

The very meaning of the word " sacrilege " is that you take Sacred Things, and use them in a trivializing, unbecoming, and light-hearted way. Nowhere in Catholic theology is the subject of sacrilege more serious, than in that which touches Holy Orders. For only Holy Orders have the power to turn bread and wine into the Body and Blood of Jesus Christ. The Catechism of the Council of Trent makes it perfectly clear that nothing - nothing! - is more serious than offenses committed against the Body of Christ. Thus, to announce publicly that one has a valid ordination from Francis Schuckardt; then in the same breath to announce - in a cheerful and amused tone of voice - that one is getting reordained anyway by Bishop Musey, constitutes a grave sacrilege against Almighty God!

Let me make a comparison, using the Sacrament of Matrimony. Let us suppose for the sake of argument that I went to Europe, and got married to a woman over there by a true, valid, licit Catholic priest. Suppose then that I moved back to America with my wife, to a place where no one knew either one of us. Now, what if all our new neighbors and acquaintances told us, " How do we know that you're really married? We never saw the marriage, and the Marriage Certificate is written in some foreign language. Besides, it could easily have been forged. So in our opinion, you aren't really married to each other, but you're just living together under false pretenses! "

Picture this: My wife and I look at each other and say, " You know we're married, and I know we're married. We are both firmly convinced of it, and don't have the tiniest shadow of a doubt about it. But all these friends and neighbors around us, they don't believe it. So here is what we're going to do: We will get married all over again, right in front of their eyes, so that no one can ever again have any doubts that we are really married! "

Isn't such a thought completely preposterous? And yet, that is exactly what has happened in the priests of Mount St. Michael, with the Sacrament of Holy Orders. The priests were absolutely convinced that they had legitimate Orders from Francis Schuckardt. Bishop Musey himself said that he was convinced of it, and he repeated himself on more than one occasion. Fr. Mary Benedict said that he had " absolutely no doubts whatsoever about the first ordination: none! " Nevertheless, because nobody else outside of themselves believed in their ordinations, they all decided that the best solution was to get re-ordained! The self-contradiction here is enormous and phenomenal. It smacks of dishonesty and deception.

It even resulted in blatant hypocrisy, which I personally witnessed while living in Spokane. The priests and Bishop Musey ended up presenting two faces to everyone: one face to the community in Spokane, but another face to the world at large. To the community in Spokane, they said, " Don't worry about the marriages we performed, and the Sacraments we administered all these years past. They were perfectly valid and acceptable in the eyes of God! " But to everyone else in the world at large - namely, to those who did not accept Schuckardt's ordinations, or the Sacraments resulting from them - the priests and Bishop Musey said, " Don't worry about it! That's all water under the bridge, because the priests have been reordained by Bishop Musey, whose Orders come from Archbishop Thuc! "

That's a pretty far-out way of becoming " all thing to all people! " I dare say that it's not at all what St. Paul had in mind! For sure it is a two-faced, hypocritical, double-dealing, dishonest, self-deceptive example of sheer hypocrisy. It reminds me of a dishonest gambler at a card game, who deals from the top of the deck and the bottom of the deck at the same time. The choice is EITHER/OR: if the first ordinations were valid and acceptable to God - as the priests insist - then their reordinations were a sacrilege. If the first ordinations were not acceptable to God, then the priests and the whole community in Spokane should make a Solemn Oath of Abjuration, as stated on page two.

To the best of my knowledge, the priests, religious and general community have never admitted that they did anything wrong, at any time, in all that concerns Francis Schuckard. They have never admitted they were dead wrong in supporting the ordination and consecration of Francis Schuckard. The priests never denounced or denied the acceptability of their first ordinations; but they got reordained anyway. They have never publicly denounced Sedevacantism. They have never said openly and honestly, "Folks, all of us were dead wrong in all that we did. We were a cult for the last 15 or 20 years. Francis Schuckard's ordination and consecration placed him, and all of us, outside the Catholic Church. Forget all the Sacraments that you received all those years, because they had no spiritual value to you. Rather, they led you deeper and deeper into the whirlpool of sin."

That is the right thing to do, and the honest thing to do. But they've never done it yet. This is why I laugh when I read what you say on page 3: "Why then are they not to be forgiven? Forgiven for a mere mistake at that? For the mistake of condoning their founder's receiving Holy Orders irregularly - from an Old Catholic Bishop (?), who had himself made the same mistake in good faith, and was at heart a traditional Catholic?"

COMMENT: As a priest, I'm sure you must be aware that it's impossible to forgive someone who refuses to admit or acknowledge that he did anything wrong! The conditions for obtaining forgiveness are (1) to admit that one has sinned, (2) to feel deep and genuine sorrow for those sins, (3) to confess one's sins to a genuine, valid, licit, Catholic priest, (4) to enumerate our sins one by one, in all their details, to the best of our abilities, and (5) to perform the prayers and penances given by the priest, upon completion of one's Confession. To the best of my knowledge - as I've already said - the priests of Mount St. Michael have never admitted publicly that they did anything wrong! The whole Schuckard Affair caused such a grave public scandal, and such devastation in the lives of former community-members, that private Confessions by the Mount St. Michael priests are totally insufficient to right the massive wrongs they aided and abetted.

This calls for nothing less than a public Oath of Abjuration by the priests, religious, and entire congregation throughout the world. If Jimmy Swagart, an anti-Catholic Protestant, can get up on stage and cry "Oh Lord, I have sinned against you!" - then why can't Catholics do the same thing? This will be a true test - the only true test - of whether they really admit they did anything wrong. This will be the only true test of whether they really reject Sedevacantism, or whether they are just being quiet, letting you think they reject Sedevacantism. This will prove whether they are truly meek, humble and contrite of heart; or whether their long devotions and exaggerated vigils are merely a pious fraud, concealing a heart that cries: "I have done nothing wrong!"

Finally, it will be a glorious test of whether they are truly submissive to you as their Bishop, or are just seeming to be so. After all, they've dumped two Bishops already. How do I know they won't do the same thing to you? Their loyalty and allegiance have not been tested yet. Their full compliance and submission to you have not been proved, for all the world to see. I and many others have gained a distinct impression that the priests of Mount St. Michael give feigned allegiance, so long as it suits their purpose. Their first and foremost loyalty is to themselves. If a Bishop happens to fit in with their concepts, policies and programs, then they will submit to his authority. But if he ever takes a direction they disapprove, they will dump him like Schuckard and George Musey! There is much more that I could say, but it's been a long day. I've decided not to send my article, "The Great Apostasy" at this time, so that you can concentrate more clearly on what has been said in this letter. I don't wish to bury you alive under an avalanche of reading material! So I'll space it out in future letters, assuming you even write back to me. In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

Elly Jason.

