' before acceptance into the TLRC." [Cubbage, *op. cit.*, p. 13.] He also says that according to a newsletter given to members of the *Tridentine Latin Rite Church*, the leadership claimed to exercise the magisterium of the church and declared that all who would reject this magisterial authority of the "church in the catacombs" would be excommunicated:

"...Those who have attacked or rejected the providentially provided magisterium of the 'church in the catacombs' fall under ... automatic excommunication. Commend such pitiable souls to the Merciful Heart of Mary, for the church infallibly teaches that unless they repent and are absolved by the bishop before death, they are assuredly and eternally damned." [Quoted in *Ibid.*, page 13.]

In his article on the Old Catholics Father Cekada said: "Schuckardt formed his own sect". [Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES", *op. cit.*, p. 19] He compiled a list of 138 "Schismatic Churches". Speaking of this list Father Cekada says:

"What follows is a partial listing of the names of various schismatic sects which Catholics ought to avoid. [Emphasis added.] Since there are so many different sects, it is virtually impossible to keep a list which is both complete and current. Note as well that there are a number of schismatic bodies not listed below which claim to be Franciscan, Dominican, Benedictine, etc. The heads of such organizations generally claim to be 'Abbots' or 'Bishop-Abbots.' As a rule, avoid any organization which calls itself a 'Church' or a 'Rite'" [*Ibid.*, p. 15]

The *Tridentine Latin Rite Church* occupies the twelfth spot from the bottom.

5. UNANIMITY AMONG THE PRIESTS

Until recently there was unanimity among traditional priests on the subject of Mount St. Michael's. It was regarded as a sect as Father Cekada called it in his article. It was so evident to everyone that it was a sect that there never was even a suggestion that it was anything else. It is analogous to the law of *biogenesis* which tells us that living organisms come from other living organisms. Spontaneous generation does not happen. You cannot produce a living being from a pile of dirty rags lying in some damp and dingy cellar.

It was inconceivable that the likes of Brown and Schuckardt would produce a traditional Catholic community. Brown was a fallen away Catholic who joined a schismatic sect. He was ordained and consecrated for that sect. He was one of the many "pseudo-bishops" who trace their orders back to the infamous Arnold Harris Mathew who was excommunicated and anathematized by Pope St. Pius X. He was also a married man with two children even as he pretended to be a Catholic bishop.

Schuckardt on the other hand, as a layman, presumed to distribute Holy Communion and to give Benediction of the Blessed Sacrament. He was *irregular* according to canon law. He was barred from religious life and the clerical state. Canon 985 no. 7, of the Code of Canon Law, says that they are irregular "who, without having received an order, perform an act which is reserved to clerics in higher orders". [Augustine, *op. cit.*, vol. 4, 1925, p. 493.]

And so it would have been considered a manifest absurdity to propose that the church founded by Schuckardt and Brown was really a legitimate traditional Catholic community. The down to earth words employed by Father Cekada, when he spoke about the *Tridentine Latin Rite Church* and other schismatic sects on his list of "Schismatic Churches", reflected the views of the other priests. He said:

"There are no real differences among all these groups, no matter what name they go by. They all originate, in some tenuous way or another, in the Jansenist heresy and schism. Common sense tells us that if something was hatched from a duck's egg, if it looks like a duck, if it walks like a duck, and if it

quacks like a duck, it is probably a duck." [Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *op. cit.*, p.18.]

There was no dissent among the traditional priests that I knew with regard to Father Cekada's statements and conclusions. There was no objection to what he wrote. There was no outcry. And there certainly was no call for "a study" to determine if Father Cekada had acted too hastily and had thereby inadvertently slandered a traditional Catholic community by calling it a "sect" and putting it on his list of "Schismatic Churches".

There was no dissent, no objection, no outcry and no call for "a study" because there was no doubt that the church started by Brown and Schuckardt was what Father Cekada said it was: a "sect" and a "schismatic church" pure and simple. It was evident to everyone that you don't get a traditional Catholic community from pseudo-bishops whose orders come from the Old Catholics, and certainly not from the likes of Brown and Schuckardt. (Part II of this article explains just who the Old Catholics are.)

Any claim, in the past, that the *Tridentine Latin Rite Church* was just another traditional Catholic community would have been taken about as seriously as the Emperor's new clothes after the little girl spoke up.

6. SOMETHING HAS HAPPENED: A Flip-Flop And Intolerance

But something has happened! In the last two years or so things have changed. Some priests have changed. The author of the article on the Old Catholics has changed. He has changed to the point that he is today the most important apologist for the group he described as a "sect" and one of many "Schismatic Churches". The Webster's Ninth New Collegiate Dictionary defines "flip-flop" as "a sudden reversal of direction or point of view". This is certainly what has happened. He who warned us that this group was one of the "various schismatic sects which Catholics ought to avoid" now counsels Catholic people and priests to open their arms, their altar rails and their sanctuaries to its members and clergy.

He goes even further. He attacks those who disagree with his "sudden reversal of direction" and "point of view". He assails those who today express the views he held and wrote about in the past. In effect he says, if you cannot see Mount St. Michael's new clothes, you are silly and unfit. If you say that the sect is naked of Catholic credentials you are an intolerant usurper of authority. He has written no less than four articles defending the sect and attacking its opponents. And like the *Knights of the Loom* in Andersen's tale he uses psychological intimidation to silence the opposition.

Flip-Flops And Bad Theology

That this "flip-flop" is arbitrary and unreasonable is indicated by the tone and character of the articles written against the opponents of communion with Mount St. Michael's. These articles do not deal with the real concerns

of Catholics. They do not even attempt to reconcile past statements with present views. Indeed they distort the teaching of the Church and mislead the people.

For example: one of these articles is entitled "ENOUGH SAID ...". This article leads people to believe that in the Catholic Church one cannot incur a penalty for schism unless a higher authority intervenes with warnings that are "repeatedly disregarded." The message of the author is clear: no higher authority has intervened in the Mount St. Michael's case, therefore we cannot regard its clergy or members as schismatics. Here is what the article actually says:

"If you want to accuse an individual Catholic of having left the Church by becoming a 'schismatic,' you must prove that: ... He is what church law calls 'pertinacious,' i.e., a duly-authorized ecclesiastical official has issued a personal and formal warning to that individual, which warning the individual has repeatedly disregarded."

This, the author maintains, is a sign of the merciful way the Catholic Church deals with such people. The implication is, of course, that if the Church did not do this; if the Catholic Church attached penalties to certain crimes, and these penalties were automatically incurred without the intervention of higher authority, the Church would thereby be unmerciful.

The truth is that there are many, many penalties incurred automatically. These require no review, no intervention, no investigation and no warning. Schism is one of those penalties. The Church does this not because she is unmerciful but because she is solicitous to protect the common good. This is precisely why we are able to reject the New Church and its hierarchy. If we had to wait for the intervention of higher authority we would be going to our local parish churches and attending the New Mass.

What Canon Law Says

It is Canon 2217, paragraph 2, that provides for what are called *latae sententiae* penalties. These are penalties that are incurred *ipso facto*. They are automatic. They require no warning and no intervention of "a duly authorized ecclesiastical official". Father Augustine, the canonist, says in his commentary on Canon 2217: "A fixed penalty is *latae sententiae* if it is attached either by law or precept to the commission of the crime. The law uses, for instance, the terms *ipso facto*, *ipso jure incurrit excommunicationem*" [Augustine, *op. cit.*, vol. 8, p. 73.]

These penalties are attached to the act itself, to the commission of the crime itself. As soon as a person denies or doubts an article of Divine and Catholic Faith, in the external forum, (that is outwardly), he incurs the excommunication attached to heresy. As soon as one commits the schismatic act or adheres to a schismatic sect, he incurs the excommunication for schism automatically.

For Canon 2314 says: "All apostates from the Christian faith and all heretics and schismatics: 1. Incur

excommunication *ipso facto*3. If apostates, heretics or schismatics have joined a non-Catholic sect, or publicly professed themselves members thereof, they are by this very fact (*ipso facto*) infamous" [*Ibid.*, p. 276.]

As for the excuse of ignorance, the Church says that one must presume that people act with knowledge and free will when an external violation of the law occurs. Therefore malice is presumed until it is proved that the person did not act with malice.

This is provided for by Canon 2200 which says that "when an external violation of the law occurs, in the external forum the existence of malice is presumed until the contrary is proved, because in the ordinary case man acts knowingly and freely." [John A. Abbo and Jerome D. Hannan, *The Sacred Canons* (St. Louis: B. Herder Book Co., 1957), vol.2, p. 788.] And Father Augustine, commenting on this same canon, says: "Hence the proof of ignorance rests on the perpetrator." [Augustine, *op. cit.*, p.23.]

The penalties attached to schism and heresy are incurred automatically *ipso facto*. No intervention by "a duly-authorized ecclesiastical official" is necessary. No "personal and formal warning" is required. It is automatic. It is incurred as soon as the act is done.

These automatic penalties are incurred for numerous offenses ranging from profaning the Holy Eucharist to violating the seal of confession. Included in these automatic penalties is excommunication for schism as noted above.

To cite these facts and to abide by the clear and certain teaching of the Church and the directives of Canon Law on such matters is not to usurp the authority of the Church. It is to submit to it. Those who refuse to go along with the canonical and theological errors of the Mount St. Michael's defenders are not self-made mini-magisteriums and persons afflicted with the follow-me-or-die syndrome. Such descriptions more aptly apply to those who depart from tradition and distort the teaching of the Church.

Explaining The About-Face

One day Our Lord got into a boat. The Apostles followed Him. He went to sleep. As He slept a great storm arose. The waves broke over the boat. The Apostles panicked. They woke Him: "Lord, save us, we perish." St. Matthew tells us: "And Jesus saith to them: Why are you fearful, O ye of little faith?" (Chapter 8)

The Church is in the midst of a raging tempest. In the ranks of the faithful remnant there is division, confusion and a certain desperation. The people are affected. The priests are not immune. The wind blows. The storm rages. Our Lord seems to sleep.

The Apostles in there situation panicked. But at least they turned to Our Lord. Today many are having recourse to their own devices and remedies. The question is asked by others and by them: "Who will save us from this tempest?" The answer that should be given is: "Our Lord will save us. His Blessed Mother will not abandon us." But that answer is unfortunately not the one we hear. Instead certain priests are having recourse to their own devices. They reason that

survival depends on priests. Priests are made by bishops. Mount St. Michael's has access to bishops. The equation then is simple: if you can justify Mount St. Michael's, you can justify its bishops. If you can justify its bishops, you can justify resorting to them. If you can justify resorting to them for the sacraments you can justify resorting to them for episcopal consecration. Survival is thereby ensured.

If you cannot quite justify Mount St. Michael's but don't want to throw out the baby (the bishops) with the dirty water (the sect), you can soften your criticism. You can reduce the whole thing to a matter of opinion or guess work. You can praise the members and clergy of the sect for their piety and attack its critics as uncharitable and as usurpers of ecclesiastical authority. You can do all this and while doing it imply that it really isn't such a bad thing to approach a non-Catholic bishop for episcopal consecration.

The problem facing us is a supernatural problem. The solution is supernatural. The Catholic Church is the Church of Christ. It is His Mystical Body. It is indefectible and indestructible. The Church is imperishable. She is "an unconquered stability" "built on a rock, [and] will continue to stand until the end of time". (Vatican Council I) "The Church of Christ is one and everlasting." (Leo XIII, *Satis cognitum*)

When Our Lord said "the gates of Hell shall not prevail" (*Matthew* 16:18), He meant it. When God told Abraham to take his only begotten son Isaac and to offer him as a holocaust upon the mountain, Abraham proceeded to do it. And when Isaac asked his father "where is the victim for the holocaust?" Abraham said: "God will provide himself a victim for a holocaust, my son." (*Genesis* 22:7,8) And God did. And Isaac lived.

"God will provide". We must do the right thing and God will provide. It is for us to preserve the faith and not to pollute it. Heaven forbid that we should seek to defend Catholic tradition by having recourse to schismatic bishops and Old Catholic clergy.

Even if it were certain that the Old Catholics had valid orders (and it is not) we would still be obliged to shun them. As Father Sanborn wisely pointed out just recently:

"The lay people have a tendency to worry only about valid and traditional sacraments, and they do not realize that it is necessary to receive the sacraments *from the Church*. The Greek Orthodox, for example, [are considered to] have valid and traditional sacraments, but they are not the Catholic Church, and it is wrong to receive sacraments from them, for in so doing you are giving a sign of adherence to them as if they were the true Church." [Rev. Donald Sanborn, "The Dissent Of Faith," *SACERDOTIUM*, Pars Hiemalis, MCMXCII, p. 37.]

"God will provide." This is our answer. And this is our consolation. We will not make alliances with Old Catholics or with sects of any kind. We will have nothing to do with doubtful bishops and schismatic bishops. We will not "flip-flop" and advocate today what we condemned in the past. We will

not engage in the "art" of rationalizing.

The "Art" Of Rationalizing

I once knew a very brilliant priest who was rector of a major seminary. One day he declared before the whole student body that he had finally found peace in accepting the changes. He said that he had such trouble with the changes in the Church that he had to take sleeping pills for a year. But finally, he said, he could both accept the changes and sleep without the aid of the pills.

This priest, who had been a good priest, drove himself to accept what he knew in his heart of hearts was wrong. And he learned to live with it.

In the early 1980's Archbishop Lefebvre demanded that the priests of the Society of St. Pius X use the name of John Paul II in the canon of the Mass. Not all who had refrained from using his name were able to resist the pressure. Not all remained faithful to their convictions. This is yielding to pressure from without. Sometimes people and priests yield to pressure from within when they want something very much.

When you want something very badly - even good things, even spiritually good things - you begin to search for reasons to justify today what you condemned yesterday. Principle often yields to the need of the moment. Nor does it have anything to do with intelligence. In fact the smarter a person is the more convincing will be his reasons to justify what he wants to do.

The Protestant reformers who taught that man was saved by faith alone did not get this belief from the Bible. They formulated the belief first. Then they went to the Bible to find proof. They talked themselves into believing that the Bible taught that man was justified by faith only when in fact it teaches "that by works a man is justified; and not by faith only". (James 2:24)

Rationalizing is a serious problem. It has potentially grave consequences. And it is done by all kinds of people. The ignorant do it and the brilliant do it. The bad do it and sometimes the good do it. When the good and brilliant do it, it is especially disastrous because many follow them precisely because they are both good and brilliant.

Let us not rationalize. Let us not panic or loose heart. Let us instead "hold the traditions" as St. Paul says. (2 *Thessalonians* 2:14) Let us trust in Our Lord. And let us continue to do what the Church did in the past. Let us believe what she believed. Let us reject what she rejected. And let us condemn what she condemned.

7. ASSESSMENT, CONSIDERATIONS AND CONCLUSIONS

The Fairy Tale And Real Life

With all this said, we must nevertheless acknowledge that many will be led astray. In the fairy tale the light of truth immediately dispels the darkness and deception. The *Knights of the Loom* are exposed and their scheme is debunked. In real life it is not so. In real life the weavers of the unusual

cloth, the theological *Knights of the Loom*, counter-attack. Their shouts are heard above the crowd. The Emperor listens. The courtiers close their eyes. The people yield. And the little girl becomes the villain.

The reason for this is that whereas the *Knights of the Loom* in the tale are charlatans and liars, the real life theological *Knights of the Loom* are traditional priests who are known for the good they have done in the past. The people trusted their judgment in the past and continue to trust in the present even though what these priests counsel today contradicts what they taught yesterday. The people cannot believe that these priests would knowingly and deliberately lead them into communion with a schismatic sect. It is understandable that the people feel this way. I feel that way too. I cannot imagine traditional priests knowingly and deliberately leading people into communion with a sect. But that is not the question. The question is not: would such priests do such a thing knowingly and deliberately? The question is: are they doing it?

Let us never forget that most of the priests and bishops who led the faithful into the new religion in the wake of Vatican II did not knowingly and deliberately lead them into a new religion. They did not say to themselves: "This is an essentially new religion and I am going to impose it on my people for the destruction of their Catholic Faith." They convinced themselves that what they did they had to do. They justified it to themselves and the people. But *they did it!* That's the point. *They did it.* And millions had their faith and morals destroyed.

The bishops and priests had good intentions. But the victims of these good intentions were led to slaughter anyway. The sheep had good intentions too but were in fact slaughtered. I am willing to grant that the presence of the Mount St. Michael's clergy in the sanctuary of St. Gertrude the Great Church in Cincinnati was the result of good intentions. I am willing to grant that the attacks leveled against those who oppose communion with the Mount St. Michael's group are motivated by good intentions. But I also know that the road to hell is paved with good intentions.

The issue then is not one of good intentions. It is of fidelity to principle. It is the truth that we want. It is consistency that we foster. And it is fidelity to tradition that we love. We must do today what the Church did in the past. We must condemn today what she condemned in the past. Pope St. Pius X, speaking as Vicar of Christ and Visible Head of the Church, did in fact and in truth condemn, excommunicate and anathematize the Browns and Schuckardts of his day. He did this when he excommunicated and anathematized Arnold Harris Mathew, the "pseudo-bishop" and his cohorts. This should be good enough for anyone who wants to hold fast to the traditions.

The Crux Of The Matter

In normal times the principle that directs the lives of Catholics is submission to the hierarchy. Today the men who are regarded as the hierarchy by the world are the enemies of the Catholic Faith. They would lead us into a new religion if

they had their way. Therefore we need what Father Sanborn called an "interim norm" until normalcy is restored. Father Sanborn put it this way back in 1984:

"Because the Vatican is presently filled with modernists, it is necessary for Catholics to find an 'interim norm' for their Catholicism, until such time as Providence sees fit to expurgate the Church of the alien element, or at least to make very clear who is Catholic and who is not. The most obvious norm, to which the faithful naturally gravitate, is the tradition of the Church, i.e. what the Church has always done in her liturgy and discipline, and what she has always believed in her doctrine and morals." {Rev. Donald Sanborn, "The Crux of the Matter," *The Roman Catholic*, January, 1984}

The interim norm is fidelity to "the tradition of the Church". What the Church did as regards liturgy, doctrine, morals and discipline we must do. What she rejected we reject. This is a fixed and stable basis to guide us through these troubled times.

If we are faithful to this principle, this interim norm, we will be consistent in what we say and do. We will not change with the weather and we will not be found on both sides of the same issue at different times depending on the needs of the moment. If we set this principle aside, even for a good cause, we are lost. We set ourselves adrift on an ocean of confusion, inconsistency and contradiction. For infidelity to this principle produces inconsistencies and disaster. It cuts us off from the anchor of Catholic tradition. And once that rope is cut the boat drifts helplessly out of control.

This is the crux of the matter and the explanation for the flip-flops, the contradictions and the inconsistencies found in the actions and writings of certain traditional priests.

We reject these inconsistencies and contradictions. We reject the idea that we cannot know the mind of the Church when it comes to the Mount St. Michael's group and its founders. We reject what Father Sanborn called "theological hopscotch" and vacillation flowing from infidelity to principle.

