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Father Denis Philomena Marie:

1. " Before His Excellency Bishop Musey speaks to you we would like to just briefly try to sum up what led us to this point in time, without belaboring anything but again, just a brief sum-up of what took place over almost the past eleven months now. For those of you who were here, living in the Community, you remember on June 3rd of last year, Fr. Mary Benedict and myself spoke to you about particular problems that existed regarding Bishop Francis; and at the time, or I should say, eight days previous to that announcement, we had made efforts to speak to Bishop Francis about the various, two problems in particular, and were simply getting the runaround, especially by the Brothers that were with him at the Priory. And being fearful that something would have been said before we had an opportunity to speak, ( and you remember that took place three years previous ), after talking to Fr. Mary Benedict, Fr. Mary James, and the Superiors here at the Mount, we decided that it was necessary to make an announcement to everyone in the Community. And you remember that time when we made the announcement we were very careful in what we said. As a matter of fact, I would say that quite a few people had no idea what we were talking about, when we were speaking about a moral issue. "

2. " And the same thing was done with the Religious, especially with the Sisters. But again, after that announcement, you remember that Bishop Francis simply left, never came back, and then we were so-called ' excommunicated ' because of our ' rebellion,' etc. etc. And we very carefully had to weigh exactly what was to be said, and when it was to be said; we simply put it in Our Lady's hands; and eventually it came out, and insofar as the moral issue was concerned, <sup>for</sup> quite a few people we weren't saying anything that they already did not know. But anyway, over the past ten months, there were letters sent out signed by myself, and there were letters in return sent out signed by Fr. Alphonsus Maria and some of the Religious that left with Bishop Francis. And we still believe that we were justified in what took place, in what we did. We still believe those things that were expressed in the letters that were mailed out. We do not in any way believe that we usurped anyone's authority. We do not believe that we were involved in a power-struggle. "

3. " We simply found ourselves in a position where we felt it was necessary to do what was done, in order to prevent damage from being done to souls. You remember after this had taken place, we had mentioned to you that, after talking to the priests and again the Superiors, obviously we realized it was necessary for us to try to find a Bishop. We had been preaching throughout the years, as had Bishop Francis, that the Vatican II Church was not a Catholic Church; it was a brand-new church; that those who were involved with Archbishop Lefebvre, or I should say, the Archbishop-Lefebvre-Movement, acknowledge the arch-heretic John Paul II, and before him Paul VI as true Popes; while at the same time complaining about the heresies. And without going into great detail we looked upon the position of Archbishop Lefebvre as even more ridiculous than the Vatican II priests. We know that Christ promised us He would be with His Church until the end of time, and that the Catholic Church does exist; and if the Catholic Church exists, then there has to be a bishop or bishops. "

4. " When we had had a retreat-seminar in Florida, sometime earlier, for the first time in my life I had heard mention made of Archbishop Thuc. That's not the terminology that was used by Bishop Francis. He referred to Archbishop Thuc as ' Madman Thuc. ' We had no idea who he was talking about; and we were simply told various things about Archbishop Thuc. And being in a situation where we had vows of obedience, and we were not permitted to look any further into the matter, we simply accepted what we were told. In the course of one of our missions, we ran across a family in Florida who had asked us if we had ever heard of Bishop Musey; and up to that time we hadn't, and we said no, and they told us that he was saying Mass for them, and had been consecrated by Bishops who had been consecrated by ( next page )

Archbishop Thuc. So again, this is the first information we were receiving by bits and pieces. And I remember asking Father Alphonsus Maria about Bishop Musey, and about those who were aligned with Archbishop Thuc; and he said something to the effect that, most likely, they are not teaching the fullness of the Faith. Well, in my head I was saying 'well most likely they are!' I mean, how do you know? So he gave a ridiculous answer.

5. " Anyway, to make a long story short, when we were talking with the priests and the Superiors, we decided the best way to find out something about someone is to go to them firsthand and to speak to them; and this is exactly what we did. Fr. Mary Benedict and I spoke to Bishop Musey at our first meeting for about 5 and a half hours, and in the course of that conversation we told him some of the things that we had heard about him - or about Archbishop Thuc, I should say - and I can't remember if at that time he went into any of the areas that he heard about Bishop Francis and the Community out here; but I think some of that was discussed. "

6. " And anyway, we gave to Bishop Musey the letters that had been written regarding the problems that existed here in the Community, what we had said to you regarding Bishop Francis, etc., we were open and candid with just about everything that we could think of. And it was agreed upon at that time that we would continue to keep contact with one another, we would pray for one another, put it all in the hands of Our Lady; and someday, if it was God's most Holy Will and there were no problems that we would begin to work together. Since that time as you well know there have been several visits by Bishop Musey; Fr. Fouhy who is his Vicar-General made several visits here. They had an opportunity both Bishop Musey and Father Fouhy to go into the various schools to talk to the students. They both met the Religious, both the Sisters and the Brothers, and spent some time talking to them. "

7. " Yesterday, most of you had an opportunity to meet Bishop Musey and to greet him. And we had promised you that before any decisions were made, that you would have an opportunity to listen firsthand to Bishop Musey about his background, about Archbishop Thuc, etc. We did tell you, or give you the information that we had regarding the background of Bishop Thuc and Bishop Musey; but again, I repeat, we promised you that you would hear it firsthand. For the past.. almost 10 months, has not been easy for you, and it has not been easy for us. I think it's been a little bit easier for both of us; but at the same time there have been, no doubt for some of you, some moments of trial and contradiction, wondering, etc., etc. And while I know that at times talk is cheap, it's very easy at times for people to say something that they may not mean. "

8. " I believe that, I hope that all of you here; and I believe that, at least most of you, have believed us when we said to you that we are trying to persevere in living our Holy Catholic Faith, and trying to make it possible for you to be able to live your Holy Catholic Faith. Again the one thing that we all have in common, and our presence here proves it, that we love our Holy Catholic Faith, we love our Divine Lord and His Blessed Mother, and we want to save our souls. And in spite of any trials and contradictions and difficulties we may have gone through, Our Divine Lord and His Blessed Mother cannot and will not abandon us. "

9. " It requires on our part that we have patience, that we have trust, and that we have confidence, and that we have humility. Again, as it is difficult for you fathers and mothers to direct your families, to take care of your children, to make decisions, etc., realizing that at times your children may not like what you tell them to do, or decisions that you make, we find ourselves in that very same category. And again, it's very easy for someone who is not in a position of authority to find fault with authority, to begin to tear down authority... it's very easy to do that... but again as Catholics we're not supposed to do that. I'm not saying, I repeat, that it may be difficult at times; but as Catholics, we're not supposed to act in that manner... And we hope and pray that after the meeting this evening, that for those of you who have had doubts, that those doubts will be removed..( over )

10. " The purpose of the meeting this evening is not to ask you to give us permission to be able to get together with Bishop Musey - that's a decision we have to make - but before that decision is made formally, you are being given an opportunity, I repeat, to hear firsthand what led to this particular night, and to give you an opportunity to ask some questions. "

11. " Now obviously, it is not going to be possible for 600 people to ask questions, or we'll be here till tomorrow night. And again, the primary purpose of this evening is to discuss the validity of Orders, theological things along that realm, and not to go into every little teeny, tiny detail. And we're simply going to leave it at that. If you have questions that you feel must be asked, and are important: again, we leave this up to your judgement and your Christian Charity. At this point in time, we will ask His Excellency to step up to the podium, and to explain to you again his background, his life up to this point in time, and we just commend this whole evening to the Hearts of Jesus and Mary. Bishop Musey..... "