On April 23, 1985, Bishop Musey wrote: " Since I was raised to the episcopate three years ago, one of my fondest hopes and earnest prayers has been that I might be used as an instrument by Our Divine Lord, to help restore unity and peace in His Bride, our Holy Mother the Church. One of the greatest scandals in the Church today is the division among those who call themselves traditional Catholics. How sad it is that instead of joining forces to repel the common enemy, so many traditionalists spend great amounts of time and energy attacking and finding fault with other traditional Roman Catholics. "

I agree that disunity and division among traditional Catholics is a great scandal, and it would be wonderful if we could establish peace and unity among ourselves. I have no doubts that you feel the same way, too. However, in your efforts to establish peace and unity, you have written a defense of the Spokane priests which is shallow and superficial. It glosses over deep and serious problems with a thin coating of verbal varnish. True peace and unity among traditional Catholics can never result by glossing over problems with a thick coating of wax.

Your defense is shallow and superficial for a number of reasons: (1) As their Bishop, you want to keep the Spokane priests and community happy. So you gently stroke their ruffled feathers with kind words, even if the words aren't all together true. In short, you don't want to lose your flock. This shatters your objectivity about the situation, creating a blind-spot in front of your eyes, and making it impossible to correctly assess the full reality surrounding them; (2) Your desire to foster unity between the Spokane community and others, makes you disinclined to take an in-depth approach to the problems that are involved; (3) You fail to realize the depth of the wounds that were caused by Francis Schuckardt; (4) You fail to realize that literally hundreds of his former followers left Spokane - perhaps as much as half their whole community - in a state of shock, anguish and grief; with deep emotional scars. To make matters worse, many of them were left in a state of financial disaster, due to their former all-out financial support of Schuckardt's goals and objectives; (5) Above all, you fail to realize that the Spokane priests and religious played a deep, personal role in the radical abuses and disasters that occurred under Francis Schuckardt. You appear to presume that everything wrong and evil can be blamed exclusively on Francis Schuckardt, while the priests and religious were just an innocent bunch of sweet, little lambs!

Having lived in their midst for half a year, I personally heard numerous horror-stories related by the members there. Not a single case involved Francis Schuckardt alone, acting as a solitary agent. The priests and religious were his eyes and ears, his arms and legs, his hands and feet. Moreover, they had personal vows to him, which made them feel compelled to obey his every whim and wish, however outrageous, however unreasonable. This resulted in the state of chaos and confusion referred to by Fr. Denis, in his letter of June 21, 1984: " You are all aware of the fact that for the past several years things in the Community have been in complete and utter chaos. " The priests and religious share an equal measure of blame for everything that happened under Francis Schuckardt's administration. I know from direct, personal testimony of the community-members themselves, that the priests and religious played a deep, personal role in the radical abuses and disasters that occurred under Schuckardt's " Pontificate. "

That is why I consider your defense of the Spokane priests shallow and superficial, a whitewash and a cover-up, without the faintest trace of objectivity. If you truly want to heal the wounds of that community, you must address their situation squarely and honestly. You should begin by writing an issue of " Catholics Forever ", in which you invite all former members of the Spokane community to send you their horror-stories. This will give you a more realistic and objective perspective. It will also prove that you are concerned, not merely for the members who remained in Spokane, but also for the members who left in shock, grief, anguish and confusion.

"Turning to another subject, I am appalled at the way you "pooh-pooh" and downplay the mistake of condoning their founder's receiving Holy Orders irregularly, from an Old Catholic Bishop (?), who had himself made the same mistake in good faith, and was at heart a traditional Catholic. "Since the priests and religious have never admitted doing anything wrong to this very day - so far as I know - it is clear they are unrepentant. Hence, by downgrading the significance of what they have done, you are actually contributing to their further hardening in unrepentance! They can pat themselves on the back with your kind words, saying "The Bishop says it's no big deal!"

You betray a grave lack of scriptural and theological awareness, in having expressed this light-hearted "so what?" attitude. If you look up Ecclesiasticus, Chapter 20, verse 8, it says: "He that taketh authority to himself unjustly shall be hated!" You seem unaware of the Mathew Arnold case. He was a Roman Catholic priest who got himself consecrated by an Old Catholic bishop. Pope St. Pius X excommunicated and anathematized Bishop Arnold Mathew, which is the Church's severest form of excommunication. Francis Schuckardt wasn't even a valid priest, when he decided to follow in Mathew Arnold's footsteps. Moreover, there is evidence that Fr. Denis knew even then that he was a homosexual. As a result, the case of Francis Schuckardt is far more grave than even that of Mathew Arnold. Strict logic and reason dictate that if Pope St. Pius X were alive today, he would pass the same sentence, or even worse. In fact, he would probably throw the Book at him! And here you come skipping down the lane, with your blue-sky Pollyanna attitude, proclaiming that what the Spokane community did was no big deal! Since it is certain that this will harden them in their unrepentance, making a substantial contribution to the loss of their souls, you yourself will be held responsible for that fact, before the Throne of Judgement.

If you want to know how God Himself deals with those who illegally assume religious authority, look in the Bible. There is a scriptural precedent which bears great similarity to the case of Francis Schuckardt. It started off the same way, evolved the same way, and ended up the same way. I refer you to the case of King Saul in the Book of Kings (1 Kings, Ch. 13). It seems that God had raised up Saul as king over the Israelites, and Samuel the Prophet was Divinely designated to offer up the sacrifices in favor of Saul's battles, etc. But once on the battlefield, Samuel was late; so Saul's army started slipping away from him. Seeing this fact, King Saul himself offered the sacrifice, contrary to the order established by God. No sooner had he done so, than Samuel arrived, saying, "What have you done?"

Saul answered, "Because I saw that the people slipped away from me, and thou wast not come according to the days appointed... Forced by necessity, I offered the holocausts! And Samuel said to Saul, "thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which He commanded thee. And if thou hadst not done this, the Lord would now have established thy kingdom over Israel forever. But thy kingdom shall not continue. The Lord hath sought him a man according to his own heart (David), and hath the Lord commanded to be prince over His people, because thou hast not observed that which the Lord commanded!" (1 Kings 13:12-14)

Samuel also said to Saul, "Both the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifice; and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft to rebel; and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king!" (1 Kings 15:22-23) Now, even though God had rejected Saul from being king, He still allowed him to continue in power for many, many years - just as He rejected Francis Schuckardt for illegal assumption of religious power, while letting him continue in power for many, many years.