The crux of the matter is this: are we or are we not going to be faithful to Catholic tradition? Are we or are we

not going to act according to principle? Are we or are we not going to be faithful to what St. Pius X did as regards the Modernists and the schismatics?

The choice is really very simple. Either we trust in God and "act with consistency [and] with principles or [we act] inconsistently with[out] them" and end up with contradictions, inconsistencies, confusion and disaster. [Ibid.]

A Final Word

For our part, we choose to trust in God and to adhere to what Father Sanborn called "the most obvious norm, to which the faithful naturally gravitate, [which] is the tradition of the Church". We choose to do what the Church has always done as regards faith, morals, worship and discipline. That is why our position today, on the Mount St. Michael's issue, is the same as it was in 1980 when Father Cekada wrote about the Old Catholics and put the *Tridentine Latin Rite Church* where it belong: on his list of "schismatic churches" to be avoided.

And finally we pray the prayer with which Father Cekada ended his 1980 article on the Old Catholics. For the danger is far greater today than it was when he wrote. He said:

"Let us pray that faithful Catholics are not deceived by these sects, and let us pray those in error may by the grace of God be led back to the unity and truth which the one true Church alone can give."

The two articles which follow are from the *Spokane Chronicle*. One is entitled *More trouble on the Mount*. (1/11/87) and the other *Former Tridentine Bishop In Drug Bust*. (5/14/87) The title of the second article is unfortunate. It shows the scandal that can be caused by those who say they are the Church but are not.

In the Heart of Jesus and Mary,



Father Clarence Kelly

ANNOUNCEMENTS

FUND RAISER: A more detailed report on our fund raising project will be given in the near future. The response thus far has been very encouraging. We may not be any where near our goal of 300 people giving \$1,000 each but many, many good people have responded in a most generous way. For this we are very grateful indeed.

THE ROMAN CATHOLIC: For a number of reasons we have fallen behind with *The Roman Catholic*. The offices for the magazine have recently been relocated to Cincinnati. This involved a transfer of records and the setting up of the mechanism to handle the subscriptions from there. Please be patient with us. We hope to be caught up soon. Quite frankly, with all that Father Jenkins has to do, it is a minor miracle that we have the magazine at all.

THE ROMAN CATHOLIC FORUM: Catholic Men for Christ the King, Vexilla Regis Association, will again sponsor THE ROMAN CATHOLIC FORUM. This year it will be held on July 10, 11, 12 at the Cleveland Hilton South. We expect that it will be the most well attended forum to date. Plan now to attend. Mark your calendars. The speakers will be announced in the not too distant future but you can be sure that the priests who appear regularly on *What Catholics Believe* will be among them. Don't miss this opportunity to hear the Fathers address some of the vital issues facing the Church in the 1990's. Also, don't miss the opportunity to attend a Solemn High Mass at St. Therese of the Child Jesus Church in Cleveland. Transportation from Church and all events at the hotel will be provided. Details regarding prices and accommodations will follow.

APPENDIX A

- MORE TROUBLE ON THE MOUNT -

Bishop Leaves Tridentines After Power Struggle

By Jim Sparks

Staff Writer - SPOKANE CHRONICLE - January 11, 1987

... Out is George Musey of Houston, Texas, ... after a stormy meeting with lay people and church leaders in September. Musey said he regarded the church [i.e., the Tridentine Latin Rite Church] as a cult, but thought he could turn it into "a normal Catholic parish."

"They were sick, religiously, spiritually sick," Musey said during a recent interview in Spokane. "My mistake was thinking I was a good enough surgeon to handle it. I didn't realize the patient was going to bleed to death when I started operating."

As relations with Musey became strained, church leaders sought out Bishop Robert McKenna of Connecticut, who has agreed to assist the church. Though he does not have full authority over the church, McKenna is fulfilling such duties as ordaining priests....

Musey said the continuing problems in the church are the enduring legacy of Francis Schuckardt, the church founder who left town in 1984, dogged by allegations of homosexuality and drug abuse.

The church, also known as the Fatima Crusade or the Tridentine church, is headquartered at Spokane's Mount St. Michael, a former Jesuit seminary....

Musey contended in his interview that

much of the church's philosophy was harmful.... He said much of the church's advice for families was "destructive,"....

Musey charged that the church practiced Catholicism "like Francis Schuckardt would have liked it to be if he were God."

The church humiliated people, Musey said, adding that priests were not adequately trained, and that information told to priests in confession was sometimes revealed.

"Confessional secrecy is so sacrosanct in the church that you never even would think of somebody being careless of it," Musey said.

"I have managed to get them to change some things up there," he added. "I mean they quit stuffing jalapeno peppers down kids' throats for punishments and some of the other barbarous type things."

But Musey said the changes are superficial.

"The cult really has not changed," he said. "It's just a new guru has taken over."

Chicoine denied Saturday that information from confessions was ever revealed.

"I know it didn't happen," he said, adding that if a priest had done such a thing while Musey were bishop, he had a

responsibility to take care of it.

"His credibility is zilch," Chicoine said....

Chicoine noted that the church had made great strides since 1984.

"We've become more mainstream, so to speak," he said. "Why the cult label now and not when we first met him?" ...

"As far as the things that were brought up regarding hot peppers and sisters put in attics and so forth, that was done when Bishop Francis Schuckardt was here "I get sick and tired of people bringing up what Bishop Francis did." ...

But Musey and other church critics say Chicoine must share responsibility for the abuses that took place under Schuckardt "Father Denis [Chicoine] keeps saying, 'Yes, but we don't do this anymore. We don't shave their heads anymore,'" Musey said. "But Father Denis was the main barber."

Chicoine has admitted that he engaged in such activities, but said they no longer take place....

"If we're so goofed up, I would like Father McKenna to ungoof us up because I feel more comfortable in working with him," Chicoine said.... McKenna declined to comment for this story...."

APPENDIX B

- FORMER TRIDENTINE BISHOP IN DRUG BUST -

By Jim Sparks

Staff Writer - SPOKANE CHRONICLE - May 14, 1987

The deposed head of Spokane's Mount St. Michael has been arrested in California on charges of possessing drugs and stolen property.

Francis Schuckardt ... was one of 12 arrested in three raids Saturday.

In Schuckardt's priory - a rented house in a country club - authorities seized Demerol, morphine, Dilaudid, Percodan and a quarter-pound bag of marijuana labeled "tea," said Detective Sgt. Rod DeCrona of the Plumas County Sheriff's Department.

The raids were executed by a 12-member SWAT team and a California Highway Patrol helicopter because officials thought the group might have automatic or semi-automatic weapons. The priory, seminary and convent are near Greenville, about 100 miles northwest of Reno, Nev.

Schuckardt settled there after losing a church power struggle in 1984 to his

lieutenant, Denis Chicoine.

Chicoine had charged that Schuckardt's drug use crippled his ability to function as a bishop. There also were charges that he had sexual relations with many of the boys in the church.

In a 1984 interview, Schuckardt said the charges "sicken me because there's not a word of truth to it."

Schuckardt founded the church in Coeur d'Alene in 1967. He bought Mount St. Michael, a former Jesuit seminary near Spokane, in 1977....

Schuckardt left Spokane in June of 1984 after a run-in at his plush mansion with Chicoine's followers. The mansion was stripped when he left, and church leaders say that involved the theft of church property, paid for by donations. After Schuckardt's departure, a Spokane County Superior Court judge ordered him to return an estimated \$250,000 in cash and property.

DeCrona said the raids produced property that filled half a moving van, including church statues, records, furniture, chandeliers, stereos, religious books, TVs and video equipment.

Authorities also seized precious metals and cash valued at almost \$200,000. DeCrona said there was \$75,000 in U.S. currency. The search turned up gold coins, silver bars, German marks, Swiss currency, Canadian money and records of 15 to 17 bank accounts around the world, he said.

The assets in the banks have not been determined.

Authorities found about eight handguns and rifles in the raid, but no automatic or semi-automatic weapons....

By Wednesday evening, all 12 had been bailed out or released on their own recognizance from the Plumas County Jail....

DeCrona said he was tipped off to the drugs last week by an informant.

THE BULLETIN

"So the faith was planted; so must it be restored"

Eight Pond Place - Oyster Bay, NY 11771

MARCH, 1992

THE MOUNT SAINT MICHAEL'S ISSUE: In Three Parts

PART II AN HISTORICAL PERSPECTIVE The Jansenists, The Old Catholics & Mount St. Michael's

Copyright, 1992 Father Clarence Kelly

INTRODUCTION

"There are no real differences among all these groups, no matter what name they go by. They all originate, in some tenuous way or another, in the Jansenist heresy and schism."

Thus spoke Father Cekada in his article on the Old Catholics. (*The Roman Catholic*, October, 1980) The "groups" that Father Cekada was talking about were the sects that appeared on a list of "Schismatic Churches" that he compiled for his article. His observation that "there are no real differences among all these groups", he tells us, is based on his research and his "own contacts with the representatives of various Old Catholic sects over the past few years." ["A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *The Roman Catholic*, October, 1980, p.18.]

There are 138 "groups" on Father Cekada's list. In the twelfth spot from the bottom of that list we find the *Tridentine Latin Rite Church*. This, as you know, is the Mount St. Michael's group about which this three part article is written.

In last month's issue of **THE BULLETIN** we considered the Mount St. Michael's issue from a realistic perspective. Having done that, it is not difficult to understand why Father Cekada put it on his list of schismatic churches.

In this **BULLETIN** we will consider this issue from an historical perspective. This will make it even more clear that Father Cekada was exactly correct when he characterized this group as a sect and as one of the "various schismatic sects which Catholics ought to avoid." [*Ibid.*, p.14.] Because of space limitations, it will not be possible to include Part III in this **BULLETIN** as originally intended. Part III will appear in the April issue.

As the nature of the Catholic Church can be known

by its origin and Founder, so too can the nature of the *Tridentine Latin Rite Church* be known by its origin and founders. In Part I of this article we considered the founders of the *Tridentine Latin Rite Church*. In Part II we will consider the historical background out of which this Church emerged. To do this it is necessary to go back to the Jansenist heresy of the 17th century and the Old Catholic movement of the 19th century. After we have done this we will then show how and where the Mount St. Michael's group fits in.

1. THE JANSENIST MOVEMENT

The Jansenist heresy gets its name from Bishop Cornelis Jansen (Jansenius). Cornelis Jansen was born in 1585 and died in 1638. He studied at the University of Louvain and later at the College of Pope Adrien VI. At this college, he fell under the influence of a man named Jacques Janson. This Janson, spelled with an "o", was imbued with the false teaching of Michael Baius.

The teachings of Baius had been condemned by Pope St. Pius V. In fact St. Pius V condemned 79 Baiianist tenets. *The Catholic Encyclopedia* tells us: "Baius is a Pelagian in his concept of the primitive state of man. He is a Calvinist in his presentation of the downfall. He is more than a Lutheran and little short of the Socinian in his theory of Redemption." [J. F. Sollier, "Baius," *The Catholic Encyclopedia*, editors C. Herbermann and E. Pace (N.Y.: The Encyclopedia Press, Inc., 1913), vol. II, p.211.]

Pelagius was a fifth century heretic who denied both original sin and grace. The Socinian heresy held that the death of Christ did not atone for our sins but "that the Passion of Christ was merely an example to us and a pledge of our forgiveness." [Hugh Pope, "Socinianism," *Ibid.*, vol. XIV, p. 114.] This notion of the Passion is often heard on the lips of Modernists today.

The Augustinus

Jansen became a priest, a professor of theology at Louvain and eventually a bishop. On his death bed he gave a manuscript to his chaplain. He instructed him to have it published after his death. That manuscript is known to history

as the *Augustinus*. Bishop Jansen had worked on it for twenty years. Its influence would last for centuries. The *Augustinus*, which contained the heresies of Jansen, was published as he had requested. Three years after his death it was condemned by a decree of the Holy Office. In 1642 that condemnation was renewed by Pope Urban VIII.

The Jansenist Heresy

The Jansenist heresy taught, among other things, that it is impossible to obey all the commandments of God or to resist interior grace. It taught that to merit or demerit one must be free from all external constraint but not from interior necessity; and that Christ did not shed His blood for all men but only for the predestined.

On May 31, 1653 Rome condemned these propositions as heresy. The Jansenists responded by endless debate and argumentation in order to obscure the issue. Some said they were willing to accept that the condemned propositions were heretical. But they were not willing to admit that they were contained in the *Augustinus*. The pope had the power to declare that a given proposition was heretical, they said. But could he, they argued, infallibly declare that the proposition was contained in this or that book? They dodged. They eluded. They hedged. And they deceived. But it was not without purpose. For as the debate raged, they re-grouped and worked hard to spread their evil heresy. And they were not without success.

Spreading The Heresy

In time their game was uncovered and they were exposed with it. Many left France and Belgium. They went to the Netherlands. There they found refuge because from 1663 to 1686 the Church was governed by Archbishop de Neercassel, a Jansenist sympathizer. He welcomed the heretics. And he helped them.

This Archbishop was succeeded by a certain Peter Codde in 1686. Codde went even further in his support of the heretics. And in 1704 he was deposed by Rome. On July 16, 1705 Pope Clement XII renewed the condemnations of Jansenism by his predecessors.

The Chapter Of Utrecht & The First Jansenist Bishop

In 1723 seven or eight Jansenist priests got together and decided that they needed their own bishop. They called themselves the Chapter of Utrecht. And they elected one of their members to the post of Archbishop of Utrecht. His name was Cornelius Steenhoven. They then approached a former missionary bishop named Varlet. Bishop Varlet had been "suspended, interdicted, and excommunicated." [J. Forget, "Jansenius," *Ibid.*, vol. VIII, p.293.] He was favorable to the Jansenists and consecrated Steenhoven.

Excommunication & Continuity

Steenhoven was excommunicated and interdicted by Rome. He died in 1725 without a successor. Varlet then consecrated two more bishops for the Jansenists. After the death of Varlet and one of the two, the remaining bishop

decided something had to be done to ensure the continuity of the movement. His name was Meindarts. And so two new dioceses were created. Each would have its own bishop. They would be suffragans of Utrecht. They would be auxiliaries to the Jansenist Archbishop of Utrecht.

The Catholic Encyclopedia of 1913 tells us that the Church "always refuse[d] to ratify these outrageously irregular acts, invariably replying to the notification of each election with a declaration of nullification and a sentence of excommunication against those elected and their adherents." [*Ibid.*]

By 1913 there were 6,000 followers left in three dioceses. But this heresy, which was born of a denial of the free will of man and the goodness and mercy of God, was not finished doing evil. It would be the devil's instrument for the continuation of another heretical movement.

2. THE OLD CATHOLIC MOVEMENT

The dogma of Papal Infallibility was defined by the Vatican Council in the 19th century. This Council was convened by Pope Pius IX and lasted from December 8, 1869 to July 18, 1870. The dogma of Papal Infallibility was not accepted by everyone. And it was the rejection of this dogma that led to the creation of the heretical Old Catholic movement. *The Catholic Encyclopedia* of 1913 says the Old Catholics are "the sect organized in German-speaking countries to combat the dogma of Papal Infallibility." [Paul Maria Baumgarten, "Old Catholics," *Ibid.*, vol. XI, p.235.]

It goes on to say:

"Filled with ideas of ecclesiastical Liberalism and rejecting the Christian spirit of submission to the teachings of the Church, nearly 1400 Germans issued, in September, 1870, a declaration in which they repudiated the dogma of Infallibility 'as an innovation contrary to the traditional faith of the Church.' They were encouraged by large numbers of scholars, politicians, and statesmen, and were acclaimed by the Liberal press of the whole world." [*Ibid.*]

The Old Catholics Organize

As the Jansenists did before them, the Old Catholics wasted no time. They held their first Old Catholic Congress at Munich, Germany in 1871. It lasted from September 22 to September 24. It was attended by delegates from Austria, Switzerland, Holland, France, Spain, Brazil, Ireland and, of course, Germany. There were also representatives from the Anglican Church present as well as German and American Protestants.

The second Old Catholic Congress was held at Cologne from September 20 to September 22, 1872. Three hundred and fifty Old Catholic delegates attended along with one Jansenist bishop and three Anglican bishops. Russian clergy and other Protestant ministers were also present.

The First Old Catholic Bishop

On June 4, 1873 the Old Catholics elected Professor Joseph Hubert Reinkens as their first bishop. But like the Jansenists in the 16th century they needed someone to consecrate him. The Jansenists had approached the excommunicated Bishop Varlet. The Old Catholics approached the Jansenists. Their request was favorably received. And so Reinkens was consecrated at Rotterdam on August 11, 1873 by the Jansenist Bishop Heydekamp of Deventer. He was the first Old Catholic bishop of this heretical movement that was based on a rejection of Papal Infallibility.

In this act the Jansenist church of Utrecht and the Old Catholic church of the 19th century converge for the spread of sacrilege and heresy. On November 9, 1873 Pope Pius IX excommunicated Reinkens by name just as Pope St. Pius X would later excommunicate another famous Old Catholic in 1911.

They Say They Are Catholic

It should be noted that it is not uncommon for Old Catholic clergy to maintain that they are really Catholic. In the 19th century they did it. Some do it today. It is true that for a time the Old Catholics in Germany called themselves "Old Catholic". But when this proved unproductive they were instructed to call themselves Catholic. *The Catholic Encyclopedia* says: "They were now directed by their leaders to cease this [i.e., calling themselves Old Catholics] and to call themselves simply Catholics." [Baumgarten, "Old Catholics," *Ibid.*, vol. XI, p. 236.]

The Old Catholics were supported in this deceit by powerful political forces and influential people. *The Catholic Encyclopedia* says, "the fiction ... that the Old Catholics are the true Catholics was accepted by several governments in Germany and Switzerland, and many Catholic churches were transferred to the sect." ["Old Catholics," *op. cit.*] The first Old Catholic bishop, Professor Reinkens, was "officially recognized as 'Catholic Bishop' by Prussia" [*Ibid.*]

The Old Catholic bishop Karl Pruter, in his book *A History of the Old Catholic Church*, published in 1973, says: "The Old Catholic Churches have not departed from historic catholicism in any of the essentials of the faith." (p.70)

In another work by Pruter and J. Gordon Melton, called *The Old Catholic Sourcebook*, we find a list called "A Directory Of Independent Old Catholic, Orthodox and Anglican Jurisdictions". On that list we find the following names: *Traditional Christian Catholic Church* of Montreal, Canada; the *Traditional Roman Catholic Church in the Americas* of Chicago, Illinois; the *Tridentine Catholic Church* of Brooklyn, New York; the *Tridentine Latin Rite Church* (Schuckardt's church); and the *Tridentine Rite Roman Catholic Church in the Americas* of Chicago, Illinois. [Karl Pruter & J. Gordon Melton, *The Old Catholic Sourcebook* (New York: Garland Publishing, Inc., 1983), p. 242.] It is apparent that these names are designed to attract disenchanted Catholics.