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#### BISHOP MUSEY:

12. " I would ask you tonight to please be very informal, and be very open; receptive to what I have to say; and I myself am receptive to hear and, hopefully, to answer whatever you have to ask. In light of that I will ask that, if you don't like what you hear, you may hiss, you may boo, but you must not throw eggs! ( laughter ) Having said that, I think it's only fair to bring this to a start-off or a kick-off, with either an opening question, perhaps, or.. if anyone has in mind a question that you'd like to ask... Or maybe it might even be better: how many of you ( may I see a show of hands ), have heard the tape that has been distributed by Father Alphonsus? Those who have heard, would you raise your hand? Well, very few of you have heard the tape, apparently, so I think it's well that we play a part of it. "

13. " The first part of it, the longest part, is a criticism of Fathers Denis Marie and Fr. Benedict, and everyone else who went along with them; but you yourselves are more familiar with all of that part, and with all that went on before; and the Fathers here are certainly well capable and able to explain to you anything that needs to be explained on that part. At the latter part of the tape, Fr. Alphonsus goes into a rather remarkably clear criticism of the sin of slander; and having pointed out that it is a sin, and a very serious sin to slander someone, he goes right away to the business of slandering Archbishop Thuc - God rest his soul in peace! - and this is where I feel that we should take up the tape, because these good Fathers did not have the opportunity, as you did not either, to know Archbishop Thuc; and neither, unfortunately, did the man who is criticising him, Fr. Alphonsus. So, armed with the benefit of complete ignorance in regard to the life and work of Archbishop Thuc ( and since I have never met Fr. Alphonsus, and he's never met me... of course, he really knows nothing about me, and I know nothing about him ); and so, he proceeds to explain who I am! " ( laughter )

14. " Now... I guess it's a good starting point here: we'll let Fr. Alphonsus Marie tell you who I am ( laughter ); and then we'll let him tell you also who Archbishop Thuc is and was; and then like we say in Texas, we'll come along and tell you the truth after that... ( laughter and applause )... "

#### FATHER ALPHONSUS:

15. "... if any of you were to commit a sin, and asked counsel from me, and I were to go out and broadcast that fact all over the world, would that make you a public sinner? Of course not! Your sin was done privately; you're ashamed of it. Here you are confiding in someone, and he broadcasts it publicly: does that make you a public sinner? No. But this apparently is the idea they get up there... ( next page )

16. " Not only have they passed judgement on the Bishop - he denies any guilt and they pass judgement saying he is guilty - but then because some people have slandered him, and broadcast these things about him in the past, they say ' Well, it's okay for us to do it; everybody knows about it anyway! ' It seems that they can't reason anymore, they just can't think these things through. To listen to slander, and to repeat it, is a mortal sin. We've been told that so many times, we all know it, it's part of our Faith the catechism tells us; and yet, this is what they do, over and over again. And when confronted with this idea, I remember talking to these four nuns and saying, ' How do you justify the fact that you have listened to, and repeated, slander? ' And they said something like, ' Well, you know how much Fr. Denis hates sin! ' Well, he evidently doesn't hate it enough... because while he accuses other people of committing sins while he pretends to hate sins of others, he has committed public sins himself. "

17. " The fact is that, what they are accusing the Bishop of, whether it's true or not is indeed private, of its very nature; but what they're doing is public sin. They have publicly broadcast - they went purposely to the newspapers, to t.v., to radio - and broadcast this stuff about the Bishop. They openly and officially proclaimed to the courts of the Spokane County that they no longer recognize the Bishop as a member of the Church. It is a public rebellion! Public slander, and indeed, has given public scandal. The effects of that, of course, are that so many people, while now they say the Community is so much better, they have been scandalized; whether they realize it or not their faith has been weakened. So many of them have begun to drift away, have even left the Community altogether, have gone along with Lefebvre, or some other group because they say, ' If that's the way this Community has been, I don't want any part of it! ' "

18. " The slander that was against the Bishop besmirched the Church, and they lost their Faith. That's why it's such a terrible sin to slander a priest or bishop, to spread gossip about them, because you slander the Church when you do so. "

19. " I mentioned that there were some new facts that we have to bring up to your attention. We knew that when this first took place that they would be looking for some other bishop, maybe to consecrate or ordain, or whatever, so they could continue to function; they don't have a bishop, uh, they're not going to last forever. And indeed, we knew that they would not be able to do so, because there simply aren't any other bishops who are truly orthodox in every way, as our bishop is... none that we know of... they pretended that they knew of a lot of them, and yet, then come this far and they apparently haven't found any. Well recently, they say, we've heard that they've invited a certain Bishop George Musey to the Mount, and we thought that it would be good at this time to explain to you who this person is so that you know what's going on, in case somebody tells you from up there ' we now have a bishop! ' "

20. " We hope that it isn't true, but it wouldn't surprise us if it were. I'm sure many of you have heard, in the past, the Bishop talking about a certain individual that he refers to as ' Madman Thuc. ' Perhaps some of you have heard that recently Madman Thuc passed away. This gentleman was at one time a true Catholic Bishop. He was from South Vietnam..actually, North Vietnam. He was related, I believe, the brother of Diem Ng, the Premier of Vietnam; who as you remember was assassinated. His name is No-Diem-Thuc; and if you know anything about the Vietnamese, you realize that their first name is actually their last name; so these were the No-brothers... So this bishop Thuc was the bishop of a certain city, diocese in Vietnam. Well, he went along, I guess, with Vatican II, I guess, he was under some sort of persecution; obviously from the Communists who took over there. And later on, leaving the country in the 70's, he came across a certain false visionary in Spain, a place called Palmar de Troya; and this false visionary was known to be a real lunatic... he was the type of person that would say, uh,... he had gotten in an accident and was blind, and he said something like, he was a stigmatist, but you couldn't see his stigmata, it was invisible."

21. "... and that he had visions from Our Lady and Our Lord..." ( Here the tape-recording is discontinued, and Bishop Musey begins to make some comments ).

BISHOP MUSEY:

22. " Now, notice the references to Archbishop Thuc, ' Madman Thuc, '... ' he was, I guess, ' he left Vietnam, I guess, ' ' he had suffered some persecution there obviously, I guess, ' from the Communists... He's guessing a lot of guesses... and he left sometime in the 70's.. and he went along, I guess, with the New Church... Now, Father guesses all of this. And even with the benefit of a crystal-ball, he is making a lot of guesses here. The bishop didn't just happen to leave Vietnam, and it wasn't really the Communists who drove him out personally. It was none other than Paul VI who insisted that the Archbishop come to the Council. "

23. " When the Archbishop went from Vietnam under protest, that if he left he would not be able to return to Vietnam, ( because the Communists then would not let him back in. They obviously wanted to get him out of the country ); and so Paul VI pulled exactly the same stunt on Archbishop No-Diem-Thuc that he had pulled on Cardinal Mindzenty, God rest his holy soul! This was to assure them that they would not be replaced, and they would remain in their See, in possession of their See, ( and if you remember, he had made a pledge to Cardinal Mindzenty, the Primate of Hungary, that he would not be replaced by a man of the Communist choosing; or a man of whom the Communists approved - which of course is necessary in these Iron Curtain countries; and which came about by the Ostpolitik generally headed up by Cardinal Trini (?) from Vienna, and our good friend Cardinal Ratzinger, who is presently head of what used to be at one time the Holy Office there. ) "

