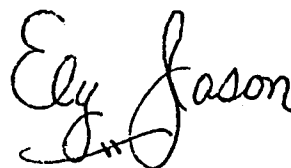


THE MYSTIC KNIGHTS OF MUMBO-JUMBO!

A detailed study of the hilarious and outrageous contradictions that arise, when ordinary men take Canon Law into their own hands, and attempt to speak in the Name of the Roman Catholic Church..... This manuscript is valuable for the following reasons:

1. It gives an historical perspective on this author, both in general and in specific, showing the ridiculous and outrageous contradictions he has been forced to contend with in his Search for Truth.
2. It is a graphic demonstration of the profound danger that exists, when ordinary men take Canon Law into their own hands, and interpret it to their own destruction.
3. Each different author quotes Canon Law, Catholic theology, and Sacred Scripture in defense of his own, unique position. However, that position is a total contradiction of every other author, who is also quoting from the very same sources!
4. Hence, this article is a " reductio ad absurdum " of the Argument from Canon Law. It brings into close firing-range the canonical and theological arguments of bitter opponents, with hilarious and comical results that were totally unforeseen.
5. The logical conclusion is that there is profound difficulty, and profound danger, when ordinary, untrained, unordained individuals take Canon Law into their own hands, like mini-popes, and attempt to expound all the answers to the current Crisis in the Catholic Church.
6. This article uses only a very small selection of authors, due to the demands of space and the cost of printing. Otherwise, we could have extended this treatise very easily into a full-length book, simply by quoting more authors.

God Bless Us All!

A handwritten signature in cursive script that reads "Ely Jason". The signature is written in dark ink and is positioned above the printed name.

Ely Jason.....

Table of Contents

1. A letter from Fr. Hector Bolduc (8/23/83), raising numerous charges against Francis Schuckardt and the Spokane community. One specific charge included the practice of homosexuality by Schuckardt.....	p. 3-5
2. A second letter from Fr. Bolduc (9/6/83), containing: (a) a notarized document, alleging that Bishop Dan Brown wrote a letter to Marcel Lefebvre, asking him to reordain and reconsecrate him as a priest and bishop, "as he questioned his own ordination and consecration." (b) 5 pages of canon laws, contesting the ordination and consecration of Francis Schuckardt.....	p. 6-11
3. A third letter from Fr. Bolduc (10/10/83), challenging Francis Schuckardt to a public debate, "provided that the public is invited, and the newsmedia is present." He repeats the charge of homosexuality against Schuckardt.....	p. 12
4. A letter of Fr. Mary Benedict, responding to Fr. Bolduc's charges. He says, "His response was nothing more than a scandal-sheet filled with the most incredible fabrications, extreme falsehoods, and malicious calumny!".....	p. 13-15
5. A five page letter I wrote to Fr. Mary Benedict (10/13/83), raising my own theological objections to their position. It was never answered.....	p. 16-20
6. Statement On The Validity of Holy Orders: a 12-page document issued by the Spokane priests (CMRI), in defense of their Holy Orders. The final five pages consist of 2 letters written by Bishop Dan Brown.....	p. 21-32
7. An 8-page letter written by Fr. Denis Philomena (6/21/84). This was their official public statement, in the aftermath of the major fallout with Francis Schuckardt. His charges include (1) incompetency, (2) claims to the Papacy, (3) homosexuality and scandal, and (4) absolution of an accomplice in a sin of impurity. Thus, Fr. Denis verified the charge of homosexuality, which Fr. Mary Benedict had implicitly denied. The letter contains much reference to canon laws. The last 2 pages cite canon law exclusively.....	p. 32A-39
8. A 5-page letter written by Fr. Alphonsus Maria (Barnes), as a rebuttal to Fr. Denis' letter. Fr. Alphonsus is one of those few souls who remained with Francis Schuckardt, when the separation from CMRI took place. He is fiercely angry with Fr. Denis, and disputes his use of canon law.....	p. 40-44
9. Reply To Rev. Alphonsus Barnes, by Fr. Denis (2 pages). Dated August 5, 1984. He says, "I believe that my previous statement clearly and accurately explains my position. I stand behind it, and I reiterate each and all of the accusations made in it. If one of us is a liar, it is certainly not I".....	p. 45-46
10. Another letter of Fr. Denis (August 11, 1984), replying to his excommunication by Francis Schuckardt. There occurs in this letter perhaps the funniest statement I have ever read: "Let us remember that Bishop Schuckardt was never formally nor canonically appointed to the episcopacy. He had recourse to the principle of epikela to provide legitimacy to his consecration and his episcopacy. I think that we can invoke the same principle of epikela to justify his removal!" Personal comment: Utterly hilarious! The Spokane community invoked epikela to make Francis Schuckardt a priest and bishop - then they invoked epikela to get rid of him!!!!.....	p. 47-48
11. A 6-page letter I wrote to Rev. Mother Mary Teresa (6/12/85). This was after I had formally separated from the SSFX, and after the Spokane community had dumped Francis Schuckardt. It appeared theoretically possible that I and the Spokane community now shared some common ground; but I still retained many questions, doubts, hesitations, and basic disagreements with them, over a variety of issues. This letter explored the common ground.....	p. 49-54

12. A 4-page reply of Rev. Mother Mary Teresa, written to me. She admits that there was a " worshipful " attitude towards Francis Schuckardt; she says " we were prevented from communicating... we had vows of obedience, and so we did not question... However, even if his motives were unworthy and he was a deceiver all along, Our Lady used him as an instrument. "..... p.55-58
13. I realized that no amount of letter-writing would ever give me sufficient understanding of the Spokane community. In order to really grasp them and their situation, I would have to go and physically live in their midst. So I flew up to their annual Conference in early October, 1985, and stayed in their midst until March, 1986. I was sorely disappointed, for numerous reasons, and finally left. I wrote a 17-page letter, detailing my objections to their community. It was given to all the priests, Bishop Musey, and Sister Mary Teresa. Not one of them ever answered it. I am not enclosing that letter in this correspondence, because most of the charges were repeated in my letters to Bishop McKenna; and those letters are enclosed. No point in repeating the same thing twice. Only 2 pages of that 17-page letter will be enclosed here..... p.60-61
14. Letter to the Editor: a 10-page letter I wrote to Bishop McKenna, 2 years after leaving the Spokane community. This contains much of what I said in the earlier letter to Sister Mary Teresa. Too long to condense here..... p.62-71
15. The Reply of Bishop McKenna: " Before giving any serious attention to your letter regarding the Mount priests, I would first want to see your reasons for regarding my position on the pope hilarious and outrageous "..... p.72
16. My reply to Bishop McKenna (4/12/88). A concise 2-page summary of my principal charges against the Spokane community. Examples: (1) they never admitted to this very day that they did anything wrong, in all that concerns Schuckardt; (2) McKenna rejects sedevacantism in his writings, implying that it is heretical; but the Spokane community " in obedience to him " is sedevacantist! (3) The priests got conditionally reordained, even though they insisted that they were already validly ordained, etc. My conclusion was that Bishop McKenna must make them (the whole community) take a formal Oath of Abjuration, renouncing Schuckardt, their support of him during all years past, and publicly denouncing sedevacantism. I said, " If they refuse to make that Oath of Abjuration, then they have only separated themselves materially, but not formally, from Francis Schuckardt! "..... p.73-74
17. A letter to me from Patrick Henry, who was formerly a priest in the CMRI... p.75
18. My reply to Patrick Henry (5/2/88)..... p.76-77
19. A letter from me to Bishop McKenna (5/9/88). I enclosed a copy of a letter by Fr. Denis, in which he quotes Bishop McKenna as saying he will not ordain any new priests in the CMRI for a full five years, due to the enormous scandal created by Francis Schuckardt. I pointed out that according to his own word, Bishop McKenna could not ordain new priests for another 4 years. If he did so, I would mass-mail copies of Fr. Denis' letter: " By so doing, I will demonstrate the profound hypocrisy of publicly proclaiming you will not ordain priests for 5 years - then disregarding your own public proclamation, and ordaining priests! You will become a laughingstock from one end of the world to the other! " I concluded with 3 charges against the Spokane priests: (1) they secretly disbelieve your theory of a material versus a formal pope, (2) they secretly believe in sedevacantism to this very day, and (3) the reason they have not told you these facts, is because they want you to ordain their seminarians! " The only way he can disprove my charges, I said, is to make the Spokane priests take a formal Oath of Abjuration. If they refuse, I have spoken the truth..... p.78