The *Chicago Tribune* ran an article on the "Old Roman Catholic Church" on November 18, 1990. The article tells us about two Old Catholic clergymen, Archbishop Theodore Rematt and the Rev. Ronald Brown. The article

maintains that both Rematt and Brown, "say they are Catholic clergymen". (Section 2, page 1) In fact the name given to their Old Catholic parish in Chicago is "Sacred Heart of Jesus" Church.

It is no wonder that Father Cekada, in his article on the Old Catholics, said: "A typical fiction which an Old Catholic will try to promote is a denial that his group is schismatic or heretical." Father says: "Such talk is nonsense." [Rev. Anthony Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *The Roman Catholic*, October, 1980, p.18].

3. MOUNT ST. MICHAEL'S

The consecration of Professor Reinkens by Bishop Heydekamp linked the Old Catholics of the 19th century with the Jansenist movement of the 17th century. But, you may ask, what does all this have to do with the Mount St. Michael's group of the 20th century? For the answer we go back to *The Catholic Encyclopedia* of 1913. We go back to the article on the "Old Catholics" and the article on "Schism". The article on the "Old Catholics" gives the history of the revolt against Papal Infallibility and of the spread of the Old Catholic movement throughout certain parts of Europe. It then speaks about a certain apostate Catholic priest. It says: "That lately an apostate English priest named Arnold Mathew ... was consecrated by the Jansenist Archbishop of Utrecht, is not a matter of any importance." ["Old Catholics", *op. cit.*, p.236.]

The article on "Schism" says: "In England a recent attempt at schism under the leadership of Herbert Beale and Arthur Howarth, two Nottingham priests, and Arnold Mathew, has failed to assume proportions worthy of serious notice." [J. Forget, "Schism", *ibid.*, vol. XIII, p.535.]

Note that the first article says that the consecration of Arnold Mathew "is not a matter of any importance". And the second says: that the work of Arnold Mathew and his cohorts (Mathew consecrated both of them) "has failed to assume proportions worthy of serious notice."

At the beginning of this century what Arnold Harris Mathew did was "not a matter of any importance" nor did it "assume proportions worthy of serious notice." But from the perspective of the end of the century it is a different story. From our perspective what Arnold Harris Mathew did is of great importance. And it has assumed proportions worthy of serious notice.

There is a 524 page book (the size of an Encyclopedia volume) entitled *Independent Bishops: An International Directory*. It was published in 1990 and contains information on almost 2000 so-called "independent" bishops. On page vii of the Preface we read: "...Bishop Arnold Harris Mathew, [was] the first Old Catholic bishop in England and [is] the ultimate source of the orders of most independent bishops" [*Independent Bishops: An International Directory*, editors Gary L. Ward, Bertill Persson and Alan Bain (Detroit: Apogee Books, 1990), p.vii.]

It is to this same Arnold Harris Mathew that the founders of the *Tridentine Latin Rite Church* trace their episcopal orders. They trace their orders to this man who was excommunicated at the beginning of this century by none

other than St. Pius X himself, just as the Jansenist bishops were excommunicated in the 17th century, and as the Old Catholic bishop Reinkens was excommunicated by Pope Pius IX in the 19th century.

The Excommunication Of Arnold Harris Mathew

On June 13, 1910 Arnold Harris Mathew consecrated Herbert Ignatius Beale and Arthur William Howarth "who had been excommunicated by the Bishop of Nottingham for embezzling." [Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *op. cit.*, p. 13.] On February 11, 1911 Pope St. Pius X issued his decree of excommunication, *Gravi Iamdiu Scandalo*. Father Cekada tells us that St. Pius X,

"...not only excommunicated Mathew, but called him a 'pseudo-bishop' and declared him *vitandus*, a term in church law which meant that Catholics were subject to censure if they had anything to do with Mathew Pius X also extended his sentence of excommunication to include those who had been consecrated by Mathew." [Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *op. cit.*, p. 13.]

St. Pius X also excommunicated and anathematized "all others who lent aid, counsel or consent to this nefarious crime". [*Gravi Iamdiu Scandalo*, reprinted in *Ibid.*, p. 20.]

No Secret

That the founders of the *Tridentine Latin Rite Church* trace their orders to Arnold Harris Mathew is not a secret. It is a fact known to the clergy and members of Mount St. Michael's. The group published a document called *STATEMENT ON THE VALIDITY OF HOLY ORDERS*. The first paragraph says this:

"In the past several months many of you have had various questions in regard to the validity of the Orders of the Priests and Clerics here at Mount Saint Michael's. This statement is an attempt to answer the questions that have been raised. We hope that the information provided will answer any questions that you may have."

On the second and third pages of the document we read:

"The Old Roman Catholic schism spread to the United States in the late 1800's and the early 1900's. Although it is still possible to trace Old Roman Catholic Orders through several lines back to the Church of Utrecht, we will discuss here only that line through which Bishop Daniel Q. Brown derived his Orders."

Beginning with Arnold Harris Mathew, the article tells us that he left the Catholic Church; abandoned the Catholic priesthood; and was consecrated by the heretical bishop Gul

of Utrecht. It tells us of Mathew's excommunication by St. Pius X in 1911. Then it gives the history that leads from Mathew to Brown to Schuckardt:

"in 1912, Matthews (sic) also consecrated an Austrian nobleman, the prince De Landes-Berghes et de Rache, and then sent De Landes-Berghes to the United States to head the Old Roman Catholic movement in this country. ... In 1916, De Landes-Berghes consecrated Carmel Henry Carfora (1878-1958). Carfora, a former Roman Catholic priest, had been born, educated and ordained in Italy. ... After his consecration by De Landes-Berghes, Carfora proceeded to found the North American Old Roman Catholic Church, which became one of the largest Old Roman Catholic Churches in the world; by 1958, Carfora's organization numbered some 85,000 members. ... In July 1942, Carfora consecrated Hubert A. Rogers. ... Rogers became the head of the North American Old Roman Catholic Church. In 1969, Rogers consecrated Daniel Q. Brown to the episcopacy. ... Bishop Brown ... ordained and consecrated Bishop Schuckardt in October and November 1971." [STATEMENT ON THE VALIDITY OF HOLY ORDERS, pages 3 & 4 of the STATEMENT.]

Mathew To Brown

Consider the succession: Mathew to de Rache; de Rache to Carfora; Carfora to Rogers; Rogers to Brown; Brown to Schuckardt. From Mathew to Brown - they were all Old Catholic "pseudo-bishops" as St. Pius X called Mathew. From the Jansenists to the Old Catholics to Mount St. Michael's we are dealing with sects. This is not surprising. From birds you get birds. From animals you get animals. From a sow you get a pig. From an Old Catholic pseudo-bishop like Mathew you get pseudo-bishops like Brown and Schuckardt.

It was Pope St. Pius X who labeled Arnold Harris Mathew a "pseudo-bishop". It was he who condemned and anathematized him along with those he consecrated and those who helped him. Brown and Schuckardt are the lineal descendants of Mathew and are worthy of condemnation. It is really nothing less than absurd to suggest that we cannot know the mind of St. Pius X as regards such men. One might as well propose that he would not condemn the Modernists of our day as he condemned the Modernists of his day.

It is time to wake up. It is time to realize that the Emperor's New Clothes are more imagined than real. The pseudo-bishops of our day must be seen for what they are and what they are not. They must be rejected along with the sect they have founded and Catholics must not attend their "Masses". And this would be equally true if there was no doubt about the validity of their orders, which there is. Father Sanborn said it well:

"...people have a tendency to worry only about valid and traditional sacraments, and they do not realize that it is necessary to receive the sacraments *from the*

Church. The Greek Orthodox, for example, [are considered to] have valid and traditional sacraments, but they are not the Catholic Church, and it is wrong to receive sacraments from them, for in so doing you are giving a sign of adherence to them as if they were the true Church." [Rev. Donald Sanborn, "The Dissent Of Faith," *SACERDOTIUM*, Pars Hiemalis, MCMXCII, page 37.]

He made this same point on another occasion. He said:

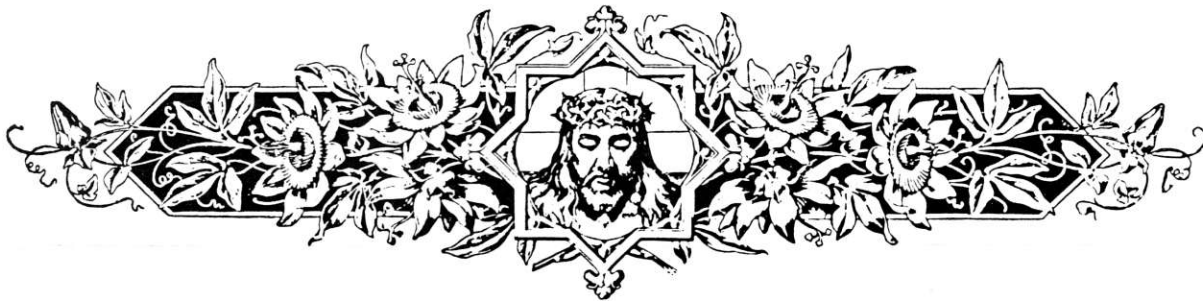
"The laity [and some clergy] very often fall into the mistake of caring only about the validity of the Mass or sacraments, or only about their quality as traditional. They often lose sight of the fact -- and this failure must be put at the feet of the clergy, who have failed to instruct the lay people -- that the Mass is an act of the Catholic Church, an official act, a single act, and must therefore be offered in union with the authority of the Catholic Church in order for it to be Catholic. The Greek Orthodox, for example, have valid Masses. Their priests and bishops are valid. They even use a liturgy which is Catholic in its liturgical substance, that is, which does not contain any corruption of heresy, as the Lutheran and Anglican liturgies do. Yet the Greek Orthodox are not saying Catholic Masses; in fact their Masses are sacrilegious and blasphemous to God, for the very fact that they are offered outside of the Catholic Church. Hence it is a mortal sin to actively participate in the Masses of Greek Orthodox." [*Catholic Restoration*, March-April, 1992, p.4.]

Until priests and people alike realize that they cannot adulterate Catholic tradition by unorthodox entanglements the Mount St. Michael's issue is likely to be with us for a long time.

CONCLUSION TO PART II

The facts are plain. The history is clear. The mind of the Church is manifest. Father Cekada was right to characterize the *Tridentine Latin Rite Church* as a "sect". He was correct to put this sect on his list of "Schismatic Churches". The differences between the *Tridentine Latin Rite Church* and the other 137 sects on Father Cekada's list are accidental and not essential. Brown and Schuckardt were pseudo-bishops, or as Father Cekada said, "false bishops". Such pseudo-bishops do not start traditional Catholic communities. They start schismatic sects - sects which have much in common with the scores of Old Catholic sects that exist. As Father Cekada said:

"There are no real differences among all these groups, no matter what name they go by. They all originate, in some tenuous way or another, in the Jansenist heresy and schism. Common sense tells us that if something was hatched from a duck's egg, if it looks like a duck, if it walks like a duck, and if it quacks like a duck, it is probably a duck." [Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *op. cit.*, p.18.]



ANNOUNCEMENTS

THE ROMAN CATHOLIC: For a number of reasons we have fallen behind with **The Roman Catholic**. The offices for the magazine have recently been relocated to Cincinnati. This involved a transfer of records and the setting up of the mechanism to handle the subscriptions from there. Please be patient with us. We hope to be caught up soon. Quite frankly, with all that Father Jenkins has to do, it is a minor miracle that we have the magazine at all.

THE ROMAN CATHOLIC FORUM: Catholic Men for Christ the King, Vexilla Regis Association, will again sponsor **THE ROMAN CATHOLIC FORUM**. This year it will be

held on July 10, 11, 12 at the Cleveland Hilton South. We expect that it will be the most well attended forum to date. Plan now to attend. Mark your calendars. The speakers will be announced in the not too distant future but you can be sure that the priests who appear regularly on *What Catholics Believe* will be among them. Don't miss this opportunity to hear the Fathers address some of the vital issues facing the Church in the 1990's. Also, don't miss the opportunity to attend a Solemn High Mass at St. Therese of the Child Jesus Church in Cleveland. Transportation from Church and all events at the hotel will be provided. Details regarding prices and accommodations will follow.

THE BULLETIN

"So the faith was planted: so must it be restored"

Eight Pond Place - Oyster Bay, NY 11771

APRIL, 1992

THE MOUNT SAINT MICHAEL'S ISSUE: In Three Parts

PART III ... THE PERSPECTIVE OF CONSISTENCY

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INTRODUCTION

An *addendum* is defined as *a thing to be added*. It is an addition, a supplement, an appendix. Part III of "The Mount St. Michael's Issue" is something of an *addendum* to Parts I and II. It considers the Mount St. Michael's issue from the perspective of consistency. It is meant to demonstrate, by the use of documents, the fact that our position on Mount St. Michael's today is perfectly consistent with what we have said and done in the past - it is perfectly consistent with our position on Mount St. Michael's in the past; and it is perfectly consistent with our position on other schismatic clergy in the past.

Part III consists of three documents. The first is a letter to Archbishop Lefebvre dated July 16, 1978. The second is an article that appeared in the April-May, 1979 issue of *For You and For Many*. And the third is Pope St. Pius X's excommunication of Arnold Harris Mathew and his associates.

The decree of St. Pius X, which is the third document, is a clear and certain expression of the mind of the Catholic Church on the subject of seeking episcopal consecration from schismatics. It stands alone. It is for us today a beacon of light on a dark and stormy sea. It needs little explanation or commentary. One has only to read it carefully and thoughtfully to know the mind of the Catholic Church on the question of "pseudo-bishops" like Arnold Harris Mathew, Daniel Q. Brown and Francis Schuckardt.

The first and second documents, on the other hand, have to be seen in their proper context. Once the circumstances that gave rise to them are understood, I believe their relevancy will be obvious.

Here's What Happened

In 1978 two Old Catholic clergymen appeared at St. Mary's in Kansas. They were installed there by the priest who was then in charge at the time. I strongly protested this. We

were told that the Old Catholic clergy had abjured and thereby became Catholic priests. This is the argument we hear about the Mount St. Michael's clergy.

The argument is false. When a Catholic leaves the Church and gets ordained or consecrated by an Old Catholic bishop he does not have the right to function as a priest or a bishop. And this is true even if there were no doubt about the validity of the orders received which there is in this case.

If such a person wants to return to the Catholic Church, he must do so as a layman. Take the case of Joseph Rene Vilatte. He became an Old Catholic bishop and later "sought reconciliation with the Holy See", Father Cekada tells us in his article on the Old Catholics. "This failed since the terms were for him to return as a layman. He then consecrated a number of other bishops for some schismatic Polish congregations in the United States." [Rev. Anthony Cekada, "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES," *The Roman Catholic*, October, 1980, p.15.]

Some years ago I was approached by a man who left the Catholic Church and got himself ordained by an Old Catholic bishop. He told me he wanted to return to the Church. I encouraged him. I explained to him what the Church required. I informed him he would have to be received back as a layman. This he was not willing to accept. And like Vilatte he went away. This is not uncommon when it comes to such Old Catholic clergy. They seem to value "playing" clergyman more than they value the salvation of their souls.

True Charity

Since we follow tradition, we follow the practice of the Church as regards the reconciliation of fallen away Catholics. This has led some to say that this practice is uncharitable because the requirements of the Church are demanding. One of the Thuc bishops told me one day that I did not believe in the forgiveness of sin because I refused to accept the Mount St. Michael's group as just another traditional group. The insinuation, whether unintentional or not, is that the Church is cruel because she will not let men keep stolen property or orders. But true charity must sometimes be strict and uncompromising when it comes to the truth and the common good of the Church.

St. Thomas tells us that true charity does not yield to evil but to good. He says charity must be *righteous* and not sinful. It must not yield to evil. Here are his words on the rule of love:

"The mode of love is indicated in the words *as thyself*. This does not mean that a man must love his neighbor equally as himself, but in like manner as himself, and this in three ways. First, as regards the end, namely, that he should love his neighbor for God's sake, even as he loves himself for God's sake, so that his love for his neighbor is a *holy* love. Secondly, as regards the rule of love, namely, *that a man should not give way to his neighbor in evil*, [emphasis added] but only in good things, even as he ought to gratify his will in good things alone, so that his love for his neighbor may be a *righteous* love. Thirdly, as regards the reason for loving, namely, that a man should love his neighbor, not for his own profit, or pleasure, but in the sense of wishing his neighbor well, even as he wishes himself well, so that his love for his neighbor may be a *true* love: since when a man loves his neighbor for his own profit or pleasure, he does not love his neighbor truly, but loves himself." (*Summa Theologica*, Part II-II, Q.44, Art.7)

True charity loves for God's sake. It loves according to the rule of love and does not yield to evil. And it loves out of good will. If you really love someone you will not yield to him in his desire to do evil. You will not sanction it or approve it. For this reason as well as for the common good, the Church does not allow fallen away Catholics who get ordained or consecrated in schismatic sects to return as priests or bishops. The Church is not being uncharitable when she refuses to sanction the nefarious and sacrilegious crime -

to use St. Pius X's expression - of obtaining ordination or consecration at the hands of a schismatic. To allow such people to return as priests or bishops would be to harm them, to sanction evil and to stain the reputation of the Church.

Father Sanborn made this last point just recently when he wrote:

"With regard to the CMRI, [i.e., Mount St. Michael's group] you ask if there is not such a thing as forgiveness. I respond that certainly there is, but from that one cannot conclude that the CMRI should continue as a religious congregation. Let me explain this by an example. If a man has led a life of public sin, he may repent, go to confession, and receive forgiveness. If he should, however, then present himself for the priesthood, the Church would bar him, for the problem of his reputation. Although someone receives absolution for sin, it does not mean that his reputation is thereby restored, and the Church, in order to protect her own reputation and that of the priesthood, does not permit those who do not have a

good reputation to become priests. By analogy, the CMRI does not shed its bad reputation by the good will or even the contrition of its adherents. It should, therefore, be dissolved for the sake of protecting the reputation of the Roman Catholic church and of the traditional movement." [*Catholic Restoration*, March-April 1992 p.37.]

Therefore out of true charity for the sinner, as well as out of concern for the common good, the Church requires that such men who seek to return to the Church do so as laymen. Likewise are such as these barred from the ecclesiastical state or religious life for they are deemed unfit and a potential danger by the Church.

Exactly What Does The Church Require?

To receive absolution in confession there must be contrition, confession and satisfaction. If a person did not have a firm purpose of amendment, if he deliberately withheld a serious sin, if he was determined not to do the penance the priest gave him, his sins would not be forgiven. These conditions must be present. To reconcile a person who left the Church and adhered to a schismatic sect the Church requires five things. They are: 1) *proof of repentance*; 2) *juridic abjuration* of specific errors and a profession of faith done in the presence of one empowered to receive the abjuration and two Catholic witnesses; 3) *absolution* from the censure of excommunication and from the penalty of infamy which is reserved to the Holy See; 4) *sacramental confession and absolution*; 5) the *imposition* of a salutary penance, the *reparation* of scandal and damage, and the *denunciation* of others who cooperated in the crime of schism. (Rev. Joseph Goodwine, *THE RECEPTION OF CONVERTS*, (The Catholic University of America Press, Wash., D.C., 1944), p. 131.)