24. " And the idea, then, of the fact that any bishop, of any See, in fact any practising cleric, in these Iron Curtain countries has to have the approbation of the Communist government; and especially the Primate of these countries, or any man in an important See in those countries, has to be one of whom the Communists approve. Obviously, the Communists are not going to approve of an anti-communist prelate. Consequently, they aren't going to approve of a true Catholic prelate. So Paul VI simply deceived Cardinal Mindzenty, promising that he would not appoint a new Primate of Hungary. Basically, he did the same thing to Archbishop Thuc; commanded that he leave Vietnam and appear at the Council, and then of course replaced him in his See with a man friendly to the communists, and approved of by the communists. "

25. " It was certainly no coincidence that Archbishop Thuc was ordered out of Vietnam by the Vatican, arriving in the Vatican only a day before his brother the President, and another brother of his that was assassinated along with the President, that the two of those met their death by the assassins, with the collaboration, unfortunately, of the C.I.A. And Bruce Cabot Lodge having been involved up to his elbows in that particular bloody massacre. Archbishop Thuc, then, was involved in the Council, of course; and he along with several of the other conservative ( or truly Catholic prelates ) did what they could to resist the onslaught of the Modernists and other heretics who were taking over the Council; and made their particular stand - much of this finally winding up being co-ordinated by Archbishop Lefebvre. "

26. " ( Archbishop Lefebvre ) managed to ingratiate himself with most of the ones who one might consider the reactionaries; in other words, those who we would call the ' good guys, " were known as the ' reactionaries ' ; and Archbishop Lefebvre became the man who went along, kind of meeting all of them, and talking with all of them, ingratiating himself with all of them, and making a sort of liaison between all of the conservative Cardinals and Bishops of the Conference. It was later then that Archbishop Lefebvre, incidentally, who himself has criticised Archbishop Thuc for having consecrated bishops, ( Lefebvre said ) that ' he has consecrated bishops without the approval of the Holy Father. This proves the man must be out of his mind! ' "

27. " Later Archbishop Lefebvre said the day might come when he would also have to consecrate a bishop, but things would have to get a lot worse: and he did not say that he would have to lose his mind in order to consecrate one... The fact was, though, that criticise him as they may, Archbishop Lefebvre had asked Archbishop Thuc to head up the seminary for him; because the Archbishop, of course, had had previous background in Vietnam of universities and seminary-work. And so the Archbishop had finally turned it down because of later developments when he began to have second thoughts about Archbishop Lefebvre. "

28. " Before his opinion of Lefebvre had changed completely, it was some of the gentlemen from Ecône, some of the priests that the Archbishop had met, having come at Archbishop Lefebvre's behest to request of Archbishop Thuc ( who at the time was living in Italy, in exile from his diocese ) that he go to Spain to a pocket of Catholicism there at Palmar de Troya; and ordain and consecrate a priest, or some priests, and at least a bishop or some bishops out of this group; because they were the remaining few, true Catholics in the entire world, certainly in the Latin countries of Europe, according to the gentlemen from Ecône. "

29. " The Archbishop then went with them, having heard their story and the recommendations they brought, the glowing recommendations of the man who Fr. Alphonsus said was a raving maniac - Clemente Dominguez... and the Archbishop did in fact ordain and consecrate Clemente Dominguez and two other men ( I believe to the bishopric, I forget now exactly how many were actually consecrated to the bishopric. There were several ordained... but Clemente of course was the main and major one ). And after this it was that Clemente Dominguez went off the deep end, we might say, and began to become involved in very bizarre type practices, even ( from what I have heard, and here again, this is only what I have heard ), that he began to ordain and consecrate almost indiscriminately. Now, how many he actually did ordain or consecrate, I don't know. I'm not sure that anybody does know. "

30. " The point is that this really has nothing to do with Archbishop Thuc, anymore than to say that no one should have had anything to do with Our Lord Jesus Christ, because He ordained and consecrated that awful traitor Judas Iscariot; and consequently, He used bad judgement, and so He should be discredited and nobody should listen to the rest of the Apostles. Can you imagine saying that about Christ? Or saying such a thing about any bishop who ordained a priest or consecrated a bishop who later became a disappointment to him, a disappointment to the Church? We already had the example set. Our Blessed Lord had chosen twelve men personally. One denied he had ever heard of Him, the very man that Our Lord had made the Pope. Another betrayed him and, out of the 12 it was painfully true that only one was at the foot of the Cross, followed all the way and stood there to the end. "

31. " That one was rewarded, incidentally, with a very special privilege of having been named an honorary son of a very special degree to the Mother of God; and having inherited as Christ's dying Treasure the Blessed Mother, to spend the rest of Her mortal days under the protection and care of John; just as he was under the protection and care spiritually of the Mother of Our Blessed Lord. And so there must have been a special reason for that special privilege - John's fidelity, which I think must be a lesson to all of us; fidelity to Christ... many times simply means being very, very close to Our Blessed Mother; and being then especially loved by God because we have especially loved His Mother, and kept faithful to God because we have been devoted to Her. "

32. " When you see the things happening that are happening now - where it seems Our Blessed Mother is reaching out from here and there, various points, putting together those who are Her special children, you can't help but feel a certain confidence, and a certain gratitude to Almighty God, knowing that you are among these children of Mary. And consequently, we can expect that being such, we will remain faithful to Christ and will not be allowed to stray away. "

33. " But Archbishop Thuc was one such man, one who remained faithful to Our Blessed Lord; because he had unlimited confidence and unlimited devotion to the Mother of God. And because he put his confidence in Her, he was not fearful that after having made a mistake, by having ordained a man who turned out to be an unfaithful and very scandalous type; he nonetheless, when he saw that time went by, and still no bishops came to the rescue of the Church, made his decision that he could not go to the grave taking with him the Apostolic Succession: and so was moved to consecrate new bishops again. This time Bishop Guerard des Lauriers, who was a theologian, a Dominican priest, and a very respected and prominent theologian in France; and then the two bishops from Mexico. "

34. " Somewhere later in this tape you will hear an interesting reference to these men, these very prominent men, whom the Archbishop consecrated bishops. They are referred to as ' some fellow somewhere in Europe, uh, some fellow in France, or some Frenchman, uh, probably in France, or somewhere around there, I believe ' Father says. ' And then he found two Mexicans somewhere, and uh,... Now nowhere does he mention, of course, that this Frenchman ('uh, probably in France') was one of the few people who has the distinction of having been a laureate in dogmatic theology. "

35. " Archbishop Ngo-diem-Thuc had 3 doctorates. He was a Doctor of Canon Law, a Doctor of Philosophy, and a Doctor of Theology. One of these Mexicans that the Archbishop just happened to find somewheres, scraped up maybe in a tortilla-factory or something... ( laughter & applause )... One of these Mexicans was a man named Moises Carmona Rivera. He was a confidante and colleague of the great Mexican Jesuit, Father Sainz y Arriaga, who was the first one to actually come out with a book insisting that the Throne was empty, and that Montini was indeed a Marrano Jew who had usurped the Throne of Peter. "

36. " Father Carmona at that time was working with Fr. Sainz y Ariaga, and a lay-group or a group of dedicated lay-Catholics who were supporting them in their work; and later, after the untimely death of Fr. Sainz y Ariaga ( God rest him in peace! ), some of the laymen from the Mexican group approached some of their German counterparts with whom they kept in contact - the hardcore, traditional group in Germany that published the Ainsicht periodical there - and they at the time had befriended Archbishop Thuc, and had been instrumental in helping him to move to France... and after having been hosted by them in Germany where the climate was a little bit too severe for them in Munich.. then they rented him an apartment over in ( Cologne? ) in France, and stood by him to keep him from being badgered to death by the Novus Ordo Church and clergy, as well as by traditionalists who were bombarding him with requests for ordinations and consecrations ( \*\* NOTE: In this paragraph, the tape-cassette was switched from Side 1 to Side 2, and apparently something was lost in the process ).