The scripture says, " But the Spirit of the Lord departed from Saul (just as He did from Francis Schuckardt!), and an evil spirit from the Lord troubled him. And the servants of Saul said to him: Behold, now an evil spirit from God troubleth thee. Let our Lord give orders, and thy servants will seek out a man skillful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayest bear it more easily..." (1 Kings 16:14-16)

Saul's servants sought out David, who " played with his hand " on the harp, bringing relief to Saul. The case of Francis Schuckardt is similar. He also sought out young men, who " played with their hands "; but of course, they weren't playing on the harp! They massaged him in bed, and did other things besides: bringing Francis Schuckardt a very different form of relief altogether. Ultimately, Saul completely lost his rationality, going so far as to invoke a witch, asking her to call up the spirit of Samuel from the dead (1 Kings, Ch.28). And just like Saul, Schuckardt lost his rationality, even to the point of " incompetence. "

For this is precisely the charge that Fr. Denis raised against Francis Schuckardt in his letter of June 21, 1984. On page 1, point #1, it says: " Incompetency... You are all aware of the fact that for the past several years things in the community have been in complete and utter chaos. It is my feeling that the vast majority of this chaos is caused by Bishop Schuckardt's inability to physically function, and because of the various emotional and psychological side-effects of the medication he uses... The problems we will discuss are not merely crosses and contradictions, but proofs that Bishop Schuckardt is not capable of administering the affairs of the Church, and of providing for the spiritual needs of the people...etc. "

In my opinion, Francis Schuckardt, the priests, the sisters, and his whole community, made the same mistake as King Saul... and they used the same excuse: " Forced by necessity, I offered the Sacrifice! " When I lived in Spokane, I heard numerous different members tell me, " We did everything we possibly could to find a bishop who was truly Catholic. We searched high and low, far and wide. But there wasn't one to be found anywhere; and if there was one somewhere, we don't know who he could possibly be! " So the whole community - the priests included - presumed (the sin of presumption) that God would grant them His Divine permission to depart from His laws, rules and procedures, in making Francis Schuckardt a priest and bishop.

So Francis Schuckardt - like Saul long before him - would presumably say, " I was forced by necessity, so I offered the Sacrifice! " But if Samuel the Prophet were alive today, I submit that he would say exactly the same thing that he said to Saul: " Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which He commanded thee... Thy kingdom shall not continue!... Doth the Lord desire sacrifices and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices! Since thou hast rejected the laws of the Lord, the Lord hath also rejected thee from being leader of this people!!! " (And so it came to pass).

There is another similar example of how God deals with those who illegally assume religious power. See 2 Paralipomenon, Chapter 26. King Ozias illegally went in to burn incense on the altar of the Lord. The priests withstood him; but the King grew angry and threatened them: " And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense... And Ozias the King was a leper unto the day of his death; and he dwelt in a house apart, being full of leprosy..." (2 Par.26:16-21). Comment: by downplaying the significance of what the Spokane priests and community did, you contributed directly to the perpetuation of their unrepentance. Now you share in their collective guilt.

With regard to the priests and religious of the Spokane community, one central issue is all-important. There must be no double-standards, for that would be hypocrisy. They must be judged by the same standard and measure that they apply to others: "For with what judgement you judge, you shall be judged; and with what measure you mete, it shall be measured to you again." (Mat. 7:2) That is the law established by our Lord Jesus Christ. Now, the Spokane priests have a long-standing policy regarding the reception of newcomers in their midst. They are required to take an Oath of Abjuration, especially if they were former members of the V-2 church. So this same, exact standard must be used with the priests and religious of the Spokane community. They must be required, by you as their Bishop, to take an Oath of Abjuration before the presence of witnesses; solemnly renouncing their approval of Francis Schuckardt's ordination and consecration; renouncing his claims to the Papacy; admitting publicly that they were in error and schism, during his entire administration, from the bright beginning to the bitter end; admitting that the Sacraments they administered had no value, and were gravely sinful; renouncing the theological positions they maintained during his administration; renouncing his claim that there is nothing wrong with the practice of homosexuality, and anything else you can think of; in short, denouncing publicly their whole involvement with Schuckardt, during all the years they spent with him.

If they refuse to make that Oath of Abjuration, then they have only separated themselves materially - but not formally - from Francis Schuckardt; if they refuse to take the Oath, then they convict themselves of still believing they did nothing wrong. They will also prove that they are still in the throes of defiance and disobedience; and this will demonstrate conclusively that their "submission" to your authority is merely a pious charade, a fraud, an illusion: the appearance of submission, without the reality of obedience. As I said earlier, there is every reason in the world to doubt the reality of their wholehearted submission and obedience to you. You are Bishop Number Three. Their sincerity has not been tested. Their honesty has not been proved. Their path is littered with discarded Bishops. That fact speaks louder than any words they have said to you.

CONCLUSION

It would be totally false to assess the Spokane community's holiness, by observing what externally meets the eye. For truly, never have I witnessed a greater degree of pious practices and devotions! Such devotions are essential to the spiritual life - but they are not a substitute for True Catholic Theology. If their Sacraments under Francis Schuckardt were truly valid and acceptable in the eyes of God, then their reordination was obviously a sacrilege. If their Sacraments were not valid and acceptable in the eyes of God, then they must acknowledge this truth publicly. The priests must admit to the whole assembled congregation that they were a brainwashed cult, functioning in blind obedience to a schismatic heretic. "Either make the tree good, and its fruit good; or the tree bad, and its fruit bad!" Anything else is pure hypocrisy; and the community cannot be forgiven - no matter how great their pious practices and devotions are - unless they honestly admit that what they did was wrong.

On the first page of "Abandonment to Divine Providence" (Rev. Jean Causade, S.J.), Fr. Ramiere says, "There is no truth however clear which does not become error the moment it is lessened or exaggerated.... The virtue of abandonment does not escape this danger. The more holy and profitable it is in itself, the more serious are the dangers we risk by misunderstanding its just limits. These dangers, unfortunately, are not mere possibilities. The 17th Century witnessed the birth of a heresy - the Quietists - which while claiming to teach its followers perfect abandonment to God, led them into the most terrible disorders. (Spokane community, does this sound familiar?) For a time this sect wrought its ravages in the very capital of Catholicism!..." I hope to hear from you. Sincerely,

Ely Jason.



Most Rev. George J. Musey, D.D.

Feast of St. George
April 23, 1985

Dearly Beloved in Christ,

Since I was raised to the episcopate three years ago one of my fondest hopes and earnest prayers has been that I might be used as an instrument by Our Divine Lord, to help restore unity and peace in His Bride, our Holy Mother the Church. One of the greatest scandals in the Church today is the division among those who call themselves traditional Catholics. How sad it is that instead of joining forces to repel the common enemy, so many traditionalists spend great amounts of time and energy attacking and finding fault with other traditional Roman Catholics.