The Archbishop Intervened

These conditions were not satisfied with regard to the Old Catholic clergy that were installed at St. Mary's just as they were not satisfied with regard to the Mount St. Michael's clergy. Yet the priest in charge at St. Mary's insisted that at least one of the doubtfully ordained Old Catholics be permitted to function as a Catholic priest. I appealed to Archbishop Lefebvre to intervene. This appeal is the subject of the July 16, 1978 letter. The Archbishop did in fact intervene. He told the priest at St. Mary's that the Old Catholic clergy could not function as priests.

The response of the Old Catholics was to leave St. Mary's. They showed up in Florida. The claim was made that they were there under the auspices of Archbishop Lefebvre. The Archbishop wrote a public letter denying this. Subsequent to the letter of July 16, 1978 I wrote the article in *For You and For Many*.

My letter to Archbishop Lefebvre and the article in *For You and For Many* were followed by Father Cekada's article in the October, 1980 issue of *The Roman Catholic* entitled "A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES."

My letter and article and Father Cekada's article on

the Old Catholics reflected the tradition and practice of the Catholic Church with regard to such schismatic clergy. The letter and the two articles were expressions of a position which we consistently held. This consistency was reflected in our attitude towards Mount St. Michael's down through the years.

As we said in Part I: "Until recently there was unanimity among traditional priests on the subject of Mount St. Michael's. It was regarded as a sect as Father Cekada called it in his article. It was so evident to everyone that it was a sect that there never was even a suggestion that it was anything else." (Part I, p. 5)

What follows then is 1) my letter to Archbishop Lefebvre (without the name of the priest who installed the Old Catholic clergy since he is no longer on the scene); 2) the article that appeared in *For You and For Many*; and 3) the decree of excommunication issued by Pope St. Pius X.

The letter, the article and the decree demonstrate the consistency of our position and its consistency with the teaching and practice of the Church. Thus they also demonstrate the dangerous inconsistency of those who have reversed themselves on such matters and who today are found defending and apologizing for the Mount St. Michael's group.

LETTER TO ARCHBISHOP LEFEBVRE - On The Old Catholic Clergy -

"July 16, 1978,

Your Excellency,

Fatherhas installed two schismatic 'priests' whose orders are doubtful and whose Faith is questionable. One of these 'priests' commenced to say public and private Masses and to hear confessions. All of this was done without my knowledge. Fatherdid not even call me on the telephone. In itself this is a most grave matter, but since it touches questions of orthodoxy, morality and Tradition and since it threatens to seriously damage the reputation, in the U.S.A., of the Fraternity and cause great scandal, it is even more serious.

Therefore, I would ask your Excellency to tell Fr.

1) not to permit these 'priests' to say public or private Mass on the property of the Fraternity,

2) not to permit them to hear confessions,

3) to have them leave St. Mary's as long as they insist on acting and dressing as priests and

4) finally, to correct the damage that may have been caused by their invalid confessions and doubtful Masses.

I sincerely hope and pray that Satan's desire to harm the Fraternity will not be realized but rather that orthodoxy and fraternal Charity may reign supreme.

Assuring you of my prayers and best wishes, I am,

Sincerely yours in Christ

[Fr.] Clarence Kelly"

Dangers To Your Souls

From the April-May 1979 issue of *For You and For Many*

by Fr. Clarence Kelly

(The paragraph headings did not appear in the original article but were added for this printing.)

In this period of revolution and apostasy we must be especially on guard against dangers to our Faith. This is so because our Catholic Faith is essential to the salvation of our souls. Thus in the ceremony of baptism the question is asked: "What dost thou ask of the Church of God?" and the answer given by the sponsor, in the name of the child, is simply, "Faith." And to the next question "What doth Faith bring thee to?" the answer is again quite simple -- "Life everlasting." The priest then goes on to say: "If therefore, thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: and thy neighbor as thyself."

Holding Fast In A Time Of Change

We must then hold to the Faith we have received and obey the Commandments if we are to save our souls. And this is precisely the reason we absolutely reject the changes in the Church. For they are designed to deprive us of the Catholic Faith and are engineered to get us to disobey the Commandments. Sadly, they have been extraordinarily successful in accomplishing these ends. This is not an opinion. This is a fact. Polls show that "the number of 'inactive Catholics' had tripled in the last ten years and that the number who attend Mass every week-as required- had declined by 30%". (N. Y. Daily News, March 23, 1978, p. 4.) When one adds to this the reality that the overwhelming majority who do attend reject infallible moral teaching, such as the teaching on artificial contraception, one gets a picture of just how successful the reform has been. All of which is to say that if you are interested in securing life everlasting you had better have nothing to do with the reform lest you poison and in turn lose the Faith and with it your chances of life everlasting.

Another Danger From Another Source

Now in the pages of our publications and pamphlets we have often enough pointed this out so that I would think that by now most of you good people are fully aware of these dangers and act accordingly. Therefore in this instance I would direct your attention to another danger, from another source, which is just as deadly to one's salvation but which, in reaction to the reforms of the post-conciliar church, some unsuspecting traditional people have fallen victim to. I am referring to the danger posed by so-called Old Catholics, Old Roman Catholics and the incredible hodgepodge of sects that has sprung from these schismatic and heretical groups.

A Letter On The Old Catholics

I recently received a letter from a lady who, having left her parish in disgust joined with the Old Catholics because she said one could recognize in their services more Catholicity than in the conciliar church. This reaction can aptly be

described as jumping from the frying pan into the fire.

Seeking A Semblance Of Legitimacy

Some of the so-called Old Roman Catholics even "say" the "Mass" in Latin and condemn some of the changes in the Church thus adding to the appeal they hold for disillusioned Catholics - surely an effective way to capitalize on the situation. I have myself, during the past year or so, been contacted by various "priests" and "bishops" connected with these sects who said they wanted to come back to the Catholic Church Invariably, each and every one had no sincere intention to return to the Church. Their proposed return to the Church was subordinate to their scheme to obtain some semblance of legitimacy The proof of this is that when one agrees to receive them into the Church on the Church's terms they want nothing to do with it. Thus when you propose they abjure their schism and heresy publicly and return as laymen they absolutely refuse. Even if one were to assume the validity of their orders (which one cannot actually do in most cases) they are like the man who stole a million dollars and agreed to go to confession and accept absolution on the condition that he keep the money he stole. Clearly, they are not interested in the "Faith" which brings souls to "life everlasting."

And so they persist in their activities, some of them even claim to have accepted the Catholic Faith while continuing to hear invalid, sacrilegious confessions and to "say" sacrilegious and almost certainly invalid Masses.

A Travesty Of Sacred Things

There are, one might say, two basic categories: those who were born outside the Church and those who left the Catholic Church and were "ordained" in some sect. In many instances this latter group bought "ordination" for a certain fee from this or that quack "bishop." Beware. To attend the "Masses" of such as these or to receive "Communion" from them or to go to "Confession" to them is mortally sinful and in the case of receiving "Communion" can be considered as a public defection from the Catholic Church. It is to follow them down the path of destruction. To jump we said from the frying pan into the fire. What aggravates this abominable situation is that some traditional priests actually counsel Catholics to cooperate with such a parody of orthodoxy and travesty of sacred things thus endangering their souls and the souls of the faithful.

In Communion With

Canon law, based on the natural law and the divine positive law, says clearly: "The faithful are not allowed to assist actively in any way or to take active part in the religious services of non-Catholics." (canon 1258) This requirement is so strict that it is not even allowed for "a Catholic to play the organ or sing in connection with the religious services of non-Catholics." The famous moral theologian, Fr. Dominic M. Prummer, O.P. says "Active and formal religious co-operation is always forbidden. Such co-operation is simply a denial of Catholic faith...." (*Handbook of Moral Theology*, P.J. Kenedy and Sons, New York, 1957, p.90) Furthermore, as the canon

lawyer and moral theologian Fr. H. Jone puts it, it is to worship God falsely for "God is worshipped in a false manner if one mingles religious errors and deception with the worship of the true God..." (*Moral Theology*, the Newman Press, 1962, p.97) This is a species of superstition which the theologians call *cultus falsus*.

Sharing In Sin

So again we say that even if one were to grant in this case or that (and we certainly do not grant such a thing) that the orders received at the hands of heretics and schismatics were received "validly," this would change nothing, for as St. Thomas says, referring to cases where validity is not even in doubt: "I answer that, as was said above, heretical, schismatical, excommunicate, or even sinful priests, although they have the power to consecrate the Eucharist, yet they do not make a proper use of it; on the contrary, they sin by using it. But whoever communicates with another who is in sin, becomes a sharer in his sin." (*Summa Theologica*, Part III, Q.82, Art.9) And again he says that, "heretics, schismatics, and excommunicates, have been forbidden, by the Church's sentence, to perform the Eucharistic rite. And therefore whoever hears their mass or receives the sacraments from them, commits sin." (*Ibid.*)

More Later

This whole subject has been one about which I had intended to write for some time. The letter from the lady mentioned above and the installation of non-Catholic "priests" in what is supposed to be a Roman Catholic Chapel in Davie, Florida, have prompted this editorial at this time. However, since the problem is much larger than these two cases we expect to do a more extensive article on the subject in the near future giving not only recent developments but something of a history of this non-Catholic collection of sects, groups and quacks.

Gravi Iamdiu Scandalo

The Excommunication of Arnold Harris Mathew

Translation by Father William Jenkins from the official Latin edition of Acta Apostolicae Sedis, year III, vol.III, no.2, February 15, 1911.

*Unto his Beloved Catholic Sons
dwelling in England*

PIUS X, SUPREME PONTIFF

Beloved Sons, Greetings and Apostolic Benediction.

In the pale of a grave and enduring scandal, it is with the most profound grief of soul that We have learned that priests of your country, namely **Herbert Ignatius Beale** and **Arthur William Howarth**, of the clergy of Nottingham, seeking their own glory rather than that of Jesus Christ, and being carried away by the fire of ambition, having attempted on various occasions to be elevated to the episcopal dignity by

non-Catholics, have recently proceeded with such temerity that, having obtained their wish, they have arrogantly announced unto Us that they have procured episcopal consecration. Nor does their announcement lack authentic testimony; for he who was the principal author of this sacrilegious crime, the pseudo-bishop **Arnold Harris Mathew**, has not feared openly to confirm this deed, having transmitted to Us letters swollen with pride. And moreover, he has not hesitated to arrogate unto himself the title of "Anglo-Catholic Archbishop of London."

Turning Our thoughts and Our solicitude first of all to you, Beloved Sons, of whose constant and devoted good will We have ever received such illustrious testimony, We vigorously exhort you to guard zealously against their frauds and snares.

Furthermore, lest We should appear to betray Our office, being faithful to the examples of Our Predecessors, We hereby proclaim the aforesaid consecration to have been illegitimate and sacrilegious, and to have been performed in a manner wholly contrary to the mandates of this Holy See and the sanction of the Sacred Canons.

The above-named priests, therefore, namely **Arnold Harris Mathew**, **Herbert Ignatius Beale**, and **Arthur William Howarth**, and all others who lent aid, counsel or consent to this nefarious crime, by the authority of Almighty God, We hereby **excommunicate, anathematize, and solemnly command** and declare to be separated from the communion of the Church and to be held for schismatics, and to be avoided by all Catholics and especially by yourselves.

Having administered this indeed bitter but most necessary medicine, We exhort you also, Beloved Sons, to join your fervent prayers to Ours, beseeching God that He deign mercifully to lead back to the sheepfold of Christ and the port of salvation these unhappily errant men.

That with the aid of God you may the more readily obtain this desire, We impart unto you with all Our heart the Apostolic Benediction.

Given at Rome, at Saint Peter's, under the Ring of the Fisherman, the eleventh day of February 1911, in the eighth year of Our Pontificate.

PIUS X, SUPREME PONTIFF

CONCLUSION

With regard to the decree it is not necessary to say more than to quote Father Cekada's "Commentary" on it. He said: *"This decree should be a sufficient indication of how the Church regards those who get involved with the Old Catholic sects."* (*The Roman Catholic*, October, 1980, page 20.) Father Cekada's words are even more relevant today than they were when he wrote them in 1980.

It is not pleasant to live on a battlefield. It is no fun to be besieged on every side. And yet with all the troubles and difficulties we thank God that we have the true Faith. And we ask God for the grace to continue in that Faith which leads to

everlasting life. It is understandable that many have grown weary of the fight. The struggle has taken its toll to be sure. But we must never forget that we do not live in a time of peace. And Our Lord said He came to bring a sword. Let us then be neither discouraged nor surprised.

Let us be prepared to stand with St. Athanasius - against the whole world if necessary. Let us not be overcome by evil but let us overcome evil with good. Would it not be a bad sign if the devil left us alone? And should we be surprised that he devotes so much time to divide and to destroy the remnant of faithful Catholics? Is it so hard to believe that having failed to destroy the remnant of faithful Catholics by his Modernist tools he should now attempt to do it by unorthodox entanglements and doubtful sacraments and bishops?

It was at the Last Supper that Christ said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (*Luke 22:31*) In the midst of the greatest crisis in the history of the Church, which portends the coming of Antichrist himself, as St. Pius X said in his first Encyclical, there is no doubt but that Satan desires to have traditional Catholic priests and to sift them as wheat and to use them, if possible, to accomplish his ends. Pray for us. And make sacrifices for us. But do not follow us. Follow Catholic tradition.

As I wrote in the September, 1991 BULLETIN: "If these are the end times; if we are in danger of being deceived; if the devil would do by unorthodox entanglements what he could not do by Modernism; what are we to do? How are we to know who is right and who is wrong? Who do we follow? One priest says *this* and another says *that*. When it comes to a disagreement between traditional priests, all of whom might be worthy of a certain credibility, how does one decide who is right and who is wrong?"

The answer is to hold to the traditions. St. Paul says: "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." (*2 Thessalonians 2:14*) This is our standard. This is our guide and this is our protection in these perilous times. "Hold the traditions". Do what the Church did in the past. Believe what the Church believed in the past. Reject and condemn what the Church rejected and condemned in the past. If we do these things we will survive. If we abandon them, we will surely perish.



THE BULLETIN

"So the faith was planted: so must it be restored"

Eight Pond Place-Oyster Bay, NY 11771

OCTOBER, 1993

Tragedy and Travesty

Copyright by Father Clarence Kelly

"... seeking their own glory rather than that of Jesus Christ, and being carried away by the fire of ambition ..."

(Pope St. Pius X, *Gravi Iamdiu Scandalo*)

INTRODUCTION

The Announcement

A few days ago I received a copy of an announcement. It reads: "Announcement of Episcopal Consecration." It was written by a man who calls himself "Bishop Pivarunas". It informs us that he will perform an episcopal consecration on November 30, 1993 at St. Gertrude the Great Church in Sharonville, Ohio. On that day, "Bishop" Pivarunas says, he will "consecrate" Fr. Daniel Dolan. On the first page of the announcement there is a picture of "Bishop Pivarunas". Under it is a caption which tells us that "Bishop Pivarunas" was "Superior General" of the CMRI of Spokane, Washington; that he was himself "consecrated" two years ago by a Mexican (Thuc) "bishop" named Carmona; and that he formed a coalition of priests.

The Biographical Sketch

With the announcement I received "A Biographical Sketch". It is a glowing account of the life of Fr. Dolan. It seeks to establish in the mind of the reader the idea that Fr. Dolan is pre-eminently qualified to be a bishop. It invokes Archbishop Lefebvre's name on behalf of this cause. It even invokes my name. It says that Archbishop Lefebvre once applied to Fr. Dolan the words: "Zeal for thy house hath consumed me". It does not mention the fact that the Archbishop spoke these words in jest. Nor does it give the uncomplimentary circumstances that prompted him to say them.

Speaking For Myself

It is not for me to speak for Archbishop Lefebvre - God rest his soul - but I can speak for myself. This I will do because the "Biographical Sketch" of Fr. Dolan gives the impression that I think he is qualified to be a bishop. In fact it gives a number of false impressions. It gives the impression that "Bishop Pivarunas" is a Catholic bishop. It gives the impression that his episcopal orders are certainly valid. And it gives the impression that the "consecration" of Fr. Dolan is in accord with Catholic Tradition and practice.

However facetiously Archbishop Lefebvre or I may have spoken in the past, what I say now I say in earnest and in a most serious and sober fashion. And what I say is this: the "consecration" of Fr. Daniel Dolan by "Bishop" Mark Pivarunas is a *tragedy* and a *travesty*. It is a tragedy because many souls will be harmed - including Fr. Dolan's. It is a travesty because it flies in the face of Catholic tradition and practice.

We will demonstrate these things by a consideration of 1) the organization that produced "Bishop" Pivarunas; 2) his episcopal orders; and 3) certain practical consequences that flow from these things.

I. THE ORGANIZATION THAT PRODUCED "BISHOP" PIVARUNAS

The organization that produced "Bishop" Mark Pivarunas is known by various names. It is known as the *Tridentine Latin Rite Church*, the Mount St. Michael group, the CMRI. The consecration announcement itself tells us that Pivarunas was the "Superior General" of the CMRI of Spokane, Washington. To understand the organization you have to know something about its origins and history. And the episcopal orders of its founder. This takes us back to the pontificate of Pope St. Pius X.

1. St. Pius X Excommunicates Two Priests And A "Pseudo-Bishop"

In 1911 Pope St. Pius X excommunicated two Catholic priests. They were Fr. Herbert Beale and Fr. Arthur Howarth. He excommunicated these priests because they got themselves consecrated by an apostate priest and "pseudo-bishop" named Arnold Harris Mathew. Mathew was ordained a Catholic priest in 1877. He left the Church in 1889 and became a Unitarian. In 1892 he entered into an invalid marriage and became an Anglican minister. In 1903 he expressed a desire to return to the Catholic Church. But he wanted to return on his own terms. The Church, however, would not dispense him from his vow of priestly celibacy and so he did not return. In 1908 he received episcopal consecration at the hands of an Old Catholic bishop. He subsequently consecrated Father Beale and Father Howarth and with them was excommunicated and anathematized by St. Pius X. Pius X also excommunicated and anathematized all others who aided, counselled or consented to the consecrations which he characterized as a "sacrilegious" and "nefarious crime." He said:

"In the pale of a grave and enduring scandal, it is with the most profound grief of soul that We have learned that priests of your country, [that is, England] namely **Herbert Ignatius Beale** and **Arthur William Howarth**, of the clergy of Nottingham, *seeking their own glory rather than that of Jesus Christ, and being carried away by the fire of ambition*, [emphasis added] having attempted on various occasions to be elevated to the episcopal dignity by non-

Catholics, have recently proceeded with such temerity that, having obtained their wish, they have arrogantly announced unto Us that they have procured episcopal consecration. Nor does their announcement lack authentic testimony; for he who was the principle author of this sacrilegious crime, the pseudo-bishop **Arnold Harris Mathew**, has not feared openly to confirm this deed, having transmitted to Us letters swollen with pride." [Pope St. Pius X, *Gravi Iamdiu Scandalo* "The Excommunication of Arnold Harris Mathew," *The Roman Catholic*, October, 1980, p. 20.]