37. " One of these who had made this request of him was none other than Fr. Noel Barbara, who himself publishes a rather well-known newsletter ( Forts Dans la Foi, or Fortes in Fide ), who later became a critic of Archbishop Thuc after Archbishop Thuc turned him down, refusing to consecrate him a bishop; and instead chose to consecrate his competitor, Fr. Gerard des Lauriers. And so you see how sometimes these things have a habit of working: hell hath no fury like a woman scorned, they said - but then, whoever said that hadn't heard of a frustrated clergyman yet! "

38. " When the Mexican group, then, begged of Archbishop Thuc to provide a bishop for Mexico, they also recommended that this man who had worked so long as a colleague of Fr. Sainz y Ariaga should be considered for ordination. When Archbishop Thuc considered the facts.... ( he decided ) to consecrate him and another Mexican priest named Fr. Adolfo Zamorra, and these were the two whom he consecrated bishops.. He has a church with about 350 seats or more, and in order to accomodate his congregation says 6 Masses every Sunday. He's a man in his 70's, and besides saying his 6 Sunday Masses in his Church in Acapulco, he also travels 4 hours by road, and then 4 hours by jeep up the mountain roads ( cont. next page )

to get to an Amuzka Indian Village, at least once a month to offer Mass for the Indians there. He goes to several other places, some as far away as the American border in California; others as far away... almost to the Texas border. And so I try to sneak down and help him, give him a hand every now and then too, in some of those places that are closer to Houston than they are to Acapulco, down in Mexico. "

39. " The other bishop, uh, ' the other Mexican he scraped up somewhere, ' Fr. Alphonsus also forgot to mention was a seminary professor for 18 years, and it happened that Canon Law was his primary subject as a teacher in the seminary. So, if you'll notice Father's description of these people ( and this is the Father who is very much against slander ), you'll notice that he makes these ( people ) sound like a group of clowns. Now, I myself am the least qualified; and I'm saying this not out of a sense of feigned or affected humility; I am the least qualified of all these men to be a bishop. I have no degrees; and I've never had any great amount of experience as being a teacher, or any of the other things that might give a special mark of notoriety. "

40. " I was ordained a parish priest back in the 50's - in fact, 1952 - ( thanks be to God! ) and I worked in various parishes in and around the Diocese of Galveston; now known as the Diocese of Galveston-Houston. For some years until right around the time that Vatican Council II came along, when I had a massive heart-attack, and I was hospitalized then for a period of some years after that. I was in and out of the hospital, and off and on of sick-leave; and so providentially I missed all of the re-education courses that were turning my brother-priests into Novus-Ordo Presidents of the Assembly, and other new Roman Protestant ministers that they've made of them. "

41. " I missed out on it, thanks be to God! It wasn't that I was so smart and astute a theologian that I was able to immediately spot the differences, and all of the theological errors of the Vatican Council. As a matter of fact I wasn't even too much aware, didn't keep up too much with what was going on in the Vatican Council. I was sick most of that time. But what I did see was when I went back to a parish for duty, I would notice that there were changes that had taken place; and they were very strange changes. I fortunately ( since I did not have a regular assignment at the time; the bishop didn't assign me to a definite duty because of my sickness ); I simply went to help out in parishes here and yon."

42. " And so, I always took my own Missal with me. I had a Missal that was an Ordination present to me; it's what we call a quarter-size Missal, a smaller Altar-~~size~~ Missal that is a bit easier to carry around. And because I had been very used to it, ( you know how a book is.. you get used to certain things about it: the type of print that's in it, the contrast of the paper and there's a way that you can happen to pull the tabs. Even though the Missals are the same in one way, they are not all layed out exactly the same. And so with this Missal I was particularly comfortable, and always found it to be exactly... I knew by feel where everything was in it. And so, that was the Missal that I always used instead of the various Missals of the parishes. "

43. " So even after they had come in with the Dialogue Mass and things of this nature, I was still saying the Mass I had always said, because I was still using the Missal I had always used. And the changes, as far as I was concerned ( the only time I saw them was when I would be hearing Confessions, and would see another one of the priests saying Mass later ); and I wondered sometimes what he was doing exactly! Then I would get sick again, and be off of duty again. The next time I'd go back to a parish church ( decide to go down to one of the parishes to visit one of my friends, or drop in for a visit to the Blessed Sacrament, or right after saying my own Mass at home ), would go in and then I would begin to see some of the really new ceremonies going on. "

44. " And so, these things were seen by me in gaps... ( next page ). "



45. " And once it became obvious to me that this was a new religion; that the Mass, as I knew it, certainly did not exist anymore in the churches then: I simply made my decision that I'd have to stay on sick-leave for the rest of my life, since I wasn't lucky enough to die and get it over with... I resigned from active duty, and I was listed as being on an extended or an indefinite sick-leave ( that was the way I was listed in the Catholic Directory )... until finally they simply dropped my name; I guess it became an embarrassment over the period of years. They figured, ' Well, if this man won't die so we can collect his insurance policy, there's no sense to continue to carry him on the books! "

46. " So at any rate, this was why I never had ~~never~~ offered the Novus Ordo Mass, or even, as I have said before, I wouldn't know how to start it or stop it, even if I wanted to! And so... I really never thought that I would see a day that I would look back and fall on my knees and thank Almighty God and His Blessed Mother that I had a massive heart-attack when I was in my early 30's! And yet, it certainly has been the salvation of my soul; which hopefully will be a final declaration, at least up till now. I can say it's been the salvation of my soul, & hope and pray to God I'll persevere in the Faith. "

47. " So, with all of this I've gotten carried very far away from what I started to answer. We were really supposed to be talking more about Archbishop Thuc and the Mexican bishops there. But I did want to point out the fact that Father has made some strange allusions in his little talk there, and continues to make some more strange ones which you'll notice as they come up now. I don't remember some of the other things, I just heard this tape once today; and so I'll have to pick out things as we go along, if you don't mind bearing with it this way. Are any of you getting very tired of this? No? All right. Would you like to put the tape back in progress, please? "

#### FATHER ALPHONSUS:

48. "... said he was going to be the salvation of the Church, and so forth. And of course they had just the Latin Mass; and they said that Paul VI was a true Pope, but that he was a prisoner of the Vatican, this sort of thing, and that they were having visions every other day, practically. Uh, really wild things were coming out of this Palmar de Troya. Well, this Bishop Thuc consecrated this so-called visionary, this stigmatist, invisible stigmatist, as a bishop. And eventually this led to the consecration of a ( it seemed like ) whole religious community full of bishops. They just went hog-wild, so to say. They even printed up... we read some of their material, some of their literature, which this Clemente Dominguez I guess his name is... He says ' the Lord appeared to me as I was eating dinner and said Go, I want you to consecrate Father so-and-so as a bishop; and he said, But Lord, I haven't finished dinner yet! And the Lord tells him, Well, I told you, you gotta do what I say and I want you to do it right now! And we can laugh about it, but that actually was taking place..." ( Bishop Musey comments: " Father was a witness to this, I'm sure! " )

49. " ( Fr. Alphonsus continues: )... Well, Paul VI I guess was so perturbed by this that he excommunicated this Archbishop Thuc; and that's pretty important because Paul VI said he wasn't going to excommunicate anybody, but I guess he did. Bishop Thuc, then, later on, said ' I'm sorry, I didn't mean it, I was just doing that to take vengeance on the....."