Today, on the Feast of St. George, a great step was made on the path to true unity among traditional Catholics. On this day I received under my jurisdiction and bestowed conditional ordination upon three priests, members of the Congregation of Mary Immaculate Queen based at Mount Saint Michael, Spokane, Washington.

These priests had originally been ordained by Bishop Francis Schuckardt, whose orders emanated from Old Catholic lines. After studying the documentation that these priests presented on their orders and after consultation with my advisors I had little reason to doubt the validity of the orders these three priests had received. Nevertheless, since the Holy See is vacant and an authoritative and binding decision on the validity of these orders cannot be made, and mindful that the validity of these orders will always be doubtful in the minds of some, I decided the most prudent course of action would be to bestow conditional ordination upon these men.

Those Catholics who have been receiving the sacraments from Fr. Denis Chicoine, Fr. Benedict Hughes and Fr. James McGilloway should not allow themselves to become troubled or perplexed on account of these conditional ordinations. Personally, I have found no reason to doubt that these men had valid orders and I believe the Church would have supplied the faculties needed in these extra-ordinary times. If any of the faithful are troubled lest anything be wanting in the canonical form of their marriage they should know that I have granted a sanatio in radice supplying for any defects in the canonical form of marriage.

Let us join together in prayers of thanksgiving to Our Divine Lord and His Blessed Mother for this great grace they have bestowed upon us. Let us join in prayer that all traditional Catholics might truly attain that unity which is the hallmark of God's Holy Church. Let us all, united in the one true Faith, stand steadfast under the banner of Mary Immaculate in the combat with the forces of Hell.

In Cordibus Eorum,

+ *George J. Musey*

Most Rev. George J. Musey

The Reply of Bishop McKenna to My Letter:

Dear Mr. Jason,

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. As far as Bellarmine is concerned, he merely recognizes the dual aspect of the Pope, which the late Mgr. des Lauriers applies to the situation today. Anyway, I find your rejection of it a bit self-assured. For a layman you must be quite a theologian, for he himself certainly was.

Respectfully,

+ Robert McKenna, OP

Ely Jason,
 P.O. Box 83490,
 L.A., California 90083
 April 12, 1988.

Dear Bishop Robert McKenna,

I was very happy to hear from you at last. On the other hand, I was very disappointed with the quality of your reply. I wrote 10 pages. You wrote a single paragraph! Moreover, I provided precise quotations of the priests themselves, and meticulous documentation.... but you didn't answer a single charge in the letter. You merely changed the subject:

" Dear Mr. Jason: 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.... etc. "

I submit that this is merely an attempt to change the subject! What do apples have to do with oranges? What do bananas have to do with watermelons? I have established a firm and powerful case against the Spokane priests, and built it upon a solid bedrock of meticulous documentation. It stands alone on its own two feet, as tall and strong as the Rock of Gibraltar. My opinion of your views on the pope is totally irrelevant to the subject. I can prove it here and now. In my letter, I made the following points:

1. The Spokane priests never admitted to themselves, their followers, or the world at large, that their theological position was dead wrong. That is an objective, historical fact. My opinion of your views on the pope does not change that fact.
2. You personally reject sedevacantism; but the Spokane priests espoused sedevacantism wholeheartedly for the last 20 years. Further, they have never yet proclaimed publicly and officially that they now reject sedevacantism - leaving it doubtful that they really do reject sedevacantism. That is an objective fact, which functions independantly of my opinions on your theological position.
3. You stated that the religious and faithful were " unintentionally schismatic. " But Father Mary Benedict said " I personally have absolutely no doubts whatsoever about the first ordination: none! " That is an objective, historical fact, having nothing to do with my opinions of your views on the pope.
4. The Spokane priests got themselves conditionally reordained, even though they were convinced they were already validly ordained. " Reordination is a sacrilege! " (quoted from the Priest's Oath) That is an objective, historical fact, having nothing to do with my opinions of your theological views on the pope.
5. There was a casual, mirthful, light-and-breezy atmosphere surrounding the announcement of the reordinations. That is an objective, historical fact, which can be proved from tape-recordings that still exist.
6. You stated that Schuckardt was " schismatically ordained, receiving Holy Orders irregularly. " But Father Mary Benedict said " the work of God is not schism, in the normal sense of the word..." It is thus clear that the Spokane priests do not share your views, when you say that they and Francis Schuckardt were schismatically ordained. That is an objective, historical fact, having nothing to do with my views of your theological position.
7. The priests told the Spokane community, " Don't worry about it! Your Sacraments were perfectly valid and acceptable in the eyes of God, all those years under Schuckardt! " But they told everyone else " Don't worry about Schuckardt! We've been reordained by Bishop Musey! " Sheer hypocrisy. That, too, is an objective, historical fact, having nothing to do with my opinion of your views on the pope!

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8. Since the priests, brothers, sisters, and general community have never admitted that they did anything wrong, at any time, in all that concerns Francis Schuckardt, it was silly of you to ask "why, then, are they not to be forgiven?" Moreover, it was morally blameworthy, because you reinforced them in a bad conscience, by trivializing the significance of what they had done, calling it "a mere mistake." The whole community knew perfectly well that they were departing from Church theology, in consenting to the ordination and consecration of Francis Schuckardt. They did it with full knowledge, and full consent. Moreover, they continued to give their full, wholehearted consent for a period of 15 or 20 years! And you dare to call it "a mere mistake"? That is an objective, historical fact, having nothing to do with my opinions or your views on the pope.

9. The Spokane priests and religious played a deep, personal role in the radical abuses that occurred under Schuckardt's "Pontificate." I know this from the direct, personal testimony of the community-members themselves. Hence, your literary defense of them is shallow and superficial. It attempts to lay all the blame for everything on Francis Schuckardt's shoulders, running him off into the wilderness like a Jewish scapegoat; while portraying the priests and religious like a bunch of sweet, little lambs. But the truth is not that simple. They were his eyes and ears, his arms and legs, his hands and feet. Francis Schuckardt handed down his Imperial Commands: they snapped to attention, and obeyed! That is an objective, historical fact, having nothing to do with my opinion or your views on the pope.

10. The Spokane priests must be judged by the standard which they apply to others (see Mat. 7:2) Therefore, they must be required, by you as their bishop, to take an Oath of Abjuration before the presence of witnesses: (1) solemnly renouncing their approval of Francis Schuckardt's ordination and consecration; (2) renouncing his claims to the Papacy; (3) admitting publicly that they were in error and schism during his entire administration, from the bright beginning to the bitter end; (4) admitting that the Sacraments they administered had no value, and were gravely sinful; (5) renouncing the theological positions they maintained during his administration; (6) renouncing his claim that there is nothing wrong with the practice of homosexuality; and, in short, (7) denouncing publicly their whole involvement with Francis Schuckardt, during all the years they spent with him.