Pius X urged the bishops of England "to guard zealously against their frauds and snares." [*Ibid.*] He declared "the aforesaid consecration to have been illegitimate and sacrilegious ..." And then by God's authority he declared Mathew, Beale and Howarth excommunicated and anathematized:

"The above-named priests, therefore, namely **Arnold Harris Mathew, Herbert Ignatius Beale, and Arthur William Howarth**, and all others who lent aid, counsel or consent to this nefarious crime, by the authority of Almighty God, We hereby **excommunicate, anathematize**, and solemnly command and declare to be separated from the communion of the Church and to be held for schismatics, and to be avoided by all Catholics and especially yourselves." [*Ibid.*]

St. Pius X's Bull of excommunication reveals the mind of the Catholic Church on the matter of seeking episcopal consecration at the hands of a "pseudo-bishop" like Arnold Harris Mathew. This very point was made by Fr. Cekada in his "Commentary" on the Bull of excommunication which appeared with his 1980 article on the Old Catholics. This was published in the October issue of *The Roman Catholic* magazine. Fr. Cekada said: "This decree should be a sufficient indication of how the Church regards those who get involved with Old Catholic sects." [Rev. Anthony Cekada, "Commentary," *The Roman Catholic*, October, 1980, p. 20.]

2. The Founder Of The Sect

The founder of the Mount St. Michael group was "Bishop" Francis Konrad Schuckardt - a direct "episcopal" descendant of the Old Catholic "pseudo-bishop" Arnold Harris Mathew, as we shall presently see. Schuckardt was born on July 10, 1937 in Seattle, Washington. He graduated from O'Dea Catholic High School in 1954 and from Seattle University in 1959. He entered a seminary but dropped out before completing the first year. He was involved with the Blue Army but was dismissed from it in 1967. He founded a group called the Fatima Crusade. In 1968 it had its headquarters in Coeur d'Alene, Idaho. While still a layman, Schuckardt began to distribute Holy Communion to group members. He also gave Benediction of the Blessed Sacrament as a layman. In 1971 he was consecrated by an Old Catholic bishop named Daniel Q. Brown. (The original Old Catholics were an heretical sect that was organized in the nineteenth century in German-speaking countries to fight against the dogma of papal infallibility. Their episcopal orders are derived from the Jansenist church of Utrecht. There are now scores of Old Catholic sects.)

3. Ordained By An Old Catholic Bishop

Daniel Q. Brown was a married man who left the Catholic Church and joined the *North American Old Roman Catholic Church*. This sect was founded by Carmel Henry Carfora. Carfora was an excommunicated Catholic priest and an Old Catholic bishop. Carfora assumed the title of "Most Illustrious Lord, the Supreme Primate, and considered his teachings infallible when spoken *ex cathedra*."

[*Independent Bishops: An International Directory* (Detroit: Apogee Books, 1990), p. 73.] Carfora was succeeded by Hubert A. Rogers whom he consecrated. Rogers subsequently consecrated his son James on January 25, 1948. In September of 1969 Rogers consecrated Brown. He was assisted by his son "Bishop" James, who worked for Cokesbury, a United Methodist Church publishing house, and by an apostate Franciscan priest named George Koerner. Fr. Koerner had left the Catholic Church and became a bishop in the *North American Old Roman Catholic Church*. [See entries: "KOERNER, GEORGE JOHN," "ROGERS, HUBERT AUGUSTUS" and "ROGERS, JAMES HUBERT" in *Ibid.*, pp. 223, 348 and 349.]

4. The Creation Of A Sect

Brown split with Rogers and founded his own church. Seeking to attract disillusioned Catholics, he called it *The Tridentine Rite Catholic Church* (TTRCC). In October and November of 1971 he ordained and consecrated Francis Schuckardt, the former first year seminarian. They established yet another church, still with their eyes on disillusioned Catholics. The Schuckardt-Brown sect was named the *Tridentine Latin Rite Church* (TLRC) -- a variation of the name Brown had chosen for his church. Schuckardt subsequently split with Brown. In a June, 1975 letter Brown wrote:

"The arrangement (at the time of the consecration) was that we were to form two dioceses with each of us to head up one. ... However, I was never able to bring him to a decision about diocesan boundaries....It became painfully obvious to me that he had no intention whatever of sharing episcopal authority but, on the contrary, his aim was to 'take over' and crowd me out." [Letter to Robert Klotz of Post Falls, Idaho, quoted in Bob Cabbage, *Tridentine Latin Rite Church* (Spokane: Inland Register, 1980), pp. 36-37.]

On December 30, 1977 the former Jesuit seminary known as Mount St. Michael's was acquired by Schuckardt. Hence the name, the Mount St. Michael group.

5. The Demise Of "Pope Hadrian VII"

Whereas Carmel Henry Carfora, the founder of the *North American Old Roman Catholic Church*, claimed the title, "Most Illustrious Lord, the Supreme Primate," Francis Schuckardt asserted that he was Pope Hadrian VII. It was said that he received the papal tiara directly from Our Lady of Guadalupe. But in April, 1984 four ex-members of the *Tridentine Latin Rite Church* accused Schuckardt of homosexual conduct. The charges were made to a reporter from the ABC-TV affiliate KXLY. Denis Chicoine, Schuckardt's Vicar General, said in a letter dated June 21, 1984 that he had known for "several years" of such charges against Schuckardt but he did nothing about it.

Cornelius and Mary Strain, who were members of the church, wrote in a September 12, 1986 letter to "Bishop Robert McKenna, O.P." that "Father Clement Kubish who served our community for about 7 years ... tried to expose Bishop Francis as a homosexual. *He was disgraced from the pulpit by our priests* especially Fr. Denis [Chicoine] in a community wide sermon." [Emphasis added.]

In the wake of the public scandal Schuckardt left in June of 1984. He was succeeded by Denis Chicoine and then by Mark Pivarunas the man who will consecrate Fr. Dolan. Schuckardt subsequently accused Chicoine of "spreading 'lies and slander' against him and that Chicoine, not he, was guilty of grave moral offenses". [Quoted in Cabbage, *op. cit.*, p. 35.] 1993.

6. The Old Catholic Connection

The Old Catholic connection is no secret. The leadership of the *Tridentine Latin Rite Church* cited the Old Catholic-Arnold Harris Mathew connection in its defense of Schuckardt's orders. They did this

in a document entitled *STATEMENT ON THE VALIDITY OF HOLY ORDERS*. The first paragraph says:

"In the past several months many of you have had various questions in regard to the validity of the Orders of the Priests and Clerics here at Mount Saint Michael's. This statement is an attempt to answer the questions that have been raised. We hope that the information provided will answer any questions that you may have."

The *STATEMENT* goes on to explain the schismatic Old Catholic connection. It gives the history of Schuckardt's orders. It begins with the Old Catholics and Arnold Harris Mathew. It talks about consecrations done by Mathew. And it traces the line from him to Brown and Schuckardt. It says:

"... in 1912, Matthews [sic] also consecrated an Austrian nobleman, the prince De Landes-Berghes et de Rache, and then sent De Landes-Berghes to the United States to head the Old Roman Catholic movement in this country. ... In 1916, De Landes-Berghes consecrated Carmel Henry Carfora (1878-1958). Carfora, a former Roman Catholic priest, had been born, educated and ordained in Italy. ... After his consecration by De Landes-Berghes, Carfora proceeded to found the North American Old Roman Catholic Church, which became one of the largest Old Roman Catholic Churches in the world; by 1958, Carfora's organization numbered some 85,000 members. ... In July 1942 Carfora consecrated Hubert A. Rogers. ... Rogers became the head of the North American Old Roman Catholic Church. In 1969, Rogers consecrated Daniel Q. Brown to the episcopacy. ... Bishop Brown ... ordained and consecrated Bishop Schuckardt in October and November 1971." [*STATEMENT ON THE VALIDITY OF HOLY ORDERS*, A Mount St. Michael's publication, pages 3 & 4 of the *STATEMENT*.]

The schismatic Old Catholic connection is simply undeniable. We see it from Mathew to de Rache; from de Rache to Carfora; from Carfora to Rogers; from Rogers to Brown; and from Brown to Schuckardt. The line of schismatic "pseudo-bishops" is unbroken from Mathew to Brown. It is continued with Schuckardt who with Brown's help founded his own sect, the *Tridentine Latin Rite Church*.

7. From Sect Critic To Sect Apologist

In 1980 Fr. Anthony Cekada published a long, well-researched article on the Old Catholics. He called it: "A Warning On The Old Catholics: False Bishops, False Churches". It was published in the October, 1980 issue of *The Roman Catholic*. In that article he characterized the *Tridentine Latin Rite Church* as a "sect". He called it a "schismatic church". He put it on his list of "Schismatic Churches." He wrote: "Schuckardt formed his own sect" [Rev. Anthony Cekada, "A Warning On The Old Catholics: False Bishops, False Churches," *The Roman Catholic*, October, 1980, p. 19.]

The article reflected the unanimity among traditional priests on the subject of Mount St. Michael's. It was commonly regarded as a sect by Fr. Cekada, Fr. Dolan, Fr. Sanborn and by the priests with whom they worked. There was never a suggestion that it was anything other than a sect. It was inconceivable that the likes of Brown and Schuckardt would produce a traditional Catholic community. Brown was a fallen away Catholic who joined a schismatic church. He was ordained and consecrated for that sect. He was a married man with two children. He was still living with his wife when he pretended to be a Catholic bishop. As for Schuckardt, he ruled his church as if he were its "pope." And in time he claimed to be just that.

There was no objection among the priests to Fr. Cekada's characterization of Mount St. Michael's as a schismatic church. There was no outcry against calling Schuckardt's group a sect because it was obviously just that. And if there is an outcry now it is not because new facts have been uncovered which show that Fr. Cekada was wrong to call the *Tridentine Latin Rite Church* a "schismatic church" and "sect." Rather it is for other reasons. For certain priests now have a vested interest in convincing the people that the "sect" is really just another Catholic community.

One of these priests is Fr. Cekada who has promoted the consecration of his friend Fr. Dolan by the sect's bishop, Mark Pivarunas. And so from being an outspoken critic of the Schuckardt "sect" and "schismatic church," as he called it, Fr. Cekada has become its chief apologist. He is publicly associated with the sect and justifies the consecration of Fr. Dolan by Schuckardt's successor. He has changed radically and dramatically. Nor has he made any serious attempt to reconcile the contradictions between what he says today and what he said in the past. For these contradictions cannot be reconciled. *Ignore them and they will go away* - is what he seems to say.

But they will not go away in spite of the fact that he approves, justifies and defends the consecration of Fr. Dolan by Mark Pivarunas, one of the successors of Francis Schuckardt. Pivarunas will do for Fr. Dolan what Arnold Harris Mathew did for Beale and Howarth. The nefarious deed and sacrilegious crime will be repeated at St. Gertrude the Great Church in Sharonville. And with the boldness of an Arnold Harris Mathew who dared to notify Pope St. Pius X of what he did, Pivarunas has sent notices of his crime to be to the remnant of faithful Catholics throughout the country. As St. Pius X said: "We vigorously exhort you to guard zealously against their frauds and snares."

II. THE EPISCOPAL ORDERS OF PIVARUNAS

The Worst Of Two Worlds: A Sect Bishop And A Thuc Bishop

In "Bishop" Mark Pivarunas we have the worst of two worlds. He is a dubious Catholic and a dubious bishop. He is a dubious Catholic because of his association with a schismatic sect. He is a dubious bishop because he is a so-called Thuc bishop. The "Thuc bishops" are clergymen who trace their orders to the late Archbishop NGO-dinh-THUC of South Vietnam. Fr. Cekada exposed and condemned the Thuc bishops in his article "Two Bishops In Every Garage". It appeared in the January, 1983 issue of *The Roman Catholic*. The title stems from the fact that there are so many Thuc bishops in the world. And their number seems ever to increase. Fr. Dolan will soon be added to the long list.

Some Typical Thuc Bishops

In 1983 there were already hundreds of Thuc bishops. Among Thuc bishops are included many apostate Catholics and non-Catholic clergy. They even include, according to Fr. Noel Barbara, a notorious homosexual who was commonly known as such before Thuc consecrated him. The following is a small sample of Thuc bishops.

Clemente Dominguez-Gomez is a Thuc bishop who founded a schismatic church in Spain. He calls himself Pope Gregory XVII. He has created over 90 "cardinals" and has canonized over two-thousand "saints".

Roger Kozik and Michael Fernandez are Thuc bishops who, according to Fr. Noel Barbara, "were charged with racketeering, and ... were prosecuted in the court of appeals for fraud, and were sentenced to eight months in prison with

parole". [Fr. Noel Barbara, *WARNING Concerning A Sect Which Is "Made In France"*, Fortes in Fide, 758 Lemay Ferry Road, St. Louis, Mo. 63125.] **Jean Laborie** is the "beer delivery man" who founded the schismatic Latin Catholic Church of France sometimes referred to as the Latin Church of Toulouse. He was consecrated at least three times. The third time was by Thuc in 1979.

Andre Enos is an apostate Catholic priest, a bishop of the Old Holy Catholic Church and a Thuc bishop.

Other "apostates of the Catholic Church," to use Fr. Barbara's expression, who are Thuc bishops include: Claude Nanta, Pierre Salle, Jean Oliveres de Mamistra, Patrick Broucke de Tralles, Philippe Miguet, Michel Main and P.E.M. de Labat d'Amoux. [*Ibid.*] Fr. Cekada said that Thuc "also ordained another 'Old Catholic' from Marseilles named Garcia, and a certain ex-convict named Arbinet who went on later to become a Palmar 'bishop'." [Rev. Anthony Cekada, "Two Bishops In Every Garage," *The Roman Catholic*, January, 1983, p. 7.]

Unspeakable Crime

To confer holy orders on such men is an *unspeakable crime*. It is a betrayal of Christ and the Church. It is a profanation of the priesthood and the sacraments. Thuc is rightly regarded as infamous. For he "lost his reputation in the opinion of upright and conscientious Catholics". [John A. Abbo, S.T.L., J.C.D. and Jerome D. Hannan, S.T.D., J.C.D., *The Sacred Canons* (St. Louis: B. Herder Book Co., 1960), vol. II, p. 854.] Thuc is as bad as the very worst of the Novus Ordo bishops. To accept him and his bishops is as reprehensible as being in communion with the most radical modernists of the new church. To suggest that traditional Catholic people should seek sacraments from such a source is a scandal and a betrayal of Catholic Tradition and practice.

From Thuc Critic To Thuc Apologist

It is hard to believe that a Catholic Archbishop, who was sane and in his right mind, could do such things. It is hard to believe that priests would white-wash the crimes of Thuc by comparing him to Archbishop Lefebvre. This was recently done in the article *The Validity Of The Thuc Consecrations* - an article filled with errors and seriously defective in its application of theological principles as we will show in a comprehensive study of this whole issue that will appear, we hope, in the not too distant future. It said that there were people who regarded Thuc as a valiant hero. And there were those who considered him to be mentally deficient. The article says the truth is in the middle for he was just like Archbishop Lefebvre. It says: "On one hand, while Abp. Thuc did say the traditional Mass, he was hardly another Athanasius. His actions and his statements on the situation in the Church were, like Abp. Lefebvre's, often contradictory and mystifying. ... On the other hand, theological zig-zagging and errors of practical judgment prove only that a given archbishop (take your pick) is human and fallible." [Rev. Anthony Cekada, "The Validity Of The Thuc Consecrations," *SACERDOTIUM*, III PARS VERNA, MCMXCII, pp. 7-8.]

To compare Thuc to Archbishop Lefebvre is like comparing Jack the Ripper to Nicodemus. In 1983 Fr. Cekada, who was ordained by Archbishop Lefebvre, asked this question about Thuc bishops: "Can we really take all this seriously and suppose that the 'bishops' involved in such goings-on are the future of the Church?" His answer:

"Impossible. [Emphasis added.] Even to refer to them as 'traditional Catholic bishops' lends too much respectability to the whole business, which is, in this writer's opinion, very disrespectful indeed." [Cekada, "Two Bishops In Every Garage," *op.cit.*, p. 16.]

Fr. Cekada was quite correct then. He was as correct about his estimation of the Thuc bishops in 1983 as he was in 1980 about the Mount St. Michael sect. In fact he was somewhat prophetic. For he said of the Thuc bishops: "The story will not end here - it is probable that 'instant bishops' will continue to multiply exponentially, as among the 'Old Catholics.'" [*Ibid.*] Indeed it will not end. For to the list of "instant bishops" will soon be added the name of Fr. Daniel Dolan.

1. THE THUC CONSECRATIONS ARE DOUBTFUL BECAUSE OF A LACK OF PROOF

The Thuc consecrations are doubtful because the proof required by the Church simply does not exist. That the Church requires proof is a fact. She even specifies the kind of proof that is required. In the introduction to his work *Proof Of The Reception Of The Sacraments*, Fr. Sullivan says:

"In addition to a consideration of the different forms of proof, special instances wherein the law requests proof that a sacrament has been received will also be matter for discussion. These cases are pertinent, for sometimes the law giver not only states that proof must be furnished but also determines the type of proof which is required. In these circumstances the subject of the law is granted no freedom of choice. The form of proof which he must present will not be that which is more convenient for him to secure, but the particular one stipulated by official precept." [Rev. Eugene H. Sullivan, *Proof Of The Reception Of The Sacraments*, (The Catholic University Of America Press, Wash. D.C., 1944) p.x.]

Fr. Sullivan says that the Code of Canon Law only provides for documentary proof to establish the fact of the reception of holy orders. "There is no canon," he says, "in the Code which makes provision for substantiating the reception of holy orders in any way other than by the evidence of documents." [*Ibid.*, p. 121.] But if the documents are lost or destroyed theologians say one may prove the reception of holy orders by the testimony of witnesses. This conclusion is based on an analogy of law. Theologians draw an analogy from canons 779 and 800 which provide for proof of the reception of baptism and confirmation by the testimony of witnesses if the records are lost or destroyed.

The testimony that would be required to prove the reception of holy orders would be that of one "qualified witness" or two or three absolutely trustworthy witnesses or more in very serious matters. A "qualified witness" would be one who testifies to things done in his official capacity, such as the ordinary of a diocese who ordains a priest or a pastor of a parish who performs a baptism.

In the case of the Thuc consecrations the available testimony is inadequate. Thuc provided for no assistant priests to be present who could later testify. And the testimony of the two laymen who were there is essentially defective.