#### BISHOP MUSEY:

50. " Okay, this was another point that I wanted to make. Notice here now that Father has done several things. First of all, he has said all of the crazy things that Clemente Dominguez did afterwards; and made it sound as if after doing all these crazy things, that that's when the Archbishop, in spite of all this, consecrated him a bishop. Of course, all of this happened after he had been consecrated, was when he began to go wild with all of these things. Another thing, he's saying Paul VI excommunicated Archbishop Thuc, and that Archbishop Thuc then recanted and begged his pardon, and such. " ( next page )

51. " This Father is stating as a fact... This had come out in the paper ( mainly one of the Lefebvrite publications... I forget which one it was...) anyway, one of the Lefebvrite publications carried some reference to that, as also did Walter Matt's strange little newsletter or paper, whatever they call it, the Remnant, or the Leftovers, or whatever... The story that the Archbishop had said, ' Well, I'm sorry I did this, I didn't know what I was doing, or I withheld my intention, or something silly like that; and so Paul VI said: Well, all is forgiven, and I'll lift the excommunication. "

52. " Anyway, I asked Archbishop Thuc about this thing, and Archbishop Thuc laughed! And he said, ' Wasn't that a great story?! ' He said, ' Of course, it was all written without even my knowledge. ' He said, ' I first heard about it...' he first heard about this so-called declaration that he was supposed to have made when he was living in ( Cologne? word unclear ) in France; and he said he didn't know whether to get amused or mad, and so he got some of both... both amused and angry at it; he said because he had never even bothered to answer Paul VI's summons when Paul the VI sent for him... While he was still in Italy, or still in Spain, I believe. "

53. " And he said to his emissary that... who was it he sent now?... Golly, I'm going to be accused of being senile too! ( laughter )... But anyway, this was one of the Spanish prelates that Paul VI sent, and asked Archbishop Thuc did he perform consecrations and ordinations in Palmar de Troya? And the Archbishop said yes; and so the emissary said well then, you must come to Rome, the Holy Father wants to see you! And Archbishop Thuc said, ' Why should I go to Rome? There is no one there in Authority to receive me! ' And instead he went on to Toulone in France. "

54. " So he said then, later, of course, the Vatican simply published words that they attributed to the Archbishop, and quite without the benefit of the Archbishop's knowledge of these words, or the Archbishop ever having articulated them. We knew when the Archbishop was kidnapped later ( we'll tell you about this later, for those of you who don't know it ), that when the Novus Ordo group kidnapped the Archbishop, and got him back under their auspices, well we knew immediately why they wanted to, and what would come out later. And surely enough, when the Archbishop died, that did come out: they said now he recanted and wrote a letter begging John Paul to forgive him for having consecrated new bishops, and having declared that the Holy See was vacant; and having declared that John Paul and his predecessors since Pius XII were impostors; and also for his declaration that the Novus Ordo Mass was invalid per se. "

55. " So all of this, they said, he apologised for in his letter, and asked his bishops that he has consecrated to all recant..In a letter to them he asked them to all recant and go into the Novus Ordo church, and such like and so forth. Well of course, we knew that the Archbishop would never have come up with anything like this. We knew that it would be said that he did; and obviously, none of us ever received any such communication from the Archbishop. So again, this story was brought to you by the same nice folks who brought you the scandals of the Vatican millions that have been sequestered; the same nice folks who stole the Mass! And some people say, ' Well Goodness! Would the Vatican publicise or dare to publish something that was false??? Would they falsify the words that are supposed to be the Archbishop's words; and come out and say he recanted when he really didn't??? ' And you look at them in amazement, and say, " Didn't they falsify the very words of Christ Himself in the consecration of the Mass!? And you want to know would they falsify the words of an Archbishop??!! ( much applause )... " Their credibility is at least 12 points below the Kremlin!!!" ( laughter ) Father, would you continue please the tape? "

#### FATHER ALPHONSUS:

56. "... the Church, because the Church has been going along with communists, and communists took over my country, and so forth. It is said that he even wrote a letter saying that he didn't have a valid intention when he consecrated these bishops;..( next page ).....

and then he was reconciled with the Vatican II Church. Later on then he does it again. Not to any false visionary, but he finds some priests, uh, a couple of Mexican priests who were supposed to be traditional, and a French priest somewhere; and he makes them bishops. And these bishops, these two Mexican bishops came across Father Musey; he was an independent traditional priest, and they made him a bishop; and then so-called Bishop Musey, with these other two Mexican so-called bishops, consecrated another man in America: Fr. Louis Vezelis."

57. " Well here's the problem with all these people. First of all we have Thuc, Bishop Thuc, who said before that he... when he did this before he said that he didn't mean it, he took it all back, he said, you know, perhaps that even his intention was not valid. Before his death last, uh, just a few months ago, he again renounced everything he had done, said he was sorry, he didn't mean it; and posthumously he was, by John Paul II... the excommunication that he had.. that had been given against him was lifted. In other words, they said that they accepted his apology, and after he was dead they said he was no longer excommunicated. I guess he gets out of Hell, I don't know.... actually, it can't be done. "

58. " But anyway, the idea here is that the man has flip-flopped back-and-forth: he'd go & ordain and consecrate somebody, and then say, I'm sorry, I didn't mean it! Obviously, when you have someone like that you simply cannot accept the Sacraments from such a person. The man is either crazy, senile, or is purposely messing-around with the Sacraments. He's unreliable; it may be invalid, the Sacraments that you receive from him. He is reported by... the Lefebvre group says that they have documents stating that he said he had an invalid intention...( Bishop Musey: " And you know the Lefebvre group would never lie! " )."