11. If they refuse to make that Oath of Abjuration, then they have only separated themselves materially, but not formally, from Francis Schuckardt! If they refuse to take the Oath, then they convict themselves of still believing they did nothing wrong. If they refuse, this will prove conclusively that their "submission" to your authority is only a pious charade, a fraud, an illusion: the appearance of submission, without the reality of obedience. I and everyone else have much reason to doubt the reality of their wholehearted submission and obedience to you. You are Bishop Number Three. Their path is littered with discarded Bishops. That fact speaks louder than any words they have said to you, or you can say to us, in "Catholics Forever."

12. The choice is EITHER/OR: if their Sacraments under Francis Schuckardt were truly valid and acceptable in the eyes of God - as the priests insist to this very day - then their reordination was a sacrilege. If their Sacraments were not valid and acceptable in the eyes of God - a logical consequence of your statement that they were schismatically ordained - then the priests and religious must acknowledge this truth publicly. They must admit to the whole assembled Spokane community that they were schismatics, during all the years they were with Francis Schuckardt. "Either make the tree good, and its fruit good; or make the tree bad, and its fruit bad!" Anything else is pure hypocrisy. Finally, if you can write a reasoned response to this letter, I am willing to explain what I find wrong with your views on the pope. I will also provide in-depth documentation from the Summa Theologica, and other valuable sources. But let's discuss one thing at a time!

Sincerely,

OLS/AMDG

+
JMJ
HICGD

VSS/AVE MARIA!

Patrick Henry
Rt. 2 Box 957
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phone 602 428-1775
April 27, 1988

Dear Mr. Jason,

Praised be Jesus, Mary, and St. Joseph!

Thank you for your letter of April 17, 1988.

No, I have not really put many of my objections about CMRI (or any other group) in a written form. I just have not taken time to do it and, as of today, I do not know if I will ever make time to write it all down. (I do not seem to agree with anybody else in my conclusions etc. anyway. And no matter how well it seems to me that I present my arguments, if people do not want to hear what I have to say- it seems they just will not accept what I have to say.) It takes me a long time to write letters, and therefore, I just communicate with people over the phone, and I ask you to please send me your phone number if you ever write back to me again.

There are things in your letter that I also do not agree with, and many things I do agree with..

You seem to think that if "Bishop" McKenna had the CMRI "priests" make an abjuration of error to him, that that would make everything alright. With that conclusion I do not agree. First, if they are VALIDLY ordained by Schuckardt, they certainly are NOT LICIT. 2nd, all priestly functions under Schuckardt was illicit if not also invalid. 3rd., if Musey is VALIDLY consecrated a bishop, he is still excommunicated, and like Schuckardt and McKenna they do NOT have an Office, Powers, or JURISDICTION of a bishop. 4th., Epikiea does NOT supply JURISDICTION in the external form. 5th., Receiving one back into the true Church after they have made their abjuration of error and profession of Faith requires JURISDICTION IN THE EXTERNAL FORM. 6th., Even if CMRI priests did make an abjuration of error, McKenna does NOT have the necessary JURISDICTION he needs to receive them back into the TRUE CHURCH. 7th., One other reason (among MANY others) that McKenna can NOT receive CMRI back into the True Church, is the fact that McKenna is NOT a member of the true CHURCH himself. 8th., Even if, (for the sake of argument) McKenna could receive CMRI back into the True Church, if CMRI accepts McKenna's NEW THEORY about the dead material, formal pope, than CMRI becomes at least a material heretical sect again with McKenna. And there are many, many other things I could point out, but which I am not going to do now; but I conclude for now by saying, that CMRI has more than one face.. By that I mean, when one first comes into contact with them, unless he knows his FAITH, CMRI may very well seem to be a Catholic, Traditional Community. CMRI might seem to be "just what he was looking for"! But, the "bottom line" of the matter is that, CMRI has more than its one good face that might appear on its surface when you first meet with them. If one will truly look into the COMPLETE history of CMRI, they WILL FIND that CMRI is far from being a COMMUNITY that is pleasing to Jesus, Mary, and St. Joseph. And especially if you live with them long enough to know the "inside" (and especially if you get to really know the "mind" of the leaders of CMRI, and the things that they have done, and taught, and are still doing, and teaching,) then you will know that the FRUITS of CMRI (and it is "by their fruits that you will know them.") are BAD and the tree IS BAD, and did not Jesus tell us that a bad tree will NEVER produce TRULY GOOD FRUIT!!

You also said: "they are...filled with a spirit of true devotion to the Blessed Virgin Mary." But here I again disagree with you. Yes, it does appear that they are devout to Mary; and they do many devotions and pious things in Mary's honor. But when you TRULY study what St. Louis Marie De Montfort says about those who have a TRUE devotion to Mary and those who have a FALSE devotion to Mary, you will see that CMRI's devotion to Mary is A FALSE DEVOTION!!! Again, what I just wrote probably needs a much deeper explanation, but all that I should explain to you (and to others) would take me days or weeks to type out, and so, if and when I will ever type it out for you- only God knows.

Ora pro nobis,

Patrick Henry

Ely Jason;

Box 83490,

L.A., CA. 90083

May 2, 1988.

Dear Patrick Henry,

I am in total agreement with everything you said in your letter. You failed to detect the rich depths of irony that lurk beneath the surface of my letter, like a subterranean cave. Your letter would be exactly on target, if I honestly believed that a mere Oath of Abjuration before Bishop McKenna could restore the Spokane priests (and community) to the True Catholic Church. Let me now show you the invisible irony of my 2-page summary to Bishop McKenna (& the 10-page one also).

In the 10-page letter, 2nd paragraph, I stated that "I find your distinction between a material pope and a formal pope both hilarious and outrageous. That set the mood for the whole letter. This phrase represents to me: preposterous, ridiculous, filled with theological contradiction. I even told him so in a subsequent letter that you haven't seen. It is therefore obvious that I do not consider Bishop McKenna a true, valid, licit representative of the Holy Roman Catholic Church; but I never told him so yet. I established a premise (his views on the pope are hilarious and outrageous), but I did not draw the logical conclusion. I purposely kept my tongue-in-cheek, and left the rest unsaid.