20. A copy of the letter by Fr. Denis (June 7, 1987), in which he quotes Bishop McKenna as follows: "... I now see clearly that all circumstances considered, I must await the lapse of five years (before conferring Major Orders on your seminarians) My main reason for this decision is the prudent necessity for the community to both prove its stability, and recover its reputation after the widely publicized scandal given by Francis Schuckardt. This only time can do, and 5 years I feel to be the minimum....etc." p.79

21. Drug Bust Nets Ex-Tridentine Bishop! - copy of a newspaper article, taken from the North Idaho Handle, May 14, 1987. This widely publicized scandal was undoubtedly the motivating force behind Bishop McKenna's decision to delay ordinations for a full five years..... p.80

22. Reply of Bishop McKenna (May 12, 1988) to my letter, in which I threatened to mass-mail Fr. Denis' letter: " Before you make good your threat regarding the Spokane community, make sure for the sake of conscience that prior to my conferring of any ordinations to the priesthood, no abjuration of Schuckardt has in fact been made. Respectfully, Robert McKenna." p.81

23. A reply from me to Bishop McKenna, in which I said: " I solemnly promise to cancel my plan to mass-mail Fr. Denis' letter, on one condition: that you make the priests, religious, and lay community take a formal Oath of Abjuration, after the following manner: (1) The Oath must be administered at Mount St. Michael, and nowhere else; (2) It must be performed by the priests publicly, in full view of the community; (3) Public Notice should be proclaimed in advance of that Oath, by a variety of means (which I enumerated) ; (4) I mentioned various points that were essential to the Oath; (5) the Oath should be written down as a prepared statement, which each priest and Sister should read out loud, over a microphone, to the assembled community, etc. (6) After the priests and Sisters have finished, the whole assembled congregation should read the same statement out loud, en masse. (7) I stressed that a quiet, hidden-away-in-the-closet Oath of Abjuration is totally unacceptable; (8) Francis Schuckardt, his priests, and the Spokane community were a major source of public scandal to the Catholic Faith, during their entire existence. The only way to rectify such a major public scandal, is through a major, highly-publicized Oath of Abjuration. Nothing else will do. (9) The priests and religious must take the Oath with one hand on the Bible, and the other hand raised to God....." p.82- p.84

24. Finally, a letter of Father Vida Elmer (5/22/88) to me, in which he says: " I am afraid Bishop McKenna will not receive your letters before the Spokane ordinations. At present, as far as I know, he is in New Zealand, and from there he will go directly to Spokane. Try to contact him before the ordinations. The Spokane priests think they have satisfied Church laws through Bishop Musey. If this is not the case, I think they have to make a public abjuration because of the schismatic past, although not that cumbersome way you propose....etc....." p.85

CONCLUSION: (1) The letter of Fr. Denis is irrefutable proof that Bishop McKenna announced publicly he would not ordain priests for a full five years, in the wake of the Schuckardt scandals; (2) the reply of Bishop McKenna to me (#22 above) definitely implied that he would make the Spokane priests take a formal Oath of Abjuration, before conferring any ordinations. However, Bishop McKenna lied in both cases. He ordained priests last month, only one year after announcing he would not do so for a full five years; and (2), contrary to the implications of his statement above, he didn't make anyone take an Oath of Abjuration. I have the personal testimony of a community-member who was present at the ordinations. The disaster goes on.

The Mystic Knights of Mumbo-Jumbo! is 90 pages long. It is available upon request, for the cost of zeroxing and mailing it..... price: \$5.00

Also Available:

1. " Concerns Over The Grave Current Status of The Congregation of Mary, Immaculate Queen of the Universe: also known as CMRI. " Written by Ken Mock, a friend of mine, who lives here in Los Angeles. He became involved with them at the same time I did, but recently broke with them. His well-written article begins, " As one of the lay-people associated with the abovenamed religious community for a period of over two years; and as one who has recently been forced to separate himself from them for reasons perceived to be extremely grave, I am setting down my thoughts on the leadership of the CMRI community in the interest of souls still affiliated with it, and in the interest of those who might be influenced to join it in the future. " Let it be remembered that I made 3 charges against the Spokane priests and community to Bishop McKenna: (1) they secretly disbelieve his theory of a material versus a formal pope; (2) they secretly believe in sedevacantism to this very day; and (3) the reason they do not tell Bishop McKenna these facts, is because they want him to ordain their seminarians. These charges of mine were based upon a logical deduction, taken from my previous experience with CMRI two years ago. The interesting thing about Ken's letter, is that it confirms my charges. He says, " The CMRI priests, while claiming to differ with the Bishop over his theory, still regard it proper to work with the Bishop! " His article is 7 pages long, times 5¢ a page equals 35¢, plus 25¢ postage. price: 60¢

2. The Speech of Bishop George Musey, which he made to the Spokane Community on the Eve of his acceptance as their New Bishop. This speech was available on Mount St. Michael a few years ago, on tape recordings only. I am the only one who ever transcribed those tapes into a typewritten form. It required a solid week of playing 3 tapes word for word, and sentence for sentence, while I typed them up. This is material that is unavailable from any other source, providing a unique glimpse into the thoughts, ideas, and concepts of CMRI and Bishop Musey. One statement made by Father Mary Benedict deserves to go into the Hall of Fame: " I personally have absolutely no doubts whatsoever about the first ordination: none! " (p.23, para.138) Two paragraphs later, he publicly announced to the whole assembled community that he would be conditionally reordained. It is my position that this extremely strong statement, made before hundreds of people, invalidated his conditional reordination, and made it gravely sacrilegious. His attitude and statement were incompatible with the proper intention necessary for receiving the Sacrament of Holy Orders, since he admits he is convinced he was already properly ordained. Fr. Mary Benedict's strong public pronouncement corrupted his ministerial intention in a way that is " adverse to and incompatible with the Sacrament. " (Pope Leo XIII, Apostolicae Curae) The same argument applies to Fr. Denis Philomena, and Fr. Mary James. 31 pages..... price:\$2.00