59. " So it's possible that it's invalid, it's possible that the man is just being used by people, we don't know. One thing that we do know, he never renounced his errors, he never really renounced Vatican II or the false popes. He simply went along with these other people who themselves formed their own groups. The Palmar de Troya group, after the death of Paul the VI this man Clemente Dominguez proclaimed himself to be the Pope! Pope Clement XVII, I believe he was. And he went on to not only consecrate umpteen bishops, but he canonized a whole bunch of saints. I think St. Paul VI was one of them; he said he was really a martyr of the Vatican, something like that... and they got their own group, and I don't know if that's still going, I guess it's dying out but... in Spain and certain places in South America I understand they still have followers under this false Pope Clemente Dominguez. "

60. " And this other group with these two Mexican bishops ( there's one in France and two in America ), they have started a group called Sedevacantists ... ( Musey comments here )

#### BISHOP MUSEY:

61. " This is another kind of cute little trick that has been used: ' A group called the Sedevacantists! ' The first time I heard this expression, the Sedevacantists, was when Fr. Krohn, the Spaniard that Lefebvre ordained over in Ecône,... when he attempted to stab John Paul back some years ago. At the time, I was living in Dickinson, Texas, all of about 3 miles from one of Archbishop Lefebvre's churches; which was ramrodded by Fr. Hector Bolduc. And Fr. Bolduc had given a news-release to the Houston Post, saying that the man who had made the attempt on John Paul's life was a member of a radical group called Sedevacantistes; And that they were a group of terrorists, right-wing terrorists who claim that there has been no valid pope since Pius XII; and were bound and determined to destroy the work of the Church, etc., etc., etc. "

62. " There was no mention made in that article, obviously, that Fr. Krohn ( the would-be assassin ), was a member of the Pius X group! That he had been educated and ordained in Ecône. And this was somehow missed; maybe the Pius X group didn't know that he was one of their priests; but it was funny that they came out with this story then about the Sedevacantists! " ( next page )

63. " So one of my parishioners who is kind of a good-humored type fellow and does a lot of cartooning, later came up with a bulletin called the " Sedevacante Six, " in which he had portrayed myself and some of the other bishops with six guns.... my being a Texan, he had not missed the opportunity to put the hat & six guns; and then the Mexican bishops with their machetes.... But the idea of the Sedevacante, as if it were some sort of club, or some sort of an organized group.... "

64. " The Roman Missal simply says in the Canon of the Mass that here you insert the name of the Holy Father, and here you insert the name of the Bishop of the Diocese; and then it has a note saying ' sedevacante, ' or when the seat is empty, the Throne is empty, of course you skip that particular part. So it's not the title of a club or an organization. Archbishop Thuc certainly did not found such a group, nor did we found such a group; nor is there such a group of organized people called ' sedevacantists. ' But it makes a rather interesting handle for them to be able to use as something to... "

65. " You'll notice that the conspirators always like to take and categorize things: this is a right-wing extremist, this is a left-wing extremist, this is a middle-of-the-roader, and so on and so forth. So that, if they have a label on everybody, then they can come across, and they say, ' Well, this one fits into that label; 'and they hit one thing and discredit the whole group. So, if you'll look at some of the things that have been written... one of them was a question-and-answer thing in one of the Lefebvrite publications, which said, " What is a Sedevacantist? " And the answer given by Fr. Jenkins is that the Sedevacantists are a group of right-wing traditionalists ( or something like this ) who hold as a dogma that there has been no valid pope since Pope Pius XII: as a dogma! " "

66. " You see, how can you hold something, a theological conclusion, or a reasoned conclusion as if it were a theological doctrine of some sort! But these are the types of things that they do to try to make these things sound as if it were some sort of an organized group; and then come along later and say, ' Well, the sedevacantists are a bunch of crazy people, they're a bunch of terrorists... ' Have you ever heard of Bishop Musey? No. Well, he's a Sedevacantist! Oh, one of those crazy people, those terrorists? Yeah, that kind... Oh, all right. ' You see, it's a conditioned reflex that's set right off in your mind. "

#### FATHER ALPHONSUS:

67. "... it seems that this group is based on the idea that came from Mexico, from Father Sainz, who was the priest who agreed with us. It used to be that we were the only traditional group that was saying that Paul VI was a false pope; and the only other priest we knew of who agreed with us was Father Sainz from Mexico. Father Sainz died, and apparently some friends of his kept on saying... the Chair of Peter is vacant: sedevacante. And when they became quote-unquote ' bishops ', consecrated by Bishop Thuc, they started this group called Sedevacantists. And it seemed like the only thing you had to do to get consecrated by them was to indeed say that Paul VI or John Paul II was a false pope. "

68. " Here you had Musey; Fr. Musey was an independent Latin-Mass priest. Fatima Crusaders who had met him asked him ' why don't you go to Bishop Francis? ' He said, ' I don't need a Bishop! ' Apparently for some time he was going along with Vatican II; he accepted Paul VI..." ( Bishop Musey interjects ' hit it there! ' )

#### BISHOP MUSEY:

69. " ( laughing ) I don't need a bishop!... ' Apparently for some time he was going along with Vatican II? '... Apparently he accepted Paul VI?... What's all this apparently business? Here from a man I've never known, he's never asked me a thing! I've never seen the man, and have never spoken with him obviously. So, quite without the benefit of knowing anything about me he's going to proceed to say, ' Well apparently he did this and apparently he did that; and he was met by some of our Fatima group, and uh, they said ( next page )

70. " Why don't you go along with Bishop Francis, or go see him or something, and I said I don't need a bishop! Uh, I don't know who all of these people are, or when all of this happened. There is one fellow that I met, or that I had known for some time; and once he asked me why didn't I come and ask for faculties from Bishop Schuckardt. I think that was probably the first time I had heard of Bishop Schuckardt; and so I asked who Bishop Schuckardt was... and this man told me some of the background on him. And so I said, Well why should I go and ask for faculties from anybody, when I've never lost the faculties that I have? that I had when I was ordained? "

71. " When I was ordained a priest in 1952, I was given the faculties of the diocese. When I visited the diocese that I was talking to him in ( in Louisiana at the time ), I had visited there previously back when I was a young priest, and had asked for faculties there. I had a habit of anyplace that I went ( and I had relatives living in different places and friends. So I went to various other dioceses, various other states ); and I always had a habit of going to see the bishop there, and asking for faculties in his diocese; for faculties for the rest of my life. "

72. " That was the way it was put because, one old bishop who had been a friend of mine; in fact, he had married my mother and father when he was a young priest: when he became the first bishop of Austin, I asked him for faculties in his diocese. And he said, Sure, for how long? And I said, well, ( because usually they gave it to you for a certain length of time, however long you were going to be visiting in their diocese ); and I said, Well, for good! And he laughed, he said, Okay, George, you can have faculties in my diocese for the rest of my life! And ( kind of teasing him a bit ) I said, you know, you're kind of getting up in age, bishop. I said, How about making that the rest of my life! So he looked and laughed, and said, All right, you have them for the rest of your life! "

73. " And so, when I went to Louisiana, various dioceses there, I did the same thing; I asked for faculties, and I asked for them on that basis. I just put it to them: can I have lifetime faculties here, since I'll be going in and out of the diocese? And the bishops always said, Sure. So actually, when the Church was sound, I had faculties in the true Church. Later, when these men went into apostasy, I didn't. My faculties didn't go with them; I still had faculties. In fact, I reminded some of them after that... One of them said to me later ( one of the bishops who had given me faculties in his diocese in Louisiana ), said he was going to retract them, they were retracted; and I reminded him that he couldn't retract them because he was no longer a Catholic! and couldn't take them away from me; and so he sarcastically said, Well, what do I have to do to become a Catholic again? And I said, Well, bishop, you're in a bad shape: you're going to have to go to Confession, to someone who has faculties; and I'm the only one left! ( much laughter and applause )