Next point: notice how I applied his own principle against him in a theological argument. I took his distinction between a material pope, and a formal pope, and applied it against the Spokane priests and community, proving conclusively that they had only separated materially (physically), but not formally, from Francis Schuckardt. I therefore concluded that it was his responsibility as their bishop, to make them take a formal Oath of Abjuration. The rich depth of irony deserves to be explained point-by-point.

1. Since I had already called his position on the pope "hilarious and outrageous," this casts a dark shadow over the whole concept of his making the priests take an Oath of Abjuration.
2. I am firmly convinced that the Spokane priests would refuse to take that Oath of Abjuration, which I outlined in the 2-page summary, -page 2, paragraph 10. For they have never yet admitted to themselves, or anyone else, that they did anything wrong, in all that concerns Francis Schuckardt. I am also convinced that they still believe in sedevacantism, and secretly reject McKenna's theory of a material versus a formal pope.
3. Thus, there would be an enormous benefit, if McKenna should demand the priests and community take an Oath of Abjuration. They would be forced to refuse his demands. They would be forced to come out of the closet, declaring their true position regarding sedevacantism and Francis Schuckardt. Like I told McKenna: "If they refuse, this will prove conclusively that their submission to your authority is only a pious charade, a fraud, an illusion: the appearance of submission, without the reality of obedience...etc." Such a state of affairs would at least be more honest, than what they are doing now... pretending to go along with McKenna, in the hope that he will ordain more priests.
4. On the other hand, I consider it profoundly desirable that they should admit officially and publicly, that they were indeed wrong in everything that concerns Francis Schuckardt. Even if McKenna can't formally receive them back into the true, Catholic Church - the humiliation of their profound pride in a public format (not unlike the recent Jimmy Swagart ritual), would hopefully set the stage for a true and genuine conversion of heart - something I truly hope and pray they will have someday. Jesus said, "I have come to call sinners, not the just." I want to get them to the point where they finally stop protesting their innocence, and admit publicly, "We were dead wrong! Lord have mercy on us, for we have sinned against you!" From that point forward, there will be reason to hope for them.

Thus - as I see it - making the priests and community take a formal Oath of Abjuration will have a good result, regardless of which way the wind blows: (1) If (as I suspect) their submission is not genuine, and they don't really believe in his theory about the pope, but are just playing the hypocrite so they can get more seminarians ordained - then the public Oath of Abjuration will force them to come out of the closet, and show their true colors; (2) On the other hand, if they were willing to undergo the humiliating ordeal of a public Oath of Abjuration, admitting to themselves and to the whole world that they were dead wrong - then this would certainly pave the way for a true conversion of heart, and the ultimate salvation of their souls. I consider this second result far more desirable than the first; but either of these 2 results is far more desirable than the present state of affairs, which is sheer hypocrisy.

That is the subtle secret contained in my letters to Bishop McKenna. From what has been said, it should be obvious that I am in total agreement with you, when you said: "CMRI has more than one face... when one first comes into contact with them, unless he knows his Faith, CMRI may very well seem to be a Catholic, Traditional Community. CMRI might seem to be 'just what he was looking for!' But the bottom line of the matter is that CMRI has more than its one, good face that might appear on the surface, when you first meet with them.... etc. "

I am deeply aware of the truth of what you say, having lived in their very midst for 6 months. One of my most damaging charges against them, which I wrote to Bishop McKenna, is that "The priests told the Spokane community: Don't worry about it! Your Sacraments were perfectly valid and acceptable in the eyes of God, all those years under Schuckardt. But they told everyone else (i.e., those who do not accept Schuckardt's ordination/consecration), " Don't worry about Schuckardt! We've been reordained by Bishop Musey! Sheer hypocrisy! etc. "

I am even in agreement with your final paragraph, where you said CMRI falls in the category of False Devotees, who have false devotion. When I said that they were filled with a spirit of true devotion to the Blessed Virgin Mary, frankly, I was trying not to come down too hard on them. I was trying to inject a lighter note into a rather dark discussion. I was looking at all their enormous pious practices and devotions, and trying to imagine how wonderful it would be, if they could be purified of their false theology - while still keeping those pious practices. In conclusion, I really do hope and pray for their conversion - on every Rosary - and that is why I am taking the trouble to make these literary efforts with Bishop McKenna. The CMRI are so hardened in their hearts, that it is impossible to reach them anymore on a direct, personal basis. You and I (and many others) know that from direct, personal experience. The only hope left, as I see it, is to convince McKenna to make them take a formal Oath of Abjuration. This will force them (a) to come out of the closet, and declare their true position; or (b) to repent in dust and ashes, following an example that was set by Jimmy Swaggart. (Jimmy Swaggart is nothing to me but a radical, anti-Catholic, Protestant heretic; but I would dearly love to see the CMRI do what he did, in public! Moreover, they themselves have long demanded that newcomers to their midst take an Oath of Abjuration. Therefore, I consider it only logical and natural that they should experience a taste of their own medicine. It would be such a soul-cleansing experience for them! That should prove sufficient as a reply. I hope to hear from you again, at your convenience. Best Wishes! Sincerely,

Ely Jason

Ely Jason
President, ISCS.

Ely Jason,
Box 83490,
L.A., CA. 90083
May 9, 1988.

Dear Bishop McKenna,

Enclosed is a copy of a letter that was written by Fr. Denis on June 7, 1987. He quotes you as saying that you will not ordain any priests in the Spokane community for a full five years. This was an extremely wise decision on your part, for all the reasons you mentioned in that letter. I hope that you will remain firm and unwavering in your decision.

However, there are rumors circulating that you intend to disregard your own decision, and proceed with ordinations of some Spokane seminarians. I sincerely hope and pray to God that this is only a rumor, and nothing more! Still, I have definitely heard this rumor, and it originated with a member of the Spokane community.

If you are a Man of your Word, then God bless you! But if you ordain any seminarians of the Spokane community at any time during the next 4 years that remain, rest assured of the following certainty: I will issue a mass-mailing of Fr. Denis' letter, and I will synchronize that mass-mailing so that it occurs simultaneously with your ordinations.

By so doing, I will demonstrate the profound hypocrisy of publicly proclaiming that you will not ordain priests for five 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 am firmly convinced that the Spokane priests are duping you, and deceiving you, for their own, private purposes. I charge them and accuse them - before your eyes, and the eyes of all the world - with the following 3 charges:

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!

In my former letters to you, I proved conclusively that they are capable of sham and hypocrisy. They told the Spokane community, "Don't worry about your Sacraments all those years under Schuckardt. They were perfectly fine and acceptable in the eyes of God!" But they told the world at large, who do not accept Schuckardt's ordination/consecration, "Don't worry about it! We've been reordained by Bishop Musey!" Sheer hypocrisy!