3. Finally, the Inland Register published a series of articles against the Spokane community, back in 1980. It has numerous pictures, and much valuable information. I have a copy, which is 40 pages long.....price:\$2.50
Total cost of everything offered on this page: \$10.00. Attention Readers: I have finally opened a checking account at the Bank of America. Checks are acceptable henceforth. Many readers want to know about my name. I played music professionally for many years, and Ely Jason was my stage-name. It stuck with me ever since. My own family call me Ely. But for those of you who prefer my legal name, send checks to Dennis D'Amico, Box 83490, Los Angeles, CA. 90083. Both names are listed on my checking account (Dennis D'Amico/Ely Jason). Nevertheless, I still hate checks, and prefer cash! Also acceptable: a Postal Money Order to Dennis D'Amico. God Bless the ISCS!



TRIC LEADER — Bishop Francis K. Schuckardt blesses members of the Tridentine Latin Rite Church as he enters the Mount St. Michael gymnasium for a church program. Schuckardt's priestly and episcopal orders are not licit in the eyes of the Roman Catholic Church. He was consecrated by a schismatic bishop in 1971 after both Schuckardt and his consecrator renounced Pope Paul VI as a true pope.



TLRC CHILDREN — Even the very young wear long dresses and scarves to practice modesty and imitate the Blessed Virgin Mary in the Triden-

tine Latin Rite Church. The two unidentified girls pictured above are waiting for the start of a Mass at Mount St. Michael.

*The Society of Saint Pius X.
SOUTHWEST DISTRICT*

*Post Office Box 1307
Dickinson, Texas 77539
(713) 337-4513*

*Reverend
Hector L. Bolduc, SSPX,
President*

August 23, 1983

Mr. Ely Jason
P. O. Box 25667
Honolulu, Hawaii 96825
Dear Mr. Jason:

Thank you for your letter. I was most interested in the news you gave concerning the attempt of the Schuckardt sect to infiltrate the Hawaii Islands. I am very familiar with the group.

Schuckardt is, in fact, not a valid Bishop. He is also not a valid priest. He was supposedly "consecrated" under bizarre circumstances by a man posing as a "Bishop" by the name of Dan Q. Brown. It is evident that Brown was not a valid Bishop because following his supposed "consecration" by an Old Catholic, he had the service redone by another sect. At one time following the "consecration" of Schuckardt, he wrote to Archbishop Lefebvre at Switzerland and asked the Archbishop to reconsecrate him and validate his priesthood and bishopric as he was not certain of its validity; therefore, if he didn't consider himself a validly ordained priest or a validly consecrated Bishop, Schuckardt is also not valid. Archbishop Lefebvre refused to have anything to do with him.

I enclose copies of an article which was recently published in hopes that it might help you.

Yes, I did confront them at a public meeting. The fact is that after I spoke, every single person in the room left, and the young man posing as a priest had no audience. He attempted to claim that he new the third secret of Fatima. I forced him to admit that he did not.

As stated in the article, the group frequently uses devotion to Mary as a means of attracting unsuspecting Catholics. They say as little of their origin as possible trying to palm themselves off as traditionalists and true Catholics when they are, in fact, neither. They are a sect like the Moonies only far more dangerous because they pose as Catholics. They practice bizarre rites and have even declared their own saints.

Schuckardt was a close friend and follower of the Jovites in Canada whose leader declared himself Pope. I have seen a picture of Schuckardt with this fake Pope. They celebrated a Mass at one time, and I presume they still do, in which they claim to consecrate the body and blood of the Blessed Virgin Mary. This was, of course, blasphemous, although Schuckardt admitted to me that he believed in this abomination. I believe he later

Mr. Ely Jason
Page 2
August 23, 1983

downplayed it when he saw the bad effects it had among Catholics. At their so called school, they hold the children there under serious threats, and the parents are often times prevented from seeing them.

They have a group of thugs associated with their group that goes around physically assaulting those who don't agree with them.

This sect is an off shoot of the sede vacante. They do not believe in a Pope "except Schuckardt." They believe the Catholic Church has died and that they are the only survivors. They believe that no one can be saved except through Schuckardt.

I highly recommend that you and other Catholics have nothing to do with this un-Catholic, very dangerous sect. You should make their true situation known to many. If we can be of any assistance, please do not hesitate to call on us.

In Mary Immaculate,

Fr. Hector L. Bolduc

Father Hector L. Bolduc

Enclosures

Man who said marriage ruined by church is awarded \$1 million

COEUR DALENE, Idaho (AP) — A man who claimed his marriage was destroyed by his wife's indoctrination into the Tridentine Latin Rite Church has been awarded \$1 million in damages.

Tridentines are Roman Catholic dissidents who believe the reforms of Vatican Council II have led the church astray. At the center of their beliefs is the preservation of the Latin mass.

Letters he received from his wife after she entered the church indicated she was slaying against her better judgment, he said.

Bliss Bignall, the church's lawyer, argued that Mrs. O'Neill was simply exercising her First Amendment rights when she chose to enter the church movement.

O'Neill claimed his children also had been subjected to brainwashing procedures and that he was not allowed to see them without a church chaplain.

He said church officials told him the only way their marriage could be sanctioned was for him to become a member of the Tridentines.

Jerry O'Neill, who acted as his own attorney in the two-week 1st District Court trial claimed the Tridentines disrupted his eight-year marriage to his ex-wife, Pauline, and caused irreparable damage to the couple's five children. He had asked for \$1.7 million. After 5½ hours of deliberation Monday night, the jury awarded O'Neill \$300,000 in punitive damages and \$250,000 in compensatory damages. Each of his children is to receive \$50,000.

Several members of the Spokane-based offshoot of the Roman Catholic Church filed out of the courtroom after the verdict was read and refused comment. O'Neill hugged his children and said the ruling was "nice, fine."

O'Neill, of Kalispell, Mont., told the jury he had a good marriage until his wife came to Coeur d'Alene to visit her mother, who lived at the Trident-

Francis Schuckardt - self - proclaimed bishop

The article above relates to Francis Schuckardt who is not a valid bishop nor a valid priest. It is not the first such judgement which has been claimed against him for similar wrong doings. Schuckardt uses a false devotion to the blessed mother in order to attract the unsuspecting. While not publicly proclaiming himself Pope, Schuckardt lets it be known that he is the only "bishop" in the world, thus in reality, Pope.

Schuckardt has incredible wealth which according to testimony, comes primarily from alimony he receives from married women whom he orders to divorce their husbands and take up residence with him at his "religious" house.