74. " I said, since I'm the only one left, aren't you glad you gave them to me for my lifetime! " ( more laughter ) " But this is a fact: that the faculties I had no need of from Bishop Schuckardt, because I was operating in my own territory. So I had the original faculties that I had when I was ordained. And there was really no purpose whatsoever for me to go traipse halfway across the country ( which you do realise this is from Texas, if not all across the country, come to think of it ); but anyway, to go and ask for faculties in a place where I already had them to begin with... so all of this was really kind of silly, for a layman to be sitting there, trying to preach to me that I need to go somewhere else to a bishop to ask for faculties, when I had never lost them. So I basically told the gentleman to go fly a kite! "

75. " Then again now, Father is saying apparently I went along with Vatican Council II. Well apparently if as he said I was an independent traditional priest, or an independent Latin priest, or Latin-Mass priest, it doesn't seem apparent that I was going along with Vatican II or I would not have been an independent Latin Mass priest, I don't believe! " ( laughter ) I mean, his logic escapes me, and I don't know whether I'm cracking up or he is! " ( more laughter )

76. " And I don't want to be uncharitable about it, so I'll leave the decision up to you people. Except, how do I know that you're not all senile, come to think of it ( laughter ) because, according to what seems to be a growing impression in this tape, that automatically a man - and I guess that applies to women too, to anyone - we must become senile, and lose our minds on reaching a certain age. Now Father hasn't said yet what age that is, and so I don't know if we qualify or not. It might be that only bishops become senile, and lose our minds at a certain age but, I guess we'll leave those profound decisions up to Father to decide in his tape here. "

77. " But the point is, that he said I accepted Paul VI; and he also mentioned that Archbishop Thuc never renounced Paul VI and never spoke out against him. Well Archbishop Thuc made a declaration that was published in five or six different languages ( which he wrote them in himself to begin with; wrote out a declaration in a half-dozen languages ), saying, the Chair is Empty, the Seat is Empty; that there has been no valid pope since Pius XII. Point Number Two: the Vatican Council II was a false Council and must be revoked; Number Three, the Novus Ordo Mass is not a valid Mass. And he also had pointed out ( I don't remember if it was in that same declaration, or later when he was explaining why he consecrated bishops ), that the ordination rites in the New Church were inadequate, and not valid, and this was why it was essential for him to consecrate bishops, in order that valid consecrations would be assured: so that valid ordinations would be assured. "

78. " Uh, this tape goes on a little more, and then all of a sudden it comes to an abrupt end. And now I'm really curious, I wonder what could have been on there, so if any of you happen to have heard the tape, and yours has more detail than this, maybe you could fill us in where this one ends. It sounds like either Father might have all of a sudden swallowed his tongue, or he became fearful that maybe he was going to get himself in the possibility of a position of libel; which I wouldn't bother with, because - let's face it, I don't really care what they say about me! Sometimes it's one of the few ways I get much amusement out of life nowadays anyway. There's very little to laugh at, half the time. And so, some of the times the things you hear about yourself are usually funny enough to keep you going if you have a sense of humor anyway! "

79. " But what really hurts me... <sup>very</sup> <sup>is</sup> to the core of my soul, when they make such horrifying remarks about that blessed old little man from Vietnam, that was the only one that had the courage and the goodness to go ahead and ACT! Now people can say all they want to; they can make Declarations all day and all night, and they can write a lot of fancy words; but it's what you DO that really counts! And the Archbishop could have spoken and could have written volumes of complaints about the V-2 church ( and anything else he could think of to complain about ); but where would we be today if that's all that he had done? We owe the man a debt of gratitude, because he would not go to his grave without investing his talents, like the man rewarded in the Gospel. And so he invested his talents and gained some more. He was a Bishop. He invested his talents, and behold, here is the profit: we now have more Bishops of the Catholic Church! "

80. " And for this priest, Father Alphonsus, to make that horrifying remark! May God forgive the man for having had such a thought ever enter his mind; and forgive him again for the terribly unkind fact that he articulated such a thing: of saying ' maybe he'll get out of Hell! ' If Archbishop Thuc was condemned to Hell, then I feel sorry for all of us! Because if that poor man, with all that he did for the Catholic Church... if anyone were to think that this should have sent him to Hell!... then I think that the person who would have such a thought would have to not only be mentally deranged; but spiritually in such destitute shape that - if he opens his mouth again, it should be only for the sake of begging Almighty God's Mercy on his own soul! "

81. " Those of us who knew Archbishop Thuc beg God's Mercy on the Archbishop's soul, because certainly he was a human like we all are, and he must have sinned like we all do. "  
( next page )

But for anyone to try to condemn him... let those who condemn him simply beg God's mercy on their own souls. I don't think he even needs their prayers; they need them worse than anyone. We'll continue to pray for this man ourselves. Would you finish that tape, please, for me?

FATHER ALPHONSUS:

82. "... as a true Pope, he never took any abjuration of error. Now all of a sudden he says, I've suddenly realized John Paul II is a false pope; and he becomes a bishop. Father Louis Vezelis, Franciscan priest, he was in the missions in the Orient, he comes back to America. He starts his own little Latin Mass group. First he says Paul VI is a true pope, John Paul II is a true pope, can't go against the Vatican, now we just have to maintain the Latin Mass. Then all of a sudden he says, he's a false pope... and bingo! he's made a bishop. "

83. " I met this man in Ohio, and I asked him, I said, I know from your writings in the past that you believe that John Paul II is a true pope; and he says, no, no, not anymore! I changed my mind. And I asked him, well, how did that come about? He says, well, I met with the Sedevacantists; they got some bishops from Mexico, and a bishop Musey ( and I remembered the name ); and they said that, you know, they convinced me that he's a false pope. Well, within three weeks the man was made a bishop! Within three weeks after I had talked to him, he was a bishop! "

84. " And before that time I had asked him, well now that you believe that John Paul II is a false pope, you think that we're all okay now, right? He said, no, you're still schismatic. And I said well why don't you get together with our bishop? He said, I don't need a bishop!... I said, well what about this Bishop Musey and these Mexican Bishops? Are you going to be under them? He says, no. I don't have to be under them, I'm a Franciscan! I don't have to be under anybody! He says, I'm the only Franciscan who is not in heresy, so I'm the, uh...." ( end of tape #1 )..." Superior General of the Franciscan Order, and I don't have to be under anybody! "

85. " So they make him a bishop. Musey and Vezelis are now the bishops over quote/unquote ' America. ' They are saying that we are still schismatics. Why? Because Bishop Brown consecrated Bishop Francis, and Bishop Brown had been a member of the schismatic Old Roman Catholic Church. Even though Bishop Brown made an abjuration of error, that didn't make any difference to them. They said we are still schismatics. Now, here are they, having been involved with Vatican II, having followed the false popes, making no abjuration of error.... Vatican II has got a false mass, invalid sacraments, ordinations are invalid in Vatican II; preaching new heresies contrary to the Catholic Faith. "

86. " In other words, it is far, far worse an organization than is the Old Roman Catholic Church, the schismatic church. At least that little church has got valid sacraments, and valid Mass, and the doctrines are the same except they were separated from Rome a couple hundred years back. They are schismatic, but at least they're not heretical, per se. At least not in most areas; perhaps in papal infallibility. But here's Vatican II, a completely new religion; they were with Vatican II for a time; they don't take any abjuration of error, but they are now legitimate and we are not. That's what they were telling everybody. "