No Assistant Priests

It is quite revealing that there were no assistant priests present at the consecrations in question. For it manifests the recklessness and gross disregard for Catholic practice and Tradition that is so characteristic of the Thuc consecrations and of Thuc himself. The Church requires two co-consecrating bishops at an episcopal consecration. Fr. Clancy says that when the Supreme Pontiff grants a dispensation from the requirement of co-consecrating bishops, he "always commands that the consecrator be assisted by two or three priests of some special dignity." [Rev. Walter B. Clancy, *The Rites And*

Ceremonies Of Sacred Ordination, (Wash., D.C.: The Catholic University Press, 1962), p. 74.] The conspicuous absence of assistant priests is also significant. This is so because assistant priests are required not only to lend solemnity but to insure that the consecration is done correctly and hence validly. Assistant priests, because of their function, would therefore be in a position to testify to the validity of a clandestine consecration. But there were none present at the clandestine Thuc consecrations.

The Two Laymen

There were two laymen present at the consecrations in question. Fr. Jenkins, Fr. Sanborn and I went to Germany to question these men. We discovered that they could not testify to the validity of the sacrament conferred. Neither could they testify that the correct matter and form were used. The matter is the laying-on of hands. The form is made up of sixteen words. One did not have the faintest idea what the form of the sacrament was. Nor did he know if Thuc used one hand or two hands. The other angrily refused to answer any such questions. He insisted that he could not be expected to remember such details after so long. The testimony of the two laymen was therefore seriously defective and essentially insufficient. This is not to fault them. They were not there as witnesses as one of them testified under oath. After our meeting with the two laymen, Fr. Sanborn said quite definitively that the Thuc consecrations could not be proved in the external forum. He also said that even if they could be proved we could have nothing to do with them because they were too sordid.

Extremely Significant

It is very significant that the laymen who were present could not testify that the sacrament was validly conferred. It is extremely significant in spite of the fact that the defenders of the Thuc consecrations make light of it. They ridicule those who say the Thuc consecrations must be regarded as doubtful because of the insufficiency of testimonial evidence. Nothing more is needed, they say, than to establish that a ceremony took place. Establish that and validity must be presumed regardless of the circumstances. Is this true?

To answer this question it is necessary to recall that the Code of Canon Law provides only for documentary proof to substantiate the reception of holy orders. Testimonial evidence is admitted by an analogy of law to the laws that govern baptism and confirmation. By way of this same analogy of law we can determine the function of witnesses at a private episcopal consecration by determining their function at a private baptism.

Private Consecration - Private Baptism

The responsibility of witnesses at a private baptism is spelled out by Fr. Heribert Jone in his work *Moral Theology*. This is a standard handbook of Moral Theology. Fr. Jone says:

"If possible, two or at least one witness should be present in private Baptism, so that the administration of Baptism can be attested to (C. 742). Witnesses should observe everything closely that they may testify to the validity [emphasis added] of the Sacrament conferred." [Rev. Heribert Jone, O.F.M. Cap., J.C.D. *Moral Theology* (Westminster, Maryland: The Newman Press, 1962), p. 327.]

The witnesses are to "testify to the validity of the Sacrament conferred." They are to "observe everything closely that they may testify to the validity" He does not say they are to testify that a baptismal ceremony took place. He says they are to "testify to the validity of the Sacrament conferred." This refutes the contention that the witnesses need only to testify that a ceremony took place.

2. THE INCORRECT AND CORRECT PRESUMPTION

The defenders of the Thuc consecration insist that we must presume validity if a ceremony of episcopal consecration took place regardless of the circumstances and the lack of proof required by the Church. They are completely wrong. In the first place proof is necessary to establish a clandestine episcopal consecration. In the second place, Fr. Charles Augustine, the famous canonist, says:

"The general rule is that if the matter and form required for these sacraments [i.e., "Baptism, Confirmation, and Holy Orders"] have been properly applied by the respective minister, they are supposed and presumed to have been conferred validly." [Rev. P. Chas. Augustine, O.S.B., D.D., Professor of Canon Law, *A Commentary On The New Code Of Canon Law*, (St. Louis: B. Herder Book Co., 1925), vol. 4, p. 23.]

Fr. Augustine does not say: if a ceremony took place the sacraments are "supposed and presumed to have been conferred validly." He says: "if the *matter* and *form* required ... have been properly applied by the respective minister, they are supposed and presumed to have been conferred validly." This refutes the notion that if a ceremony took place one must presume validity regardless of the circumstances.

The conclusion is inescapable: *the Thuc consecrations are and must be regarded as doubtful because of insufficient documentary and testimonial proof*. We have no choice in the matter. Private opinions, subjective beliefs and personal realizations are not the objective norm of morality for Catholics. They are the things liberal Protestants and modernists appeal to in order to justify whatever it is they want to do.

3. THE THUC CONSECRATIONS ARE DOUBTFUL BECAUSE OF THE MENTAL STATE OF THUC

The documentary or testimonial evidence needed to prove the clandestine Thuc consecrations does not exist. If it does would someone please produce it! The consecrations are therefore doubtful. But they are also doubtful because of serious questions about the mental state of Archbishop Thuc. He was known to go in and out of lucidity. Both Fr. Sanborn and Fr. Barbara raised questions about Thuc's mental stability. This is serious and significant even though Fr. Sanborn would no doubt like to retreat from this position as Fr. Barbara probably would. It is serious and significant because one must be in "full command of reason" to validly administer the sacraments. The Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D., puts it this way:

"The combination of matter and form into a sacramental sign (*confectio*), and its application to the individual recipient (*administratio*), -- two factors which, with the sole exception of the Holy Eucharist, invariably coincide, -- **require a minister who has the full command of reason. Hence lunatics, children, and others who have not the full use of reason are incapable of administering a Sacrament.**" (Emphasis added.) [Joseph Pohle, Ph.D., D.D., *The Sacraments A Dogmatic Treatise* (St. Louis: B. Herder Book Co., 1944), p. 162.]

Fr. Sanborn actually suggested that insanity was a possible explanation for Thuc's bizarre behavior. Fr. Barbara wondered if he was responsible for his actions. He spoke about Thuc's mental state and the effect it might have on the validity of his episcopal consecrations. He said of Thuc:

"The relapse into profanation of the sacrament of order (the latest consecration conferred in a sect was on 24 Sep 1982) and the lack of firmness in his promise not to lapse again make it permissible to ask an essential question. Was this old man, over 85 years of age, in possession of his faculties, did he realize what he was doing in imposing his hands so easily on no matter whom? Was he truly responsible for his acts?"

"We do not know with certainty. Perhaps he was in possession of his faculties, and perhaps he was not. That would leave a *doubt* hovering over the censures incurred, but also *over the validity of all these ordinations*." (Emphasis added.) [Father Barbara, "WHAT ARE WE TO THINK OF THE BISHOPS CONSECRATED BY NGO DINH THUC, CARMONA, VEZELIS, MUSEY ETC.?"]

4. AN IMPLICIT ADMISSION OF DOUBT AND A DECIDED LACK OF OBJECTIVITY

The doubts that exist about the Thuc consecrations are objective, prudent and positive. They are based on the Code of Canon Law and principles of Moral Theology. They are based on the glaring lack of proof and serious questions about the mental state of Thuc. Yet in spite of this there are certain priests who simply refuse to accept the reality of the situation. They are determined to find some way to justify approaching a Thuc bishop for episcopal consecration. This is their hidden agenda, all the claims to the contrary and to complete objectivity notwithstanding.

It may be a misdirected zeal that drives them or a lack of confidence in Divine Providence. And sad to say there are certainly those who are just "being carried away," as St. Pius X put it, "by the fire of ambition." They claim that their research and writings are objective. They attack those who oppose association with the Thuc bishops as not being objective. But such claims and attacks often mask a profound lack of objectivity. They may even be at times symptomatic of self-deception especially in the case of very intelligent persons.

Fr. Sanborn is a very intelligent priest, even a brilliant priest in some ways. He has done a great deal of good for the traditional cause. He is now, unfortunately, one of the most important defenders of the Thuc consecrations. He claims to be completely objective. He insists that he has no vested interest in justifying the Thuc bishops. But his unguarded words tell a different story. They tell of a priest who is desperate to find some justification - any justification - short of what is intrinsically evil in order to justify getting consecrated by a Thuc bishop. In his mind any circumstantial evil not only may be tolerated but *must* be tolerated in order to get consecrated in these times. If this sounds like an exaggeration then listen to what he himself had to say. Here is what he wrote to an interested party. I have a copy of what he wrote in my possession. And I quote:

"Bp. Guerard des Lauriers went to Abp. Thuc in order to obtain episcopal consecration, in order, in turn, that the Mass and priesthood be carried on in this crisis of the Church. Despite all the imprudence and scandals of Thuc, the necessity to have priests far outweighs any bad ramifications of receiving orders from Abp. Thuc. As a matter of fact, I would say that nothing short of an intrinsically evil act would be able to constitute a sufficient reason to avoid the reception of a traditional episcopal consecration in these times." (Emphasis in original.)

Fr. Sanborn's words bespeak a certain desperation to somehow justify the Thuc bishops:

"We priests are getting older, and our unity is quickly fading due to lack of authority. There is a very grave need to find a bishop, train priests, and give direction to the faithful. This need is so great that *any circumstantial evil may be and must be tolerated* in order to achieve this end." (Emphasis added.)

These are not the words of reason and objectivity. They are words of desperation and determination to find some justification for getting consecrated by a Thuc bishop. They are dangerous words. They are words that must be taken into account when reading his defense of the Thuc consecrations. They are more than the grain of salt with which his claims to "complete objectivity" must be taken. And these very non-objective sentiments of Fr. Sanborn were written long before the "exhaustive inquiries" were completed. In fact they directed much of that research. The same is true for Fr. Cekada who uses what is little more than pure subjectivism to justify the Thuc consecrations - as we shall see.

The point I would make is this: the very determination of such priests to vindicate the Thuc consecrations and the tremendous effort in behalf of this cause is an implicit admission that the doubts about the Thuc consecrations are objective, prudent and positive. If they were not, such a massive effort to overcome them would not be required. Fr. Sanborn, himself, said that "PAINSTAKING AND ASSIDUOUS hours of research, many hundreds of them, by many priests both in the United States and Europe" were expended. [Rev. Donald Sanborn, "PREFACE," *SACERDOTIUM*, III PARS VERNA, MCMXCII, p. 2.] He acknowledged that: "Ordinarily episcopal consecrations do not require such exhaustive inquiries." [*Ibid.*]

He is right. They only involve such "exhaustive inquiries" when the doubts are very real indeed and based on objective facts. It simply does "not require such exhaustive inquiries" to overcome doubts that are subjective, imprudent and negative. Hundreds of hours of "painstaking and assiduous" research on two continents would not be necessary in such a case.

What The "Exhaustive Inquiries" Produced

The great effort expended to overcome the doubts testifies to the objective character of the doubts. The doubts are manifestly positive. They are based on a lack of proof and the mental state of Thuc. But what, may we ask, did the hundreds of "painstaking and assiduous hours of research" produce? The defenders of the Thuc consecrations say the effort produced significant results. The non-existent doubts have been overcome, they say. And how do they accomplish this? They accomplish it by *moral certitude* and a document of Pope Benedict XIV. The "moral certitude" solution is Fr. Cekada's contribution. To Fr. Sanborn goes the credit for the document.

Fr. Cekada's "Moral Certitude" Solution

Fr. Cekada inadvertently admits and quickly forgets that the way to establish an episcopal consecration is by documentary proof. In the absence of such proof, "you took another route," he says. "You brought the evidence to someone with authority -- a diocesan bishop or a judge in a Vatican tribunal, say. The official examined the evidence and issued a decree stating that so-and-so had received a sacrament. These officials enjoyed ... *the power to establish in the eyes of church law the fact that a given sacramental act took place*." (Emphasis added.) [Rev. Anthony Cekada, "The Validity Of The Thuc Consecrations," *op.cit.*, pp. 12-13.] This is actually a fatal admission. For it shows that it would take the power of the Church "to establish in the eyes of church law the fact that a given sacramental act took place." It would take the power of the Church to prove the Thuc consecrations "in the eyes of church law".

But what happens if you do not have the documentary proof and you can't appeal the case to the Vatican tribunal? Then the consecration is in a "Legal Limbo." To get it out of this limbo of doubt Fr. Cekada uses "*moral certitude*". He substitutes his notion of moral certitude for the authority of the Sacred Congregation of the Sacraments and the Holy Office. He says: "The means we use is *moral certitude*, a simple concept we'll apply to the Thuc consecrations, just as we do to any other sacrament." [*Ibid.*, p. 13.]

In the first place "moral certitude" is not a substitute for the authority of the Holy See and the Vatican tribunals. Rather a decision of the competent tribunal in the case of a doubtful ordination is what gives us moral certitude. In the second place Fr. Cekada's concept of "moral certitude" has nothing to do with Catholic Moral Theology. It is in fact little more than Protestant subjectivism. It is the production of moral truth by subjective realization. He says: "moral certitude occurs when we realize it's impossible for us to be wrong about a particular fact, since the opposite of that fact is so unlikely that we know it would be imprudent to believe it." [*Ibid.*, p.16.]. And this subjectivism is endorsed by Fr. Sanborn. For it is the foundation upon which Fr. Cekada builds his whole case for the Thuc consecrations. And Fr. Sanborn endorses that case.

Fr. Cekada "realizes" that the Thuc consecrations are certainly valid. He "realizes" that it's impossible for him to be wrong about this because he "realizes" it would be imprudent to believe the opposite of that fact. Therefore they are certainly valid because he realizes it.

Such a notion of moral certitude could conceivably be used to justify anything. All you would have to do is "realize" that you are right because "the opposite of that fact is so unlikely that we know it would be imprudent to believe it." Morality in such a system is the conformity of personal behavior to a subjective realization rather than the conformity of our behavior to an objective law. And this is the means by which Fr. Cekada has established the validity of the Thuc consecrations. It is his justification for imposing the manifestly doubtful Thuc bishops and priests on the unsuspecting faithful.

Fr. Sanborn's "Important Find"

As for Fr. Sanborn's document of Benedict XIV, it also turns out to be a non-proof. Touted as an "important find" it is supposed to demonstrate "that even consecrations at which there were *no assistant priests, even illegally*, had to be **deemed valid**." [Rev. Donald Sanborn, "PREFACE", *op.cit.*, p.3.] But the document says no such thing. Fr. Sanborn completely misrepresents it, unintentionally I am sure. I have a copy of the document. Fr. Jenkins has a copy as well. It does not say what Fr. Sanborn says it says. The expression "**deemed valid**" does not even appear in the document. As Fr. Jenkins recently wrote to Fr. Sanborn:

"Furthermore, upon closer examination I find that your reference to Benedict XIV and Alexander VII does not say what you claim it says. It merely makes the point that the absence of assistant priests does not render a consecration invalid. No one ever claimed the contrary. The words 'must be deemed valid' are not in the reference, and constitute a misleading invention on your part. Surely you recognize the difference between what the Church says is required for the validity of a sacrament in itself and what proofs she requires that a sacrament has actually been administered and administered properly so that it can be publicly accepted! In misappropriating and misrepresenting the aforesaid words of Pope Benedict XIV you have not only ignored this most basic distinction; you have outright concealed it."

Fr. Cekada's "*moral certitude*" solution and Fr. Sanborn's "*important find*" solution prove nothing except that the doubts they have

tried so hard to overcome are in fact as big and real as the Rock of Gibraltar. That is why they never really deal with the doubts. They never really confront the issues. They never really address the question of proof or the mental state of Thuc with regard to what the Code of Canon Law and Moral Theology have to say about such things. They simply go around the doubts the way a ship captain would go around the Rock of Gibraltar - and understandably so. For as the Rock would sink the ship so the doubts sink their position on the Thuc bishops.

The Ordinations Of Fr. Greenwell And Fr. Baumberger

There is one final point that needs to be addressed before we get to the practical consequences. In another desperate attempt to justify the Thuc bishops certain priests have tried to equate the clandestine Thuc consecrations with the ordinations of Fr. Joseph Greenwell and Fr. Paul Baumberger. But the fact of the matter is that these ordinations are the exact non-equivalent of the Thuc consecrations. Archbishop Thuc kept no records. He issued no documents. The consecrations were clandestine. There were no assistant priests present. The laymen present were not present as witnesses. They could not testify to the fact that the correct matter and form were used.

In the case of the ordinations of Fr. Greenwell and Fr. Baumberger there were about forty lay people present including the families of the two young men at the insistence of the ordaining bishop. There were five traditional priests present. There were priests on either side of the ordaining bishop. They followed word for word as the bishop pronounced the form of the sacrament as it is contained in the Roman Pontifical, and as it is set apart from the text as Pius XII ordered. They saw and know that the bishop laid both hands on the heads of these young men. They can go before the Blessed Sacrament and swear under oath that the correct matter and form were used. There is no confusion in this matter. Furthermore, the ordaining bishop issued multiple ordination documents with his signature and his seal.

The ordinations of Fr. Greenwell and Fr. Baumberger have everything the Thuc consecrations lack. They have sufficient and abundant documentary and testimonial proof.

III. PRACTICAL CONSEQUENCES And FINAL CONSIDERATIONS

1. A Dubious Bishop Is No Bishop

The Thuc consecrations are doubtful. The Thuc bishops therefore are dubious bishops. "Bishop" Pivarunas is a Thuc bishop. He is a dubious bishop. Fr. Dolan will be a dubious bishop. In the practical order what does this mean? In the practical order it means that a doubtful bishop is "no" bishop because a doubtfully consecrated bishop is forbidden to exercise his doubtful orders. In the first place it is a sacrilege to administer doubtful sacraments. In the second place the priests ordained by a doubtful bishop are also doubtful priests. The Masses they say are doubtful Masses. The absolutions they pronounce in the confessional are doubtful absolutions. The Last Rites they administer to the dying are doubtful Last Rites. In other words the Masses they say, the absolutions they pronounce, and the last sacraments they administer may all be completely invalid. Instead of giving the Body and Blood of Christ in Holy Communion, they may be giving only a piece of bread. It may be only bread that they give to the dying as viaticum. The host in the monstrance for benediction may be nothing more than mere bread. The oil they use to administer the Sacrament of Extreme Unction may be just plain olive oil and nothing more because it was consecrated by a doubtful bishop. And on and on it goes.

2. The Safer Course Must Be Followed

The teaching of the Catholic Church that applies in the practical order is that we must follow the safer course. This must be done because the Church teaches it. And it must be done for the sake of charity, justice and reverence for the sacraments. Fr. Jones says:

"In administering the Sacraments one must, out of reverence due to the sacrament, and often out of justice and charity, decide in favor of the opinion that safeguards the validity of the Sacrament." [Jones, *op. cit.*, p. 43.]