Recently, a number of Schuckardt's seminarians have left his school. A number have admitted that they were approached by Schuckardt and asked to perform unnatural sex acts with him. It is on public record that he has been arrested for homosexual acts.

The Society of Saint Pius X_m
SOUTHWEST DISTRICT

Post Office Box 1307
Dickinson, Texas 77539
(713) 337-4513

⑥

Reverend
Hector L. Bolduc, SSPX_m
President

September 6, 1983

TO WHOM IT MAY CONCERN:

This is to certify that between September 1 of 1973 and June 29 of 1974, an individual calling himself "Bishop" Daniel Q. Brown wrote a letter to Archbishop Marcel Lefebvre in Switzerland asking Archbishop Lefebvre to reordain and reconsecrate him as a priest and a bishop, as he questioned his own ordination and consecration. During this period of time, I answered Archbishop Marcel Lefebvre's mail which came from english speaking countries. Archbishop Lefebvre's answer to Daniel Q. Brown, which I myself typed and sent to him, stated that Archbishop Lefebvre would have nothing whatever to do with him.

Fr. Hector L. Bolduc
Fr. Hector L. Bolduc
Society of St. Pius X
Southwest District Superior

HLB:MG

Given under my hand and seal of office this 6th day of September 19 83

W. E. Edgough
W. E. Edgough, Notary Public in and for
Galveston County, Texas

My commission expires the 31st day of August 19 84

According to the Traditional Laws of the Roman Catholic Church...

WHAT'S WRONG WITH THE ORDINATION OF FRANCIS SCHUCKARDT?

A. He received Holy Orders without the necessary divine calling

A divine vocation, or calling, is absolutely necessary in the candidate for Holy Orders. St. Paul writes: "Neither doth any man take the honor [of the priesthood] to himself, but he that is called by God, as Aaron was." (Hebrews 5:4) Our Lord says: "He that entereth in by the door is the shepherd of the sheep." But, of those who make themselves 'shepherds' in an illegitimate manner: "Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber." (John 10:1-2) What formally constitutes the divine calling to Holy Orders? The Catechism of the Council of Trent gives the Church's authoritative teaching: "They are called by God who are called by the lawful ministers of the Church." A young man is called to the priesthood when, and only when, after due preparation, a legitimate Roman Catholic bishop summons him to receive that sacrament. Therefore he who receives Holy Orders without that lawful summons, on his own initiative, "takes the honor to himself," and "entereth not by the door into the sheepfold."

B. He received priestly ordination in an illicit manner

1. He was not incardinated. The Church does not permit 'independent' clerics. Everyone must belong to a given diocese or approved religious institute. This 'incardination' begins with the reception of first clerical tonsure, sometime after the beginning of theological studies (Canon 976, §1).

Canon 111, §1. Every cleric must be attached to some diocese or to some religious institute; unattached clerics [vagabundi] are utterly inadmissible.

2. He was ordained without dismissorial letters. When a candidate for Holy Orders is to be ordained by a bishop other than his own local bishop, formal letters of permission called 'dismissorial letters' must be sent by the candidate's bishop to the one who is to administer the sacrament.

Canon 955, §1. Each one must be ordained by his proper bishop or with legitimate dismissorial letters from him.

3. He was not free from canonical irregularities. An 'irregularity' is a condition or a crime committed by the candidate for Holy Orders which makes him unworthy to receive further degrees of Orders or to exercise those already received.

Canon 968, §1. Only a baptized male can validly receive sacred ordination; only one who, in the judgment of his own Ordinary, possesses the required qualities according to the sacred canons, and is not held back by any irregularity or other impediment, does so licitly.

Canon 985. The following persons are irregular due to the commission of a crime:

7^o. Those who perform an act of orders reserved to clerics in sacred orders, either when they lack the order, or when they are forbidden to exercise an order already received because of a personal, medicinal, vindictive, or local canonical penalty.

4. He had not received a normal seminary formation.
The Church has very rigorous requirements for the training of candidates for Holy Orders.

Canon 972, §1. Care should be taken that aspirants to sacred orders be received in a seminary from their early years; all, however, are obliged to dwell in a seminary at least during the entire period of theological studies unless in special cases the Ordinary for a grave reason shall give a dispensation, for which, however, he shall be responsible in conscience.

Canon 976, §3. The theological course must not be made privately but in a theological school established for this purpose, and it must be conducted according to the course of studies prescribed in canon 1365.

5. The required intervals between the different degrees of Holy Orders were, presumably, not observed. Failure to observe these intervals makes the ordination illicit (canon 974, §1, 6^o).

Canon 978, §1. Between ordinations the proper time intervals must be observed, and during these intervals those promoted to orders should exercise themselves in their order according to the regulations of the Bishop.

§2. It is left to the prudent judgment of the Bishop to determine what interval of time shall elapse between the tonsure and the order of porter, as well as between the single minor orders. Acolytes must wait at least a year before being promoted to the subdiaconate; subdeacons and deacons at least three months in their respective orders before being promoted to the diaconate and the priesthood respectively, unless in the judgment of the Bishop the need or the advantage of the Church demands otherwise.

6. Other requirements for ordination were not observed. Canon 996 prescribes that candidates for ordination must undergo a thorough examination in theology. Canon 998 requires that 'banns' of ordination be published in the candidate's home parish.

C. He received episcopal consecration in an illicit manner

1. He had not been a (legitimate) priest for five years. This is one of the requirements enumerated by canon 331 for a person to be judged suitable for the episcopacy (§1, 3°).

2. He did not possess the required academic degree. Canon 331 also requires that someone under consideration for the episcopacy must possess a doctorate or at least a licentiate in theology or in canon law from university or other institute approved by the Holy See (§1, 5°).

3. He was not chosen by the Roman Pontiff. What has previously been said of the necessary calling applies also to this supreme degree of the sacrament of Holy Orders.

Canon 329, §2. They [bishops] are freely appointed by the Roman Pontiff.

Canon 953. Episcopal consecration is reserved to the Roman Pontiff; hence, no Bishop is allowed to consecrate another Bishop unless he is certain that he has a papal mandate.

Canon 331, §3. It belongs solely to the Apostolic See to judge whether someone be suitable [for the office of bishop].

4. The ceremony of consecration was not correctly carried out. Although it is not absolutely required for validity, the liturgical laws of the Church demand that three bishops together administer this sacrament.

Canon 954. A Bishop who is to consecrate another Bishop must be assisted in the consecration by two other Bishops unless a dispensation has been obtained from the Apostolic See.

D. It is illicit for him to exercise the Orders he has illicitly received

1. He neither had nor has any canonical mission. Canon 109 explains that a man receives the power of orders through ordination, but that he receives the power of jurisdiction -- that is, authority in the Church -- by canonical mission, when he is 'sent' (in Latin, 'missus') to a specific post by his ecclesiastical superior.

Canon 147, §1. An ecclesiastical office cannot be validly obtained without canonical provision [appointment].