The only way you can disprove my serious charges, is by requiring the Spokane

priests to take a formal Oath of Abjuration, solemnly renouncing (1) their approval of Schuckardt's ordination and consecration, (2) his claims to the Papacy, (3) admitting publicly that they were in error and schism during his entire administration, (4) admitting that the Sacraments they administered had no value, and were gravely sinful, (5) denouncing publicly their whole involvement with Francis Schuckardt, from the bright beginning to the bitter end; and finally (6) denouncing sedevacantism publicly. If they refuse to take the Oath of Abjuration, then it proves I have spoken the truth! I should think you would want to know the truth for your own peace of mind.

Are you willing to ordain men who secretly believe in sedevacantism? Look what happened to Marcel Lefebvre. Are you willing to experience the same public humiliation? Sincerely,

Ely Jason.

Pentecost Sunday
June 7, 1987

Dear Parishioners,

Praised be Jesus and Mary!

On the Feast of Mary Immaculate Queen, I announced at the City of Mary of Bishop McKenna's decision to delay ordinations to Major Orders for the period of five years. This was a decision that he came to after much prayer and soul searching, seeking to know the Holy Will of God. I would like to quote from His Excellency's letter to me explaining his feelings in this regard:

"Having previously wished to make no decision regarding the conferring of Major Orders on your seminarians before December, feeling the need to pray and deliberate longer, I now see more clearly that all circumstances considered, I must await the lapse of five years.

This is sad news indeed, and I assure you sad for me too, for I truly esteem and am prepared to defend the honor of the Congregation of Mary Immaculate Queen, and I wish to help and encourage it in every way I can. But I, as I beg you and the community, must humbly submit to the Holy Will of God, and this is what I see it to be.

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 five years I feel to be the minimum. To be sure, I was not aware of the horrendous publicity given by the local press to the immorality of the Bishop until its renewal recently in connection with Bishop Musey.

The disagreement with, and separation from, him too has of course proved to be something of a scandal, coming so soon after the Schuckardt sensation had begun to die down, and along with the chronic lawsuit his public attacks against the community constitute the challenge to its continuance. Not that I don't think you can survive it - indeed I am confident that with the help of heaven you will - but until this stability has passed the test of time, it would be unwise to ordain priests whose support would depend on it.

But if five years seems the minimum, I assure you it will also be sufficient. I am satisfied with the conduct of affairs in the Congregation since the unfortunate falling out with Bishop Musey and your consolidation under a religious Rule...

In the meantime, as I have said, Father, I remain ready and even anxious to help you in any other ways I can. As I wrote Father Tarcisius not long ago, your seminary is the only one actually available to true traditionalists in this country. The devil must not be allowed to destroy it."

When this information was made known to me, before passing it on to the priests and seminarians, I also prayed to Our Lady and her Divine Son in order to be resigned to this disappointing news. How can we be anything but resigned if we profess to be imitators of Christ and as priests -- other Christs? I assured Bishop McKenna that he will not be approached by our people in this regard in question as to why he made this decision. He did so because he believes it to be God's Holy Will.

Please pray for our priests, clerics, seminarians, and religious. God bless you all and Mary keep you in Her Immaculate Heart.

Very Reverend Father Denis Philomena Marie, CMRI

DRUG BUST NETS EX-TRIDENTINE BISHOP

The deposed head of Spokane's Mount St. Michael has been arrested in California on charges of possessing drugs and stolen property. Francis Schuckardt, the 49-year-old former bishop of the Latin Rite Catholic Church, 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 (?) - the xerox copy is faint), Percodan, and a quarter-pound bag of marijuana labeled "tea", said Detective Sergeant 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, Nevada. Schuckardt settled there after losing a church power struggle in 1984 to his lieutenant, Denis Chicolone. Chicolone had charged that Schuckardt's drug use crippled his ability to function as 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. Church members, sometimes known as Tridentines, consider themselves "traditional" Catholics, who reject the modernizations that took place in the church during the 1960's. Mass is still said in Latin, and there are strict dress standards. Dancing and dating are forbidden.

Schuckardt left Spokane in June, 1984, after a run-in at his plush mansion with Chicolone'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, TV's 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 8 handguns and rifles in the raid, but no automatic or semiautomatic weapons. Two of Schuckardt's followers, Gabriel Joseph Gorbet, 23, and Joseph Stanley Belzak, 30, were charged with possession of a concealed weapon, when deputies found a loaded pistol under their car seat.

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.

End of Article

May 12, 1988

Dear Mr. Jason,

Before you make good your
threat regarding the Spokane com-
munity, make sure for the sake
of concision that prior to my
referring of my ordinations to the
priesthood, no aspiration of Schuck-
art had in fact been made.

Respectfully,

Robert M. Young, OF

Ely Jason,
Box 83490,
L.A., CA. 90083
May 18, 1988.

Dear Bishop McKenna,

Although I am sorry that you intend to carry out ordinations very soon - despite your public proclamation that you wouldn't do so for five years - nevertheless, I am greatly relieved to know that you will at least make the priests and community take a public Oath of Abjuration. Half a loaf of bread is better than no loaf at all. Making them take a formal Oath of Abjuration is very dear to my heart, because I am convinced the salvation of their souls requires it. By no means should my efforts on their behalf be considered a personal vendetta. The loss or salvation of their souls is at stake. That is my motive.

If you are willing to meet me half way, I am willing to meet you half way. If you are willing to give ground, I also will give ground.

My Promise: I solemnly promise to cancel my plan to mass-mail Fr. Denis' letter during your ordinations, 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. The most logical choice of locations is their big auditorium, since it's the largest facility on Mt. St. Michael.

3. Public Notice should be proclaimed in advance of that Oath, by a variety of means: (a) I know for a fact that the Spokane priests have a very large mailing-list of Catholics everywhere, who are both members and non-members of their group. Said notice must be sent to everyone on their list; (b) whereas the Spokane priests proclaimed publicly and loudly for 2 decades that they had done nothing wrong, in approving the ordination and consecration of Francis Schuckardt; and whereas this was common knowledge throughout all Traditionalist groups and factions, being discussed heavily in the various newsletters - the priests must now rectify that situation, by sending public notice to the various Traditionalist newsletters, to Lefebvre's group, and in general to all Traditional Catholics, regardless of their specific theological affiliation. (c) Whereas it is a historical fact that they employed public newspapers during the last 2 decades, to announce where they would be giving their public lectures; and whereas they proclaimed themselves to have the True Catholic Faith to people far and wide, while acting under full obedience to the authority of Francis Schuckardt - therefore, they should now place a select number of ads in public newspapers, announcing their intention to abjure themselves of Francis Schuckardt, at a certain time, on a certain date; inviting the public to attend. The New York Times, and the Los Angeles Times are good choices.