Fr. Henry Davis says: "In conferring the Sacraments ... it is never allowed to adopt a probable course of action as to validity and to abandon the safer course." [Henry Davis, S.J., *Moral and Pastoral Theology*, (London: Sheed and Ward, 1938), "SACRAMENTS", vol. III, p. 27.] It is a mortal sin of sacrilege to abandon the safer course and administer doubtful sacraments. In the case of the necessary sacraments it is a triple mortal sin: a mortal sin of sacrilege, a mortal sin against charity and a mortal sin against justice. Again to quote Fr. Davis:

"To do so [i.e., to abandon the safer course] would be a grievous sin against religion, namely, an act of irreverence towards what Christ our Lord has instituted; it would be a grievous sin against charity, as the recipient would probably be deprived of the graces and effect of the Sacrament; it would be a grievous sin against justice, as the recipient has a right to valid Sacraments whenever the minister, whether *ex officio* or not, undertakes to confer a Sacrament. In the necessary Sacraments, there is no doubt about the triple sin; in the Sacraments that are not necessary, there will always be the grave sacrilege against religion." [*Ibid.*, p. 27.]

Mark Pivarunas is a dubious bishop. He is even a doubtful priest; he may be just a layman. Therefore his attempt to consecrate Fr. Dolan will be a sacrilege. On November 30, 1993 he will commit sacrilege. Fr. Dolan will commit sacrilege. And the people in the pews - who participate and give their approval - will share in the crime. They will share in this tragedy and travesty of Catholic Tradition and practice. And as a result there will commence the beginning of an almost endless chain of grave offences against the laws of God and the sanctity and integrity of the sacraments. Unnumbered will be the mortal sins against justice and charity. And travesty of travesties, this will all be done in the name of defending Catholic Tradition!

3. How Could It Happen?

How could it happen that priests who worked so hard for so long for the preservation of Catholic Tradition could end up advocating the cause of a sect and entering into an alliance with its clergy? How could they willingly associate with dubious Catholics and dubious bishops? How could such a tragedy and travesty occur?

We have already noted that some may be impatient with Divine Providence. Others are ruled by a misdirected zeal. And alas we have to say that there are even those driven by "the fire of ambition," as St. Pius X said of the "pseudo-bishops" of his day. Wiser and better men have fallen from grace. Wiser and better men have abandoned the way of truth. It happened to David. And it happened to Solomon.

Solomon ascended the throne at eighteen. He reigned forty years. He was the favorite of his father David. He built the Temple. He found favor with God. He was renowned for his wisdom and knowledge. Indeed he was the wisest of men. He was a philosopher and a poet. He spoke 3,000 proverbs and composed 1005 songs. He was a writer of sacred scripture. In his youth he asked for wisdom. And in his

old age "his heart was turned away ... to follow strange gods" He who built the Temple to the true God in the end "worshipped Astarthe the goddess of the Sidonians, and Moloch the idol of the Ammonites." (3 Kings 11: 4,5) To Moloch the pagans sacrificed their first born sons by fire. Yet Solomon worshipped this demon god of the pagans. He built temples to false gods even in Jerusalem itself. God warned him. God commanded him not to do these wicked things. But Solomon ignored the warnings. He persevered in his wickedness. For the wisest of men became the blindest of men.

"And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not follow strange gods: but he kept not the things which the Lord commanded him." (3 Kings 11: 9-10)

If something like that could happen to a Solomon, then to lesser men it could happen, too.

4. The Church Will Prevail

For our part we must not lose Faith. We must not be impatient with Divine Providence. The Church will prevail. The Catholic Church is the Mystical Body of Christ. Our Lord Jesus Christ is the Invisible Head of the Church. The Holy Ghost is the soul of the Church. "The intrinsic reason for the indefectibility of the Church of Christ lies in her inner relation with Christ, who is the Foundation of the Church (1 Cor. 3,11) and with the Holy Ghost, who indwells in her as essence and life-principle." [Dr. Ludwig Ott, *Fundamentals Of Catholic Dogma* (St. Louis: B. Herder Book Company, 1954), p. 297] "Let the one proposition suffice: Christ is the Head of the Church, the Holy Ghost her soul." [Leo XIII, Encyclical "Divinum illud"]

When will the Catholic Church falter? "The Church will totter," said, St. Augustine, "when her foundation totters. But how shall Christ totter? ... as long as Christ does not totter, neither shall the Church totter in eternity." [Quoted in *Ibid.*, p. 297.] For the Catholic Church is invincible and indestructible. She withstands all the errors and assaults of the Devil.

The Son of God does not need our feeble efforts to save His Church. If He uses us to assist His cause, it is a great privilege for us. But He does not need us. He does not need us and He certainly does not need the novel inventions of men who would impose very natural and very faulty solutions on essentially supernatural problems. If God wants us to have bishops, then bishops we shall have. Nor will there be any doubt that they are both Catholic and valid. We do not need to enter into an alliance with dubious Catholics and dubious bishops. This will not solve our problems or win God's favor. It will bring down His wrath upon the remnant of faithful Catholics. The Catholic Church is, as the first Vatican Council put it, "an unconquered stability." She is "built on a rock". And she "will continue to stand until the end of time." For, as Leo XIII, put it: "*The Church of Christ is one and everlasting.*" [Quoted in *Ibid.*, p. 296.] We wait. And we trust. Our Lord will not abandon us. And Our Lady will not leave our side if we stand fast and hold the traditions. "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by epistle." (2 Thessalonians 2:14)

Due to the urgent nature of the present BULLETIN the third part on Patriotism and America will appear in the November issue. We apologize for this but feel that it is necessary.

THE BULLETIN

SEPTEMBER 1991

Eight Pond Place — Oyster Bay Cove, N.Y. 11771

DECEIVING THE ELECT

by Father Clarence Kelly

This morning after Mass an elderly woman handed me an envelope. It contained an article called **The First Stone**. It is eight pages long (small print) and cost 52 cents to mail. It was sent free of charge, without being solicited, to this woman and to hundreds, perhaps thousands, of people all over the country.

The article was written by a traditional priest. He is a former colleague of mine. I know him very well and have many fond memories of our work together. He is a priest who has done a tremendous amount of good in the past. He is also a talented and skillful writer. In 1980 he wrote a fine article for **The Roman Catholic** on the schismatic Old Catholic sects. In 1983 he wrote another excellent article warning people about the danger from the so-called Thuc bishops. The first article is entitled **A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES**. The second he called **Two Bishops In Every Garage**.

In his recent article, **The First Stone**, he writes about a schismatic sect that he wrote about in his 1980 article on the Old Catholics. But there is a profound difference between the two articles. In the 1980 article he warned people against any association with a sect called the **Tridentine Latin Rite Church**. In his 1991 article, **The First Stone**, he is an advocate of the sect and its vigorous defender.

For the 1980 article, he compiled a list of heretical and schismatic sects. He entitled this list, **"Some Schismatic Churches"**. He named 137 schismatic and heretical churches. The 126th name on his list, in the twelfth spot from the bottom, is the **"Tridentine Latin Rite Church"**. This priest said in 1980 that this group, also known as the Mount St. Michael group, was a schismatic church.

Today, 11 years later, he is not only in communion with this sect. He is relentless in his attack on anyone who takes the position today that he took in 1980. Members of the sect are welcome at his Masses. He publicly gives them Holy Communion. He recently attended a meeting at their headquarters. And on the feast of St. Gertrude the Great the clergy of the sect were in the sanctuary of St. Gertrude the Great Church which he serves.

If five years ago someone told me that the author of **A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES** would become the chief apologist for one of the sects on his list of schismatic churches, I would have said that such a thing was inconceivable. But, as we have learned from history, inconceivability is not the same as impossibility.

It was inconceivable that King Saul should consult a

witch and end his days by committing suicide. For he was chosen by God to be king and was gifted with prophecy. It was inconceivable that David, who slew Goliath and who wrote the Psalms, would become a murderer and an adulterer. And certainly, it was inconceivable that Solomon, who also wrote books of sacred scripture, built the great temple to the glory of God and who was the wisest of men, would end his days building altars to pagan gods.

But the inconceivability of these things did not prevent them from happening. For they are historical facts. Now if Saul could consult a witch and commit suicide, if David could commit murder and adultery and if Solomon could build altars to pagan gods, it is not impossible that the author of **A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES** and of **Two Bishops In Every Garage** should become an advocate of a schismatic sect and of the so-called Thuc bishops. And it pains me to have to admit that this is exactly what has happened.

At the end of his article on the schismatic sects, he said: "Let us pray that faithful Catholics are not deceived by these sects, and let us pray those in error may by the grace of God be led back to the unity and truth which the one true Church alone can give." This good advice from this good priest we take to heart.

"The First Stone"

The title of his article, **"The First Stone"**, is taken from sacred scripture. One day the Scribes and Pharisees brought a woman to Christ. "Master," they said, "this woman has just now been caught in adultery. And in the Law Moses commanded us to stone such persons. What, therefore, dost thou say?"

The Scribes and Pharisees were trying to trap Our Lord. And so He answered: "He that is without sin among you, let him first cast a stone at her." One by one they went away.

By these words Our Lord exposed the hypocrisy of the Scribes and the Pharisees and He bestowed mercy on the sinful woman. He did not establish the principle which says: only the sinless may be judges. For if He had done this, there never could be judges for ecclesiastical or civil courts. On the other hand, Our Lord certainly did not mean to imply that public sinners need not worry about their sins because everyone is a sinner.

The author of **The First Stone** uses the words of Our Lord in a way different from the way Our Lord used them. The author of the article uses Our Lord's words, in effect, to vindicate a schismatic sect, to attack its Catholic opponents and justify his own association with it. What he is really saying is this: you have no right to criticize me or the sect because you're not so perfect yourself. Then he utters a litany of misleading and unsubstantiated allegations. He expects that in

the face of his accusations, the opponents of the schismatic sect will be silenced. He puts himself in the place of the adulterous woman, points the finger at the accusers, and expects to silence them so that he might return to his sinful ways. This is an improper use of the Holy Scriptures. As Father Heribert Jone said, in his handbook of **Moral Theology**: "It is gravely sacrilegious to quote Scripture for sinful ends". (page 104)

If the woman caught in adultery tried to vindicate herself by destroying the reputations of the witnesses, she would not have our sympathy or the sympathy of Our Lord. She would be like the Scribes and the Pharisees and would add to her sins of impurity their sin of hypocrisy. The reason the woman in the Gospel elicits sympathy is because she acknowledges her sin. She is silent. She is defenseless. And so Our Lord, the Great Defender of a sinful race goes to her defense and saves her.

The author of **The First Stone** is another case. He publicly gives Holy Communion to sect members. He has become the sect's most important apologist and he relentlessly attacks those who disagree with his new position.

He is certainly a good priest in many ways. But, in my judgment, he has become a danger to souls. He seeks to lead others into communion with this sect. This is very bad. He cannot expect to do this without opposition. If we opposed the ecumenism of the new church, we must oppose this ecumenism. If we opposed communion with left-wing protestants, we must oppose communion with "conservative" schismatics. It is as simple as that.

Now **The First Stone** was sent all over the country. With it was sent a one page "newsletter" which contained an advertisement for the article. It said: "If you haven't already received a copy, let us know, and we'll send you one free of charge." I have a suspicion that there is more to this than meets the eye. I have a suspicion that this campaign is a harbinger of some coming event. Perhaps the people are being prepared to accept the ministrations of a sect bishop? Maybe that's what this is all about - desperation over the need for a bishop.

No matter - as Pius X said: "the security of the Catholic name is at stake". And so it is necessary, as he also said, to "interrupt a silence which it would be criminal to prolong". (*Pascendi Dominici Gregis*)

To **The First Stone**, Father William Jenkins has written a reasonable, moderate and charitable response. It is very priestly indeed. And it clarifies things quite well. Therefore I am printing it in this issue of **THE BULLETIN**.

A REASONABLE AND CATHOLIC APPROACH

- To The Problem of Mount St. Michael -

by Father William Jenkins

Many traditional Catholics around the United States have recently received a kind of "apology" for Mount St. Michael (MSM) entitled: "The First Stone." Written by Father Anthony Cekada, the article maintains the position that MSM is as truly Catholic as any other traditional Catholic group. In presenting the case, the writer acknowledges certain facts which all agree upon. But the article is faulty for two reasons: (1) it leaves out other important facts which Catholic people

need to know, and (2) it fails to provide evidence to prove some crucial points.

Commonly Admitted Facts

Fr. Cekada acknowledges the commonly admitted facts that:

(1) The institution now known as Mount St. Michael was founded in 1971 as the Tridentine Latin Rite Church (TLRC) by Francis Schuckardt, who had been ordained a priest and consecrated a bishop by Daniel Brown, a Catholic layman who had left the Catholic Church to be consecrated bishop by and for a schismatic and heretical sect, the Old Catholic Church.

(2) The story of the TLRC-MSM group was racked with scandals, which led to the 1984 expulsion of Francis Schuckardt by some of the MSM priests.

(3) Since 1985 the clergy who maintained control of MSM have sought to shed their cult-like public image under Schuckardt, and have affiliated with men who were consecrated in the Thuc-line, briefly George Musey and presently Robert McKenna.

The Rest of the Story

Unfortunately, there is more to the story ... It is not possible to answer every detail, point-by-point, in this short response. Nor is it necessary. A more complete treatment will follow. Here I merely wish to correct some omissions and false conclusions in Father Cekada's writing.

"The First Stone" attempts to convince you that the priests of our own Society of St. Pius V are guilty of the same kind of scandal as MSM. Father Cekada cites but one example as proof:

"The Society of St. Pius X, to which all the St. Pius V Fathers once belonged, allowed two Old Catholic bishops -- chicken farmers from Arkansas, if you will -- to function regularly as priests in the Society's church at St. Mary's, Kansas in the late 1970's."

Father Cekada fails to tell his readers that all of our priests (Father Kelly, Father Sanborn, Father Jenkins, Father Dolan and Father Cekada himself) protested vehemently to Archbishop Lefebvre, and without delay, when Fr. Bolduc brought two Old Catholic priests to St. Mary's in Kansas.

Father Bolduc insisted that they had abjured their errors. We insisted that, according to the practice of the Church, they had to return as laymen and could not function as priests. That they insisted on being accepted as priests proved to us the insincerity of their abjuration. For the Church demands both reparation and restitution. Even if their orders were valid (they were doubtful), the Church would not permit them to function as priests upon their return. They could not keep what they sacrilegiously stole. This is the practice and the wisdom of the Church. Their insistence on being accepted as priests would be like a man who stole a million dollars, went to confession, demanded absolution but refused to make restitution, insisting that he be able to keep what he stole. Such a disposition is proof of insincerity and a lack of contrition.

In fairness to the Archbishop it must be said that, when he became aware of the situation, he ordered Father Bolduc to send the Old Catholics away. They later surfaced in Florida, where they told people that they represented Archbishop Lefebvre and the Society of St. Pius X. Again our priests secured a public statement from the Archbishop declaring that the two Old Catholic clergymen were not associated with him in any manner whatsoever.

So you see, the truth of the matter is quite different from the impression given by Father Cekada. This example also serves to illustrate the present problem. What Father Bolduc did and Father Cekada condemned, Father Cekada is today doing. Today Father Cekada takes the position - another reversal - that Father Bolduc took with regard to the Old Catholics that he brought to St. Mary's. There is essentially no difference between Father Bolduc's position then and Father Cekada's position now. For Father Bolduc claimed that the two Old Catholic priests had made a public abjuration of error and a profession of faith.

The Abjuration of Daniel Brown

- Where is the Evidence -

Another crucial point of "The First Stone" involves the supposed abjuration of error and profession of faith which Daniel Brown made before he consecrated Francis Schuckardt. This abjuration is cited as the key issue to establish that Francis Schuckardt's consecration was not schismatic, because Daniel Brown's abjuration had made him a Roman Catholic again.

To quote Father Cekada: "Brown repented of his schismatic acts, renounced his ties with the Old Catholics, made a public abjuration, went to confession, and received absolution from a traditional Catholic priest."

This statement is misleading for two reasons: first, because Father Cekada fails to offer any evidence to substantiate what he says; second, because it overlooks some very important facts.

First of all, Father Cekada provides nothing to establish when, where and to whom Brown abjured. If there is any living witness or written record of this event and what took place, Father Cekada provides none. Due to the tremendous weight of evidence backing up the facts in this affair, and the seriousness of the whole matter, it is amazing to me that it could be handled in such a cavalier and off-handed way. How does Father Cekada know this abjuration actually took place? What proof does he have? If Brown abjured, can he demonstrate exactly **what Brown abjured**? These are crucial questions. They are crucial questions because after consecrating Schuckardt, Brown continued to have Old Catholic priests say Mass in his chapel. These questions are also crucial, because Schuckardt constituted himself the head of the Tridentine Latin Rite Church, a church originally founded by Brown and Schuckardt which, according to Brown, Schuckardt pirated from him.

The Origin of the Name

It should perhaps be noted that the name Tridentine Latin Rite Church, even according to Father Cekada, "is a variant of ... one cooked up by Brown" ("The First Stone", page 6) before his "abjuration" and while he was still an Old Catholic, even in Father Cekada's estimation. In other words,

Brown and Schuckardt took the name of a schismatic Old Catholic church - The Tridentine Rite Catholic Church - varied it slightly, and gave it to their new creation, the Tridentine Latin Rite Church. And we are supposed to believe that this new creation was just another "traditionalist organization headquartered in Spokane, Washington." (St. Gertrude The Great Newsletter, September 1991)

Brown Says He Abjured

It is true that Daniel Brown states that he made an abjuration. In a letter of December 14, 1975, to Rev. Frank Korba, Daniel Brown has this to say of himself: "My own Holy Orders and Apostolic Succession come from the Church of Utrecht in Holland, also called the Old Roman Catholic Church. This Church was once a diocese (of Utrecht) of the Roman Catholic Church. Because of political reasons and accusations of heresy, the diocese separated from the Roman Catholic Church. ... Before assuming leadership of several parishes of Catholics who have left the Paul VI Church for reasons which I have outlined, I left the Old Roman Catholic Church and made the Profession of Faith and the Abjuration of Heresy in the presence of some 40 witnesses."

Musey Questions the Abjuration

Yet, despite this claim by Brown, the bishop (George Musey) who adopted MSM after the expulsion of Schuckardt insisted that the group's priests make an abjuration of error because he questioned whether Brown's abjuration had made him Catholic again. The night before he had the MSM priests make their abjuration to him, Bishop Musey made this public statement:

"Bishop Francis [Schuckardt], as to whether or not he was schismatic? Well, Bishop Francis was consecrated, ordained and consecrated by a bishop who was a schismatic. He was an Old Catholic bishop. The fact of the abjuration really does not necessarily restore the man to the Catholic Church. The simple fact of making an abjuration is simply a declaration that we have made a mistake. Now who then, in authority in the Catholic Church, accepted that abjuration and relieved the man of his censures, and restored him?"

This question we are still asking today. Although "The First Stone" offers no clue, one of the MSM priests provided the answer the very night that Bishop Musey made the foregoing statement.

Who Received Brown's Abjuration?

At the April 22, 1985, meeting Bishop Musey held with 600 members of the MSM community, Rev. Mary Benedict said: "I also personally knew the priest who was the confessor of Bishop Brown, Fr. Ignatius Bran (sic). So the question comes up here: his confessor, a priest - not a bishop, a priest - had faculties from before, just like Bishop Musey did. Could the censure of Bishop Brown which isn't normally removed just by a public profession of Faith, could that have been removed through a confession - through absolution and confession?"