§2. Canonical provision means the grant of an ecclesiastical office by competent ecclesiastical authority, made according to the sacred canons.

2. He (it is said) had been guilty of a crime that incurs an irregularity. The nature of a canonical irregularity has been discussed above.

Canon 968, §2. A person who is kept back by an irregularity or other impediment is forbidden to exercise the orders already received, even though the irregularity or impediment arose after ordination through no fault of his own.

3. He is suspended and excommunicated because ordained by a schismatic bishop.

Canon 2372. Those who presume to receive orders from one who is excommunicated, or suspended, or interdicted, after a declaratory or condemnatory sentence has been passed upon him, or from a notorious apostate, heretic, or schismatic, ipso facto incur a suspension a divinis reserved to the Holy See; one who in good faith is ordained by any such person, is forbidden to exercise the orders so received until he shall be dispensed.

Decree of the Supreme Sacred Congregation of the Holy Office, April 9, 1951. A Bishop of whatever rite or dignity who consecrates as a Bishop one who has neither been named nor explicitly confirmed by the Apostolic See, as well as he who receives consecration, even if they are compelled by grave fear, ipso facto incur excommunication reserved in a most special way to the Holy See.

4. He is suspended because consecrated without the apostolic mandate.

Canon 2370. A Bishop who consecrates anyone as a Bishop without an Apostolic mandate [papal permission], contrary to the provisions of canon 953, and the Bishops, or the priests acting in their place, who assist as co-consecrators, and the one who is so consecrated, are ipso jure suspended until the Holy See shall dispense them.

E. Additional remarks concerning Daniel Brown

Above, we have discussed the person who illegitimately received Holy Orders. A few words are now in order concerning the person who illegitimately conferred them.

For Daniel Brown, a 'bishop' of the schismatic 'Old Catholic' sect, legitimately to confer Holy Orders on anyone, he would have needed:

1) To be absolved in the internal forum, that is, within his soul, through the sacrament of Penance, of the sin of schism, and his other sins.

2) To be absolved in the external forum, by absolution from the competent ecclesiastical authority, for his public crime of schism against the laws of the Church.

3) To receive permission to exercise the Orders he had (presumably) himself received in an illegitimate manner.
4) To receive the necessary permissions to confer the Orders he conferred on this particular person in this particular case.

What, in fact, did Daniel Brown do before conferring Holy Orders on Francis Schuckardt? He recited, before witnesses, the Profession of the Catholic Faith and Abjuration of Error. In no way was this sufficient to satisfy all four of the above points.

At the very most, if this public act was accompanied by true internal contrition for his sins, and if it was morally impossible to reach a suitable confessor, then Daniel Brown would have obtained the (internal) remission of his sins in the sight of God.

However, until absolution in the external forum, he would still be considered, and treated by the Church as, a schismatic.

This act did not absolve him from his censure(s). It did not make of him a legitimate Catholic priest and bishop.

It did not give him the authority to confer Holy Orders, especially episcopal consecration, upon Francis Schuckardt or anyone else.

The Society of Saint Pius XTM
SOUTHWEST DISTRICT

Post Office Box 1307
Dickinson, Texas 77539
(713) 337-4513

12

Reverend
Hector L. Bolduc, SSPXTM
President

October 10, 1983

Mr. Ely Jason
P.O. Box 25667
Honolulu, Hawaii 96825

Dear Mr. Jason:

Concerning Mr. Francis K. Schuckardt, please feel free to publish the fact that I shall be happy to debate this individual in a public place provided that the public is invited and that the newsmedia be also present.

I can assure you that I can provide witnesses and facts to support the accusations made against Mr. Schuckardt.

Recently, charges have been made against Mr. Schuckardt concerning his involvement in immoral practices. The charges of homosexual activity has been made by former members of his cult stressing that they were approached by Mr. Schuckardt to engage in homosexual acts.

This would be an excellent opportunity for Mr. Schuckardt to answer these charges and I for one would relish the opportunity to question Mr. Schuckardt under oath concerning this particular aspect of his life.

Please note that this letter is signed, and if Mr. Schuckardt feels that I cannot prove all allegations made, than he is free to take legal action against me.

In Mary Immaculate,

H. Hector L. Bolduc
Father Hector L. Bolduc

Month of the Seven Sorrows of
the Blessed Virgin Mary

Dear Ely,

Praised be Jesus Christ Our King and Mary Our Immaculate Queen!

I wish to thank you for your letters, especially for your "Letter of Introduction" of March 28th. In that letter you pointed out your happiness and gratitude to the Blessed Virgin Mary for attending our lecture and meeting the religious. You also indicated in the same letter your intention to come to Our Lady's Community in Spokane, Washington, on a pilgrimage. As I explained to you on the phone, not only have I been traveling most of the time since last March, but have also suffered from physical illness and, of course, have many pastoral duties when home with the hundreds of souls in Our Lady's Community. Despite the inability to answer your letters sooner, I still wish to apologize for the delay, and I hope that you will understand the great difficulty of responding before now.

It seems that in this age of great apostasy, God is punishing mankind by a shortage of priests. For so long, Catholics took the Mass and the Sacraments for granted, and now this complacency is being justly punished. Although I commend your desire for the Mass and sacraments, I cannot but lament your writing to a member of Lefebvre's group asking that a priest be sent to Hawaii. His response was nothing more than a scandalous sheet filled with the most incredible fabrications, extreme falsehoods, and malicious calumny. We have always noticed that those who reject the Truth have attacked our Bishop and our Community most vehemently - not on (doctrinal) grounds, but they have attempted to destroy the character of our clergy and religious. This reminds one of the hypocrisy of the Pharisees, who, sated with contempt for that Divine Master who laid bare their inflated pride and egotism, sought to discredit Him in the eyes of others by spreading malicious slander. The exaggerated tales and mudslinging lies of Hector Buldoc hardly deserve comment; nevertheless, we will respond to those few we can recall. The accusation that we have "made our own saints" is a lie, pure and simple, and I defy him to produce one shred of evidence to that effect. This man never came to Our Lady's Community to meet with our Bishop and priests. The only encounter, which he misconstrues, was his attendance at a lecture by Father Denis Philomena Marie before the latter was ordained to the priesthood in September of 1975. This lecture in Texas was attended by only 15 people, and when Buldoc stood up afterwards to state his disagreement, the fact that a few of the remaining people walked out proves absolutely nothing. The statement that Bishop Daniel J. Brown was unsure of the validity of his own consecration and then had himself re-consecrated is dead wrong. We have never had anything to do with the "Jovites" and I challenge this man to produce his bogus "photograph" of our Bishop standing side by side with their "pope." The nonsense about consecrating the body and blood of the Blessed Virgin Mary is a revolting accusation, which I will not condescend to answer. That our school is an institution where children are brutally beaten and parents forbidden to see their children is, once again, a base calumny. That we "have our own group of thugs who go about terrifying those who oppose us" is KKKish MAY BOOTH 9 MAY

kindled, it is not for myself, but because of a true concern for the Spotless Bride of Christ, Holy Church, upon which such filth is being flung. How this man can write such missives without trembling at the thought of his judgment is beyond my comprehension.