4. How the Oath is worded and phrased is up to you, but I feel that the Oath absolutely must contain the following points: (1) They must solemnly renounce their approval of Francis Schuckardt's ordination and consecration, stating publicly that this placed themselves, all the religious, and the whole lay community, outside the Catholic Church; (2) They must admit publicly that they were in error and schism during Schuckardt's entire administration, which lasted for almost 20 years; (3) They must publicly denounce Francis Schuckardt's claims to the Papacy; (4) They must admit publicly that the Sacraments which they and Schuckardt administered for 20 years had no value to the community, and further, were gravely sinful; (5) They must denounce publicly their whole involvement with Francis Schuckardt, from the bright beginning to the bitter end; (6) Finally, they must denounce sedevacantism publicly.

5. The Oath should ideally be written down as a prepared statement, which each priest and Sister should read out loud, over a microphone, to the assembled community, and in your presence. I will give you an example of how I think it could be worded; but the final wording is up to you.

6. I, Father _____, (or I, Sister _____), do here proclaim, in the presence of God Most High, the Father, the Son, and the Holy Ghost; in the presence of the Blessed Virgin Mary; in the presence of all the angels and saints in Heaven; in the presence of Bishop Robert McKenna; and in the presence of this assembled community, all of the following statements, which I endorse and approve with all my heart, mind, soul and strength: (1) I solemnly renounce my approval of Francis Schuckardt's ordination and consecration. This placed myself, my fellow priests and religious, and the entire congregation, outside the Catholic Church during the entire administration of Francis Schuckardt. (2) We were in grave theological error, and schism, during the last 20 years. (3) I solemnly denounce Francis Schuckardt's claims to the Papacy, and his private assertions that there is nothing wrong with the practice of homosexuality. (4) The Sacraments that Francis Schuckardt and we priests administered to the community had no value, and were gravely sinful. (5) In general, I do hereby denounce my whole involvement with Francis Schuckardt, from the bright beginning to the bitter end. (6) Whereas Bishop Musey approved our Sacraments publicly, to ourselves and to you who are assembled here; and whereas he also was a sedevacantist, approving our stance on sedevacantism, I now proclaim that Bishop George Musey led us, and you, still deeper into the whirlpool of error and schism. (7) Finally, although I believed in sedevacantism for the last _____ years, I do hereby renounce and denounce sedevacantism. I have come to realize that John Paul II and the Vatican II popes are material popes, but not formal popes! "

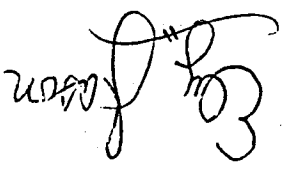
7. Each priest and sister should step up to the microphone, in front of yourself and the whole assembled community, and read that statement out loud - one by one. Afterwards, the whole assembled congregation should read the same statement out loud, en masse. Copies must be distributed to the community members as they enter the door. The only change would be at the beginning: " We, the community-members who formerly believed in Francis Schuckardt, do hereby proclaim, in the presence of God Most High, etc.." Points #1, #2, and #3 should be followed very closely. Some points require minor modifications. Let me just give a quick rundown, of how that same Oath would be spoken by the community:

8. " We solemnly renounce our approval of Francis Schuckardt's ordination and consecration. This placed ourselves, the priests and religious, outside the Catholic Church during the entire administration of Francis Schuckardt. (2) We were in grave theological error, and schism, during the last 20 years. (3) We solemnly denounce Francis Schuckardt's claims to the Papacy, and his practice of homosexuality, which became common knowledge, and caused public scandal everywhere, among Catholics in all the various groups and factions. (4) The Sacraments that we received from Francis Schuckardt, and his priests, had no spiritual value to us, and were gravely sinful. (5) In general, we solemnly denounce our whole involvement with Francis Schuckardt, from the bright beginning to the bitter end. (6) We solemnly denounce Bishop Musey, who approved Francis Schuckardt's ordination and consecration, and the Sacraments that we received; who nevertheless had our priests get reordained; and who approved of sedevacantism. He led us still deeper into the whirlpool of error and schism. (7) Finally, although we formerly believed in sedevacantism during the entire administration of F. Schuckardt, we do hereby renounce and denounce sedevacantism. We have come to realize that John Paul 2, and the Vatican 2 popes, are material popes, but not formal popes! " Finally, everyone must conclude by making their confessions to you, or to priests of your choice. Then the entire proceeding must be publicly, through mass-mailings and the means just described in #3 above (Public Notice). announced

If you are willing to meet me halfway, I am willing to meet you halfway. If you are willing to give ground, I also am willing to give ground. I repeat: I solemnly promise to cancel my plan to mass-mail Fr. Denis' letter during your ordinations, on one condition: you must make the priests, religious, and lay-community take the Oath of Abjuration, in the manner I have just described. That promise is now in writing, and will be signed by my own hand.

I must stress that a quiet, hidden-away-in-the-closet Oath of Abjuration is totally unacceptable. I am sure that, if the priests were willing to take that Oath, they would say, "Bishop McKenna, we are willing to take that Oath, but not in the presence of our Spokane community, and not in public! Let us do it quietly, privately, in your living-room in Connecticut! " Such an Oath would be a farce and a sham, which is their style, as I've been saying all along. If you agreed to such an approach, they would then downplay their Oath with the congregation back at home; and they would make no mention of it in all their vast travels. Hence, the Spokane community, and their following throughout the world, would continue on in their state of illusion, error, and ignorance. Francis Schuckardt, his priests, and the 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. Thank you for your time and attention to this matter.

Sincerely,



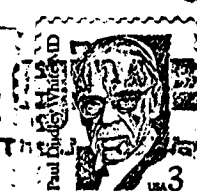
Ely Jason.

P.S. The priests and religious must take the Oath with one hand on the Bible, and the other hand raised to God. Anything else you can think of, which I might have forgotten, should be included.



Most Rev. J. Vida Elmer
St. Michael's Chapel
P. O. Box 85
Glenmont, NY 12077

85



Mr. Ely Jason
Box 85490.
Los Angeles, CA. 90083

From the desk of *Pentecost 1988*
Father Vida Elmer

Date *May 22, 1988*

Dear Mr. Jason,

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 ordination. The Spokane priests
think they have satisfied Church-laws
through Bp. Masey. ~~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 that each priest, brother and
nun would read the text individually, separ-
ately, after one another.

With prayers & blessing,

Rev. J. Vida Elmer
St. Michael's Chapel
P.O. Box 85
Glenmont, N.Y. 12077

J. Vida Elmer