This mention of the confessor's name is most

important. There was no Catholic priest named "Ignatius Bran" in the United States at that time. The Fr. Ignatius Bran referred to is the same Fr. Ignatius Beran, who in the mid-1970's arrived for a visit at Archbishop Lefebvre's seminary in Ecône, Switzerland. He was summarily sent away the next day when it came to light that he was a secret Palmar de Troya bishop with ties to the group in Necedah, Wisconsin which adopted an Old Catholic bishop of its own. Is this the man who received Daniel Brown back into the Catholic Church?

By the way, Father Cekada fails to tell you that Rev. Vida Elmer speaks of the group's "schismatic past" and Rev. Robert McKenna says that Schuckardt was "schismatically ordained".

The People Were Not in Ignorance

And despite Father Cekada's claim that many MSM followers did not know about the circumstances surrounding Schuckardt's consecration, the night before making his abjuration to Bishop Musey, the same Rev. Mary Benedict addressed this public statement to the assembled 600 members of the MSM community:

"When I first came to Our Lady's community, and Bishop Schuckardt first became a bishop, I of course, as well as all of you, was told all of the circumstances. We knew of no other true bishop at that time - none. So we understood, or we believed, that the Church would supply the jurisdiction that the Old Roman Catholic Bishop could not supply."

Incompetency, Papal Pretensions, Immorality - The Spirit of the Church? -

In my estimation, the most remarkable statement Father Cekada makes in the entire 8-page article is this:

"Most people, of course, have no idea of how a Catholic bishop of the old school really conducted himself. Since Schuckardt's followers had no standard of comparison, it is manifestly unjust to reproach them for mistaking his cult-like control for the spirit of the Church."

To appreciate the significance of that statement, and what it is that Father Cekada actually expects us to believe, one need only read the letter of Rev. Denis Chicoine, Francis Schuckardt's vicar general until 1984 when he led the initiative to expel Schuckardt.

Rev. Chicoine's public letter of June 21, 1984, was the official explanation of the grounds for which Schuckardt had been dismissed. The letter listed: **Incompetency** (the effects of his drug addiction prompting him to make and unmake holy days of obligation, and celebrate Christmas on Ash Wednesday); **claims to the papacy** (Schuckardt at times dressed up as pope, approved being addressed as "Your Holiness" and accepted the title Pope Hadrian VII, ordered to be displayed pictures of himself being mystically crowned as pope); **immorality and scandal** (Schuckardt sexually abused young men of the MSM community as part of his "therapy").

What is important now is not so much that these sad events happened, but that the priests in charge of MSM knew

about them and concealed them for "several years." But Father Cekada would say "it is manifestly unjust to reproach them for mistaking" these horrors for "the spirit of the Church."

The Cover-up

In addition, former MSM members Cornelius and Mary Strain charge in a letter to McKenna of September 12, 1986, that the MSM clergy actually squelched revelation of Schuckardt's immorality:

"Father Clement Kubish served our community for about 7 years. He was in his 70's and he burned himself out with zeal for souls. **He tried to expose Bishop Francis as a homosexual. He was disgraced from the pulpit by our priests, especially Fr. Denis in a community-wide sermon.**"

Hierarchical Titles, Episcopal Consecration

- None of It Is Schism? -

On the question of schism, Father Cekada explains:

"You don't become a schismatic, you see, by belonging to a group that has skeletons in its closet, used hierarchical titles for its officials, thought it was the Church's only hope, approached former Old Catholics for episcopal consecration, had a corrupt leader, or was guilty of any one of the thousand-and-one other stale accusations one may care to dredge up from Mount St. Michael's past. None of it is schism."

Fr. Cekada verses Pope St. Pius X

It is noteworthy that Father Cekada should mention using "hierarchical titles" and approaching "former Old Catholics for episcopal consecration" as examples of what is NOT schism. This is especially interesting, since Pope Pius X explicitly cited **precisely these two reasons** for declaring Arnold Harris Mathew (Brown's forerunner) an excommunicated schismatic. Saint Pius X's decree refers to Mathew as "having attempted on various occasions to be elevated to the episcopal dignity by non-Catholics" and presuming "to arrogate unto himself the title of Anglo-Catholic Archbishop of London." The decree includes not only Mathew and two other priests, but says that for the reasons given:

"... all others who lent aid, counsel or consent to this nefarious crime, by the authority of Almighty God, We hereby excommunicate, anathematize, and solemnly declare to be separated from the communion of the Church and to be held for schismatics."

Fr. Cekada verses the Code of Canon Law

Pius X uses the expression, "to be separated from the communion of the Church". Father Cekada says that we have brought about "the fabrication of a non-existent crime ('in communion with')". (The First Stone, page 2) In other words in Father Cekada's notion of the Catholic Church there is no such thing as the crime of being "in communion with" heretics or schismatics. No wonder there's a problem.

Canon 1258 of the Code of Canon Law decrees that

"it is unlawful for the faithful to assist in any active manner, or to take part in the sacred services of non-Catholics." (Woywood and Smith, **A PRACTICAL COMMENTARY ON THE CODE OF CANON LAW**, vol. 2, page 71) And Canon 2315 says that, "A person who of his own accord and knowingly helps in any manner to propagate heresy, or who communicates in sacred rites (in divinis) with heretics in violation of the prohibition of Canon 1258, incurs suspicion of heresy." (Ibid. vol. 2, page 591.)

Fr. Cekada verses St. Thomas Aquinas

St. Thomas Aquinas says that the prohibition against communication in sacred things applies not only to heretics, schismatics and excommunicates but also to sinful priests as well. He says:

"heretical, schismatical, excommunicate, or even sinful priests, although they have the power to consecrate the Eucharist, yet they do not make a proper use of it; on the contrary, they sin by using it. But whoever communicates with another who is in sin, becomes a sharer in his sin. Hence we read in John's Second Canonical Epistle ([verse] 11) that **He that saith unto him, God speed you, communicateth with his wicked works.** Consequently, it is not lawful to receive Communion from them, or to assist at their Mass." (Summa Theologica, Part III, Q. 82, Art.9)

Mathew & Brown, and The Code of Canon Law

How serious is what Mathew did in 1910 and what Brown did in 1969? Canon 2314, paragraph 1 of the Church's law declares: "All apostates from the Christian faith and all and every heretic or schismatic incur the following penalties:

(1) *ipso facto* excommunication; ... (3) if they have joined a non-Catholic sect or have publicly adhered to it, they incur infamy *ipso facto*, and, if they are clerics and the admonition to repent has been fruitless, they shall be degraded."

Canon 731, paragraph 2 prescribes:

"It is forbidden to administer the Sacraments of the Church to heretics or schismatics, **even though they err in good faith and ask for them**, unless they have first renounced their errors and been reconciled with the Church."

The Hidden Agenda

The real question is: Why would traditional Catholic people so readily justify the schismatic consecration of Daniel Brown and dismiss the scandalous origins of the TLRC-MSM institution? The answer is: Because they are desperate. They need traditional Catholic bishops and they see no hope except in the Thuc-line and schismatics like the Old Catholics. So they are willing to say: "So what if Archbishop Thuc consecrated a protestant homosexual man to be the head of a schismatic church in France? After all, Archbishop Lefebvre accepted priests ordained in the modern way? It's the same thing, isn't it?" (But it is not the same thing.)

And they are also willing to say: "So Schuckardt was

made a bishop by an ex-Catholic who got himself consecrated a bishop for an heretical Old Catholic sect, and then they started something called the Tridentine Latin Rite Church; it's only a matter of suspension. Besides, the man **abjured** -- at least, they say he abjured. We don't know when, where, how or what he abjured, and we have not seen the evidence for it, but we'll just **presume** it's really so." And anyone who requires proof is a bad guy.

The Stakes Are High

But do the traditional Catholic people understand the consequences of what they are asked to accept? If you accept that it was justified to go and receive episcopal consecration from a schismatic in 1971, then why not in 1991?

Some will say that the reason it is not justified today is because we now have the Thuc bishops. But what about those who do not accept the Thuc bishops, as Brown and Schuckardt would not accept Archbishop Lefebvre in 1971? Is it justifiable for them to get consecrated by a Russian Orthodox? By a bishop of the Syrian Antiochene Western Rite Orthodox Catholic Church of Gary, Indiana? Or simply, as Brown did, by an Old Roman Catholic?

And if today a priest went to an Old Catholic bishop, got consecrated and returned as "His Excellency, the Most Reverend", would the people, who now -- without requiring hard proof -- pronounce Brown's and Schuckardt's doings of the 1970's to be clean and Catholic, accept such a one as a duly consecrated Catholic bishop? Heaven forbid!

CONCLUSION

If the Mount St. Michael clergy are sincere, let them acknowledge that the array of grave scandals attending their past history remains a stumbling block for many reasonable and sincere Catholics. Let them face the fact that the burden of proof is upon them to substantiate their claims to be Catholic because of the mountain of facts standing against them. Let them not revert to their former "cult-like" (Father Cekada's expression) way of attacking those who question and doubt them as "being just like Schuckardt."

It is not unreasonable to require proof to substantiate the truth of what is said. All we want is that things be set right - for our own consciences, and those of the Mount St. Michael adherents as well. Until that evidence is forthcoming, until reparation is made, we have no reasonable choice but to follow the safer course.

A FINAL NOTE

by Father Clarence Kelly

I believe that Father Jenkins has succeeded in what he set out to do. He has responded to the accusations. He has clarified many important questions. He has refuted the fundamental errors of **The First Stone**. He has done this with reason and charity. Yet that is not the whole story because the presentation of the truth and the refutation of error do not necessarily prevent the scandal of at least some of the faithful.

Many will be discouraged by the controversy and the confusion it engenders. Some will be tempted to throw in the towel, to give up, to quit. This must not happen. We must be ever mindful of the fact that these are not ordinary times. These are the most extraordinary times in the history of the Church. This is without question the darkest hour of the Church. The shepherd has been struck and the sheep are scattered.

With all of our troubles we thank God that we have the Faith and the grace to continue. We must not grow weary in this struggle or forget that we are in a war zone. It is not a time of peace. It is a time of war and conflict. If you understand that, you will not be surprised that conflicts take place and casualties and even fatalities are suffered.

With St. Athanasius we must be prepared to stand against the whole world if necessary. And with St. Paul we must overcome evil by good and not allow good to be overcome by evil. Do not be surprised that the devil never sleeps; that he devotes his time and energy to the remnant of faithful Catholics. Do not be astounded that having failed to lead the remnant of faithful Catholics out of the Church by the Modernist road, he now seeks to lead us out by the road of unorthodox entanglements and doubtful bishops.

At the Last Supper Our Lord spoke these frightening words to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke 22: 31) Satan desires to have traditional Catholic priests that he may sift them as wheat and use them if possible to accomplish his goals. That he might succeed in deceiving some good priests is not impossible. That is why your prayers and sacrifices for priests are so necessary. As Our Lord said to Peter: "But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren." (verse 32)

Are These the Latter Days?

Maybe it is, as St. Pius X said in the first Encyclical of his pontificate, that we are living in the latter days. Maybe this is the great falling away that has come upon the Church since Vatican II. It is certainly of sufficient magnitude.

St. Paul wrote about these things in his Second Epistle to the Thessalonians. In chapter two he says that there must "come a revolt first" (verse 3). This revolt is the Great Apostasy. Then will come "the man of sin ... the son of perdition". (verse 3) This is the Antichrist. He will be "lifted up above all that is called God". (verse 4) But before these things come to pass, before the Great Apostasy can take place, something else, he tells us, must happen. It is that the one who restrains the devil must be removed from the scene. Only then can Satan have his way - for a time - and cause the falling away of so many that it is worthy of the name, the Great Apostasy. According to some, the restrainer is St. Michael the Archangel. Others think the restrainer is the Holy Ghost. St. Augustine was not sure who he is.

St. Paul says: "... now you know what withholdeth ..." (verse 6) The Thessalonians apparently knew exactly who the restrainer was. Then he says: "... he who now holdeth, do hold, until he be taken out of the way." (verse 7) "And then that wicked one [the Antichrist] shall be revealed ..." (verse 8) He shall lead many astray " ... in the seduction of iniquity ... because they received not the love of the truth, that they might be saved." (verse 10)

In verse three St. Paul said: "Let no man deceive you

by any means;..."

If these are the end times; if we are in danger of being deceived; if the devil would do by unorthodox entanglements what he could not do by Modernism; what are we to do? How are we to know who is right and who is wrong? Who do we follow? One priest says **this** and another says **that**. When it came to the choice between the new church and the traditional Faith and Mass, it was perhaps easier for many. When it comes to a disagreement between traditional priests, all of whom might be worthy of a certain credibility, how does one decide who is right and who is wrong?

Our Guiding Principle in Troubled Times

St. Paul gives the answer: "Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." (2 Thessalonians 2: 14) "Hold the traditions". Do what the Church did in the past. Believe what the Church believed in the past and reject and condemn what the Church rejected and condemned in the past.

St. Pius X - A Gift from God for Troubled Times

God has been merciful and good to us. He raised up St. Pius X to give us his Encyclical on the errors of the Modernists. We need only go to that Encyclical to know and to understand why the new religion is a false religion and how to overcome the clever arguments of the Modernists. Well, God also raised up St. Pius X to guide us in this present crisis. For St. Pius X spoke and made clear exactly what the Church thinks of going to schismatics to receive Holy Orders. And the amazing thing is that God arranged it that St. Pius X should decide the case of Arnold Harris Mathew - the very man to whom Brown and Schuckardt trace their orders.

What more do we need? How much more clear can it be? We have a decree of St. Pius X to guide us in this controversy! Are we not to profess what the Church professed and condemn what the Church condemned? Is it not a spectacle to see priests in one breath proclaim their loyalty to Tradition and in the next breath set aside the decree of St. Pius X as irrelevant and outdated?

Yet that is precisely what certain traditional priests are attempting to do. They say the decree of St. Pius X doesn't apply in our day; that it is more strict than the 1917 Code of Canon Law; that it is outdated; that papal condemnations and excommunications, issued before the code, have lost their force as precedents for us in these troubled times. This is incredible. What would they say to the Modernists who today say the same thing about St. Pius X's Encyclical on Modernism and the Church's excommunication of Martin Luther?

Being Blunt

Forgive my frankness. But I will tell you straight out: If you accept such arguments from traditional priests then you are no different than those Catholics who accept the arguments of Modernist priests. In fact you are worse. For you should know better.

It is beyond belief that traditional priests, who have done so much good in the past, should now be in opposition to St. Pius X on the question of receiving orders from schismatics. In his Encyclical on Modernism, St. Pius X condemned those who would set aside "ecclesiastical

traditions" and "invent novelties of some kind ... and endeavor by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church."

But isn't that what these traditional priests are doing? Are they not setting aside the decree of St. Pius X? Are they not inventing novelties? Is it not "one of the legitimate traditions of the Catholic Church" that Catholic priests may not seek episcopal consecration from schismatics or relegate to themselves hierarchical titles? It certainly is.

Quite frankly the argument made by traditional priests, who seek to nullify the precedent setting force of St. Pius X's condemnation of those who seek episcopal consecration from schismatics or assume hierarchical titles, sounds a lot like the Modernist seminary professors who never tire of saying that what was done in the past is not relevant to our situation in the present.

Father Arnold Harris Mathew did what Daniel Q. Brown and Francis Schuckardt did. He approached an Old Catholic for episcopal consecration. And St. Pius X decreed:

"Arnold Harris Mathew ... and all others who lent aid, counsel or consent to this nefarious crime, by the authority of Almighty God, we hereby **excommunicate, anathematize, and solemnly command and declare to be separated from the communion of the Church and to be held for schismatics, and to be avoided by all Catholics**"

We need no more than this to settle the issue. St. Pius X has spoken. The cause is finished. The case is closed.

A Clear Choice

The choice is clear. It is not between this priest and that. It is not between this group and that group. It is between Father Cekada and those who hold his position on the one hand and St. Pius X and the Catholic Church on the other. One could even say it is between the Father Cekada of 1980 who stood with St. Pius X and the Father Cekada of 1991 who stands with a group he condemned as one of the many "schismatic churches" in the world to be avoided by Catholics.

Another Fine Article by Father Cekada

Father Cekada wrote another excellent article about another sect-like group. It appeared in the December, 1981 issue of **The Roman Catholic**. It was later published as a 57 page booklet. It was called **Light On The OSJ**.

At the end of the article he makes some interesting observations and gives sound pastoral advice to his readers which applies quite well to the question of association with the Mount St. Michael group. He wrote:

"I AM NOW OBLIGED to answer the question which occasioned this essay: 'Should traditional Catholics assist at Masses offered by priests of the OSJ or associate themselves with the organization?'

As a traditional Catholic priest, my answer is an unqualified 'No.'

"Why? It is ecumenical, and to join an ecumenical organization is, in the words of Pius XI, tantamount to abandoning the religion revealed by God. For a Catholic, I believe it would be akin to joining the World Council of Churches, if it were possible for an individual - a grave sin, an affront to the true Catholic Faith and at least proximate to heresy.

"Furthermore, it seems that the facts are so clear that any Catholic, once having been exposed to them, can no longer claim invincible ignorance. To refuse to face the facts would constitute crass ignorance - an ignorance which moral theologians tell us is sinful. If you're a Roman Catholic and want to save your soul, stay out of the OSJ." (**Light on the OSJ**, published in **The Roman Catholic** December 1981)

Father Cekada Was Right!

Father Cekada was correct in his assessment and his advice. And, in the light of the action taken by St. Pius X, it is even more clear how we are to regard the Mount St. Michael group and its founders who trace their orders back to the very man excommunicated and declared a schismatic to be avoided, by St. Pius X.

The Father Cekada of a Few Years Ago

I would like to speak for Father Cekada, not the Father Cekada of 1991. He is speaking for himself. I remember the Father Cekada of 1980 and '81 and '83. For him I will speak. For the Father Cekada who wrote **A WARNING ON THE OLD CATHOLICS: FALSE BISHOPS, FALSE CHURCHES**, for the Father Cekada who wrote, **Two Bishops In Every Garage** and for the Father Cekada who wrote **Light On The OSJ**, I will speak. In his spirit I say now as he said in the past:

Do not refuse to face the facts. They are plain. They are simple. They are clear. The facts are so clear that any Catholic, once having been exposed to them, can no longer claim invincible ignorance. To refuse to face the facts would constitute crass ignorance - an ignorance which moral theologians tell us is sinful. If you're a Roman Catholic and want to save your soul, stay away from the Mount St. Michael sect and stay away from those priests who are in communion with the sect. For as St. Thomas says:

"But whoever communicates with another who is in sin, becomes a sharer in his sin. Hence we read in John's Second Canonical Epistle ([verse] 11) that He that saith unto him, God speed you, communicateth with his wicked works. Consequently, it is not lawful to receive Communion from them, or to assist at their Mass." (Summa Theologica, Part III, Question 82, Article 9.)