But who
commented
that we
have "made
our own
saints"?
Buldoc
with his
malicious
lies?

4

But Rev. William Welsh said V II is not heretical.

Why was Rev. Mary Benedict, CMRI, going to the services of Lefebvre? (14)

Let me then, Ely, review briefly one more time our position as opposed to Lefebvre's. Firstly, no true Pope would ever teach heresy - for that would be contrary to Christ's promise. How could a true Pope destroy the Mass and the Sacraments and promulgate the heresies of a spurious Council? Lefebvre indeed opposed some of what was said at Vatican II, but nevertheless affixed his signature to all but three of the documents of that heretical Council. His establishment of a traditional seminary at Econe was fully condoned and authorized by the apostate Wright. By acknowledging the heretical usurpers of the Chair of Peter, he has been thus de facto dispossessed of any legitimate authority. His belief that the new religion of Humanism, as taught by the Church of the Beast (Vatican II) is somehow Catholic, is a blasphemy which defies description.

The recent rift in this society with nine priests rejecting the stand of Lefebvre is an interesting subject. They were told to begin saying the Mass of John XXIII, to accept the annulments of the Vatican-II Church as valid, to accept the "sacraments" administered by the Vatican-II hirelings as valid (Baptism, Marriages, etc.), to accept John Paul II, and to cease preaching that the Novus Ordo is per se invalid. Of course, the compromises in the area of Catholic teaching on their part is a subject all in itself. [The rampant immodesty that we ourselves have witnessed at their services is completely contrary to Canon Law.] Until recently, the co-education at Mt. St. Mary's, Kansas, produced numberless and serious problems. I personally know a number of students who have gone there and have reported this pathetic situation. After this situation, which is completely contrary to the teachings of Pope Pius XI, had gone on for a number of years, the students were separated. Needless to say, there are still numberless problems with the students, not to mention the serious lack of unity among the teachers. Other contradictions could be adduced, but time does not permit us to do so now. The primary inconsistency, however, remains their acceptance of John Paul II, Paul VI, et alia as true Popes together with their flagrant disobedience to the same. [The notion that a true Pope, guided by the Holy Ghost, can lead the Church into error, heresy, and apostasy is a most terrible blasphemy against God the Holy Ghost.] I cannot understand how the likes of Hector Buldoc can spend his time sitting at a desk and spreading malicious gossip with his pen - malicious gossip aimed at the character of those who exhaust themselves, trying to spread throughout the world devotion to the Immaculate Heart of Mary and the true Catholic Faith. A true Catholic priest, of which there are so few, should have his "hands full" with the worship of God and the salvation of souls. That one who claims to be such should spend his time in mudslinging does not seem to be in accordance with the pattern set by Christ. As was said above, since they cannot refute our doctrine, they must resort to the attempted destruction of our character.

[As far as the ordination and consecration of Bishop Francis Schuckardt is concerned, to deny its validity would be a denial of the sacramental theology of the Church.] The acceptance of the Orders of the American Old Roman Catholic bishops by all theologians of any repute before Vatican II is apparently of no weight in the judgment of these self-appointed "popes." That the Catholic Church has always accepted the validity of the Orthodox line - in schism now for nearly a thousand years - seems also to be of no interest to them. The fact of the matter is that Bishop Daniel Q. Brown made a public profession of faith and Abjuration of Error before the ordination and consecration of our Bishop took place. [The feeble attempt on the part of some of these "priests" to use the excommunication of Arnold Mathew by St. Pope Pius X as "evidence" that our Orders are invalid is laughable and betrays an utter lack of theological erudition.] There is so much more that could be said, but we must leave that until a future time. Indeed, discussion, by itself, will never accomplish an entire understanding of the Truth. [The only way to perceive the Truth today, to adhere to it, and to persevere will be with the graces of the Immaculate Heart of Mary.] Our Divine Lord gave us a means to determine the truth, which will always remain certain when the clouds of theological debate have dissipated - for, "By their fruits you shall know them."

Your "letter of introduction", which was very touching, wisely pointed out the

need to be wary of too much study and research. The learned Suarez declared that he would gladly sacrifice all of his knowledge and learning for the merit and value of a few minutes of prayer. How many lay theologians have we not seen in the past 20 years fall miserably into error as stars from heaven! Your research has brought you a long way, and your devotion to the Blessed Virgin Mary, as well as that of your dear mother, brought you to a lecture in Honolulu. My fervent prayer is that your frequent and fervent Rosaries, your earnest prayers to the Immaculate Heart of Mary and the Sacred Heart of Jesus will lead you to an entire understanding of the Truth. This age of the Great Apostasy is, indeed, "Satan's hour," and the only way to persevere will be through a fervent living of our Total Consecration to the Immaculate Heart of Mary. In closing, then, I exhort you to leave aside irrelevant accusations. Stick with the issues of our Faith and avoid that dangerous curiosity which has led many astray. Be assured that I will ever commend you in my poor prayers and especially at the Holy Sacrifice of the Mass. May God bless you and Mary keep you.

In the service of Jesus and Mary,

Rev. Fr. Mary Benedict, CMRI
Rev. Fr. Mary Benedict, CMRI

Ely Jason,
P.O. Box 25567,
Honolulu, Hawaii 96825

Thursday, October 13, 1983

Dear Father Mary Benedict:

Blessed be God Almighty, and praised be Jesus and Mary! I had altogether lost hope that you were ever going to write to me, so you can imagine how happy I was to receive your letter. I am sincerely hoping and praying that this letter of yours will only be the first in a series of letters. Yes, I fully understand that your working-schedule is enormous and overwhelming. However, there are many theological problems that I need to discuss in depth with you. A clear, precise and accurate understanding of these issues is absolutely ESSENTIAL to my own spiritual evolution. Furthermore, it will have a direct influence and impact upon the lives of everyone with whom I come in contact.

You see, I have ads in 10 different newspapers here in Hawaii; so as it turns out, I am directly influencing a growing number of people, from all walks of life. Then too, I am continually conducting an ever-expanding literary correspondence with various people and groups on the Mainland. In short, any letters from you affect not only myself, but a large number of others as well.

I would like to point out that if I were already a member of your community, such questioning would be altogether impertinent: OBEDIENCE AND HUMBLE SUBMISSION are the Prime Directive of any authentic religious Order. Whereas, a marathon-race of endless questioning could lead me away from the goal by leaps and bounds! By the same token, if I were a priest in the Society of St. Pius X, "mine is not to question why, mine is but to do or die!" In either case, whether in your Community, or in theirs, I understand full-well that obedience is the Prime Directive, once I have made that final decision.

However, at this point in time, I am simply a layman who has not taken any vows, or joined any Religious Order. I am honestly doing everything I can to pursue Truth with all my heart, mind, soul and strength. It involves a vast amount of research and study that never seems to end! In practical terms, this means that I have spent the greater portion of this last 4 or 5 years like a hermit, holed up in the silence and solitude of my bedroom, buried beneath an avalanche of books....! Only during this last several months did I finally come forth from my self-imposed exile in the catacombs of ancient theology. I felt in my soul that a new time was at hand....

By some strange coincidence, no sooner did I arrive here in Hawaii than I met you and your Community! Almost immediately, I was dragged into the center of a controversy that I did not create: a controversy between yourselves and the Society of St. Pius X. I am absolutely determined to get to the bottom of all this, no matter how much time and trouble it takes. The struggle to understand is REAL. My heart feels like the rope in a tug-of-war between two opposing forces: the forces of light and darkness! The charges and counter-charges are flying past my head like machine-gun fire in the heat of battle: and I am caught in the crossfire. Hostility and anger are exploding all around me, like bombs on a battlefield!

Amidst the crashing thunder of spiritual warfare, I find myself searching for the still, quiet voice of Truth which says: "This is the Way! Walk in it! Do not turn to the right or to the left, for God is with you!" (Is.30:21).

As I said, I would like to communicate with you at length, and in depth, concerning a number of issues. However, so as not to burden you with too great an overload, I will not immediately ask every single question I can think of! It is far better if we discuss no more than a few problems or questions in any specific letter. This makes it possible for us to discuss those issues with greater depth, detail, and documentation.

I feel that it is far better to discuss one or two points thoroughly, than it is to discuss a multitude of points superficially. Once we have discussed any subject in this manner, there is no need to discuss it ever again. Personally, I love the Scholastic approach to all questions and matters of discussion. True, it is slow and plodding and painstakingly methodical — exact and precise to a fault! However, it has the effect of a steamroller on every subject of discussion and topic of conversation. Hence, it reminds me of a certain Scripture: "Whoever falls against it will be broken to pieces, but on whomsoever it falls, it will grind him to powder!" (Mat. 21:44).

That applies very well to the Scholastic Method! I would like to keep that approach in mind as I write my letters to you; and I encourage you to do the same. Let us proceed! I am enclosing a copy of Father Hector Bolduc's letter to me, which I read to you over the phone (dated August 23, 1983). I believe that it is only fair, just and honorable that you should be presented with a copy of the charges that he has leveled against your Community. This in turn will give you a fuller opportunity to defend yourselves in depth and in detail, concerning the various charges and allegations. Your present letter only addresses 6 or 7 of the points as you remember them. The average comment was about one or two sentences apiece. Hence, your defense was not as thorough as it might have been.

FIRST REQUEST: I INVITE YOU TO PROVIDE A MORE DETAILED COMMENTARY UPON THE SPECIFICS OF THAT LETTER. THERE WERE MANY POINTS THAT YOU DID NOT COVER.

In your letter, you said: "... His response was nothing more than a scandal-sheet filled with the most incredible fabrications, extreme falsehoods, and malicious calumny. We have always noticed that those who reject the Truth have attacked the Bishop and our Community most vehemently — not on DOCTRINAL grounds, for our teachings are irrefutable; but they have attempted to destroy the character of our clergy and religious... as was said above, since they cannot refute our doctrine, they must resort to the attempted destruction of our character!"

If I understand you correctly, you are saying that Fr. Hector Bolduc's position is founded upon character assassination, pure and simple; it has no doctrinal basis. However, Father Bolduc sent me a 5-page document analyzing all the canon-laws that were broken by Bishop Francis Schuckardt's ordination. 5 pages! I am enclosing a copy of that document for your inspection. SECOND REQUEST: PLEASE REPLY TO IT IN DETAIL.

Father Mary Benedict, I am very impressed with your intelligence, fire and zeal. Your letter to me was not only precise and to the point, but it was warm and personable. I found you, and all the Sisters and Brothers that I met out here very likeable, sincere, loving and friendly. On a personal level, I feel like you and I would get along extremely well together; and that goes for everyone else that I met in your Community. However, in the interest of theological objectivity, I prefer to let all of that go unsaid. I will not mention it again, but you should always read between the lines of anything that I say, however stern it may be, and you will always find this same spirit of loving concern for yourselves.

When I speak as a human being; or rather, when I speak as a Traditional Roman Catholic, it is allowable to speak of the warmth and love that I feel towards all Traditional Catholics, whoever they might be, and whatever their specific understanding might be. But as a THEOLOGIAN, I am forced to speak another way, which is firm, and forceful, and even at times very stern. I want you to understand that clearly, Father Mary Benedict, because I would be dishonest and deceitful to you if I did not tell you my true feelings and convictions on these theological issues we are discussing; This is a question of TRUE CHARITY, which is not afraid to tell the truth no matter where the chips may fall, for love of the soul you are talking to; versus FALSE CHARITY, which seeks to evade and avoid all controversy, for the sake of a superficial peace!

Pope St. Pius X said that, " Catholic doctrine tells us that the Prime Duty of charity does not lie in the toleration of false ideas, however sincere they may be; nor in theoretical or practical indifference towards the errors and vices in which we see our brethren plunged; but in the zeal for their intellectual and moral improvement, as well as for their material well-being. " I do my best to speak and communicate with that principle in mind. Unfortunately, when put into practice, it tends to make one sound very gruff and stern!

Be that as it may, I would like to comment on something that you said in your letter. You said, " The rampant immodesty that we ourselves have witnessed at their services is COMPLETELY CONTRARY TO CANON LAW. " Although I am not a canon-lawyer by any means, I wonder how it is possible to accuse the Society of violating canon-law in good faith, when the ordination of Francis Schuckardt appears to be a flagrant violation of canon law in EPIC PROPORTIONS, as the enclosed pages show. This would appear to be a case of straining at the gnat, and swallowing the camel; or noticing the speck in your brother's eye, when there is a beam in your own. " Let him who is without sin among you cast the first stone! "

In short, if the argument simply revolves around Canon Law, I don't see how you can possibly win. Never in the entire 2,000 year history of the Roman Catholic Church was it ever heard that a layman could go to a schismatic bishop, who is married and has kids! ... and become ordained as a priest and bishop of the Roman Catholic Church!!! Such an act is surely a violation of Canon Law in epic proportions. From the most uneducated Catholic anywhere, to the most educated canon-lawyer in the world, such a claim must surely appear preposterous and incredible...Truly, such a claim appears to be an ALL-TIME HISTORIC FIRST!

In view of this fact, it seems both strange and comical that you would condemn immodesty in Archbishop Lefebvre's chapels as being " completely contrary to canon law! "

No malice is intended, nor do I want to sound gruff: But from a strictly theological point of view, it would appear that Francis Schuckardt's ordination is even more reprehensible than that of Bishop Arnold Mathew. As you know, Arnold Mathew was at least a valid Roman Catholic priest prior to his ordination at the hands of a schismatic ORCC bishop. Francis Schuckardt wasn't even that! Therefore, the consequences appear to be far more dreadful and serious in the case of Bishop Schuckardt.

Pope St. Pius X EXCOMMUNICATED AND ANATHEMATIZED BISHOP ARNOLD MATHIEW, WHICH IS THE CHURCH'S SEVEREST FORM OF EXCOMMUNICATION! BISHOP FRANCIS FOLLOWED IN ARNOLD MATHIEW'S FOOTSTEPS, BUT WAS NOT EVEN A FRIEST. THE IMPLICATIONS ARE OBVIOUS!

The excommunication and anathema of Arnold Mathew were uttered by the most famous Pope of this century, a Pope who is also a canonized saint. Furthermore, he is the world's foremost enemy of Modernism! These indisputable facts have DREADFUL implications for Francis Schuckardt. They also have dreadful implications for yourself and Fr. Denis ~~Rahay~~, and the entire Inner Circle of your community. As I said, Arnold Mathew was at least a valid priest before he went to the ORCC bishop. Yet that did not save him from the wrath of Pope St. Pius X! Francis Schuckardt was made both a priest and a bishop. Hence, his situation is far more grave altogether. Strict logic and reason dictate that if Pope St. Pius X were alive today, he would pass the EXACT SAME SENTENCE UPON FRANCIS SCHUCKARDT, AS HE DID UPON ARNOLD MATHIEW. IN FACT, HE WOULD PROBABLY THROW THE BOOK AT HIM, SINCE THE CASE IS FAR MORE EXTREME!

By the way, the enclosed documents show that the public abjuration of Dan Brown, (which he has apparently retracted), would not in any way be sufficient to render him an authentic Roman Catholic bishop...

I would like to repeat that no malice is intended in all these subjects that I am discussing, nor do I like to sound gruff! However, another MAJOR POINT HAS JUST OCCURRED TO ME, AND I WOULD LIKE YOU TO REPLY TO IT IN YOUR NEXT LETTER. BRIEFLY, IT CAN BE BEST EXPRESSED LIKE THIS:

If the principles and premises behind Francis Schuckardt's ordination are morally blameless, theologically sound, and canonically valid (as you affirm), then the obvious conclusion that can be derived from this premise is utterly hilarious! It would mean that I myself, or you, or any man on the face of this earth, could do the very same thing as Francis Schuckardt: following the same steps, rules and procedures that he followed, and achieving the very same result! If the principles are valid for Francis Schuckardt, then they are valid for everyone else also!

In theory, (if your position is true), then I myself could go to a dissident Greek Orthodox bishop, or to an ORCC bishop along the lines of Dan Brown, following the exact same steps and procedures as Francis Schuckardt, and PRESTO! A PRIEST AND BISHOP OF THE ROMAN CATHOLIC CHURCH IS BORN! However, if I did not see eye-to-eye with Bishop Francis on all things, then you would end up having TWO Catholic Churches instead of one! After all, finding followers is not really so very difficult. Then I could tell them: "You are the only true remnant, the true Roman Catholics, among a world full of phony traditionalists!" Furthermore, imagine this exact same procedure being employed by a large number of individuals in America and Europe, and throughout the whole world. Since it is completely impossible that so many individuals would ever see eye-to-eye on all points of theology and discipline, IN THE END, YOU WOULD HAVE AS MANY CATHOLIC CHURCHES AND AS MANY POPES AS THERE WERE INDIVIDUALS WHO HAD FOLLOWED IN FRANCIS SCHUCKARDT'S FOOTSTEPS!

This conclusion is inescapable, once we accept your principles and premises as being valid! For if those principles and premises are valid for Francis Schuckardt, then they are also valid for you and me and everyone else! The end result would be a vast multitude of little Roman Catholic Churches, having no internal unity among themselves. Such a conclusion is utterly preposterous; therefore, it is utterly hilarious! However, it is also inescapable, once we admit the validity of your premises! If this theoretical possibility were put into action, then it would be a sacrilegious abomination in the extreme.

It doesn't matter that there probably aren't many individuals who would have the nerve (or the unmitigated gall!) to do such a thing. All that matters here is the PRINCIPLE. If it is morally and theologically valid for Francis Schuckardt to follow such far-out principles and procedures in becoming a priest/bishop of the Roman Catholic Church; then OF NECESSITY it automatically follows that I or you or anyone else can do the very same thing. We can simply follow in his footsteps, if his path is blameless! We can follow the same guidelines and procedures, being held morally and theologically blameless in the eyes of God! Such a conclusion is totally repugnant to human reason!

I have already gone on much longer than I had intended. However, rest assured that I have only covered a minute fraction of the topics and issues I would like to discuss. By the way, Father Bolduc sent me a 40-page manuscript, which is apparently a series of articles that were published in the Inland Register a while back. It contains an immense amount of food for thought, and topics for discussion. I have not yet released the enclosed letter of August 23 into mass-circulation. I am doing everything in my power to verify all the charges and allegations first. That is why Father Bolduc is continually sending me more and more material. I specifically requested some sound substantiation, and he is complying on a regular basis.

Among the many things he has sent me thus far, I will also enclose a copy of a notarized statement by Father Bolduc, concerning Bishop Brown.

page 5

page 5

In view of your statement that Father Bolduc's letter is " a scandalsheet filled with the most incredible fabrications, extreme falsehoods, and malicious calumny; " and since I don't want to lend myself to a campaign of malicious slander!... I took the liberty of calling Father Bolduc long-distance for his personal comment, to see whether he might want to retract anything that he said. Quite the contrary, he spoke more boldly and powerfully than ever before, and repeated everything that he said TWICE! He said:

" Everything I said in my letter is absolutely true! And you have my permission to give copies of that letter to anyone you want to, including Francis Schuckardt himself! In fact, you can tell them for me that I challenge Francis Schuckardt to a public debate, anywhere, anytime, under the condition that it be a PUBLIC debate, where the press and the public are invited! At that public debate I will produce not only evidence, but witnesses who will personally substantiate everything that I say! "

I am certain of every single word here, because Father Bolduc repeated himself slowly, patiently, and very firmly. In other words, if you feel that you are the victims of a malicious campaign of slander and character assassination, then this is your opportunity to defend yourselves publicly, in a format where all the world will stand up and take notice!

It is written: " Everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who practises the Truth comes to the light, that his deeds may be manifested as having been wrought in God! " (John 3:20-21) Father Bolduc has now extended you his personal invitation to debate in a public forum, beneath the glare of lights and the blare of microphones. I am just relaying his message to you, and I will refrain from any further action until I hear from you.

In the meantime, Father Mary Benedict, I hope you realize that for me the crucial and central issue is Francis Schuckardt himself. On a personal level, I feel very close to you, the Sisters, Brothers and other priests of your community. I am convinced that you are all sincere, and dedicated to God, and to the Blessed Virgin Mary! May She Who has chosen to introduce us to each other, deign to solve the enormous problems that presently divide us! With God, all things are possible; and the Holy Blessed Virgin Mary is the Mediatrix of All His Graces! God be with you!

In the Lord Jesus Christ, and His Blessed Mother Mary,

Ely Jason

Ely Jason.

P.S. - I just received a written letter of permission from Father Bolduc today. - I am enclosing a copy.