87. " So obviously, we had to tell people: this group is not truly Catholic. They may say Paul VI and John Paul II are false popes, but that's not good enough. They are still saying that we are schismatics, that they are legitimate, even though they've never taken any abjuration of error. They don't demand that people who come to them receive the sacraments from them, take any abjuration of error. This Musey, Father Musey was telling people that marriages in the Vatican II church were valid, he said, because according to Church law, if there's no priest available, couples can just exchange marriage vows themselves validly; And he said, well, Since Vatican II there are no true priests. The marriages ( next page )

are valid because of that reason... which is really insane. In order for that... "

BISHOP MUSEY:

88. " That's where it just suddenly comes to an end. The Mexicans have a saying ( here he gives it in Spanish ): if you keep your mouth shut, the flies won't get in it! ( laughter ) So I don't know. Maybe Father choked on a fly. But I don't know where he gets that last quotation from that I said Vatican II marriages were okay because of whatever I was supposed to have said, and so on and so forth. I don't really know what his thinking is there. He quoted something that's credible, of course, when he said that I said that two people could simply take each other as man and wife, if there weren't any priests around. Well, this sounds like something that I could ~~have~~ very easily have said. "

89. " It's certainly true that you can do such a thing. In places it's allowed; in church law there's a provision made... And probably, if someone is quoting part, some part, of what I might have said at one time, there's a provision that I have probably used as an example somewhere along the line, saying, ' Well, in mission territories, in mission countries where it was foreseen that a priest wouldn't be around for six months or so, it was permissible, the Church permitted, a man and woman to simply take each other as husband and wife, exchanging their vows in the presence of two witnesses: and then they were married. Later, whenever the priest came around, he blessed the marriages ( as we use the expression, or in other words he witnessed and supplied the proper canonical form ).

90. " But this was an exception that the Church made Herself... and I don't know how it really relates into any of this. It certainly was not said in the sense that people don't need faculties or don't need priests; or would have anything to do with Vatican II marriages being valid on account of it. So this is one of those cases where, if somebody can take part of something that you said... ( a brief gap in the tape occurs here, probably from technical error ). "

91. " That brings us down to about everything that's on the tape, and I think that.. the first part of the tape really refers to things concerning this community as such, before I even became acquainted with you. And I'm the least qualified to be able to comment on those things, because you're all more familiar with that than I am. And your priests certainly know more about it than I do. And so we'll leave it, at least for my part of it, on that. But I'm sure that some of you have questions or something, and I know that I've detained you an awful long time. If any of you are tired now, and want to leave, please feel free to leave. Don't think that you have to stay here out of some sort of courtesy, and punish yourselves to death... Otherwise, if there are any questions, I'll be glad to hear them now. "

92. " Yes sir?.... All right, let me try to paraphrase this, because it's being taped, and I think in order to get the questions on the tape also, this gentleman has asked if I have personally spoken to Archbishop Lefebvre, what my opinion of Archbishop Lefebvre is; and he brings out the fact that you have heard things about me, and I have heard things about you, in the past, that were not necessarily true. And he wonders if perhaps there are things that are said about Archbishop Lefebvre which may not be true; and uh, what else? Is that the question, basically?... All right. "

93. " Yes, I'm sure that there is always a benefit in speaking to someone firsthand, if there is some particular reason for speaking with them... if there's some reason for concern. And the fact is, that Archbishop Lefebvre and I really do not belong to the same Church. And I'm speaking now, not by benefit of what the Archbishop has said to me, because as I say, I have not spoken to him personally. But I have read his Declarations in the papers, and I have seen the things from his own people there, their own publications, where they do translate the Archbishop's speeches..." ( next page )



94. "... and where they give their analysis of what he means... Then I read, from time to time, the Remnant, the Wanderer, or even Strojie's Newsletters, and whatever else might come out.."

95. " The Archbishop, in his own declarations, adheres to his opinion that John Paul is a true, valid Vicar of Jesus Christ; and I obviously do not agree with the Archbishop on that basis. He professes his allegiance to John Paul; insists that we must accept and recognize John Paul as a true and valid Pope, which I do not; insists that we must recognize the Novus Ordo church ( or that everybody should, if they want to be true Catholics ); that you must recognize the Novus Ordo mass as a true mass, as a valid mass; and asks that the true Mass be restored on a par with the Novus Ordo mass, within the framework of the Roman Protestant church. "

96. " Now to me this is the same, and maybe I'm just simple; but to my mind this seems equivalent to going to the local Methodist bishop and saying: ' Sir, if I recognize your ceremony, would you let me say the Mass, offer a Catholic Mass regularly in your church, under your auspices, under your jurisdiction; and have it on an equal basis with your Methodist service? Are you, Mr. Lutheran minister... with your Lutheran services? To ask of one who is not a Catholic ( which John Paul is certainly not; consequently, he cannot be the pope of the Catholic Church ) for permission to offer the Holy Sacrifice of the Mass, is an effrontery! And this I have, not on the basis of hearsay or gossip, these are things that the Archbishop has said repeatedly; and consequently, he and I really have nothing to discuss on the matter, because he is a member of the Novus Ordo church, and I am not. "

97. " So that is my reason for really not bothering to speak to him on it. I'm open to converse with him, if there's anything to converse about. But as long as he adheres to that opinion, then he is not a member of the Catholic Church: as he himself once declared when he said ' insofar as they adhere to this new, schismatical church, they remove themselves further and further from the Catholic Church. ' So the whole position of Archbishop Lefebvre's Society - led by himself especially, and stated by himself - and in all of the things that I have read that have come out of their Society... still come back to that basic thing: they are claiming that the Vatican II usurpers of the Throne are true popes, and that we must be obedient to them, except when they're wrong! "

98. " Now if they're true popes, who's going to judge when they're wrong? I'm not infallible! So how do I know when the infallible Vicar of Christ is wrong? How can I dare to presume to say? Archbishop Lefebvre is not infallible, so how will he know; and therefore give the benefit of his knowledge and judgement, as to when one should and one should not obey the man who he claims is the infallible Vicar of Jesus Christ on earth? I can't fathom it."

99. ( Here someone asks a question that is inaudible on the cassette. Bishop Musey answers )  
 " Besides the French bishop that I mentioned, there are four bishops in Mexico. I have only mentioned two of them, because they were the two mentioned on the tape; and the others were consecrated after I was. There are four bishops in Mexico, and there is myself and bishop Louis Vezelis in this Country. Unfortunately, Bishop Louis Vezelis has departed from our unity; and it was a rather tragic circumstance. But anyway, that is one of the sad facts of the way things are today. Then there is Bishop Conrad Altenbach, in Milwaukee, Wisconsin... And there's Bishop Ralph Siebert in Akron, Ohio. That makes then the total of four of us in the United States, four of us in Mexico; and there is Bishop des Lauriers in France; and Bishop des Lauriers has consecrated a German by the name of Bishop Gunther Shtock (?)."

100. " So these are the ones that I know of, that are definitely valid bishops, and are orthodox; as far as I am aware, there are no others that I can think of anyway. There certainly could be... ( Here another question is asked that is inaudible, but which I believe is, ' When were you consecrated? ' Bishop Musey answers with a laugh: " April Fool's Day! " )  
 ( The audience laughs ).

101. " The fact was, it was April 1st!... of 1982; but luckily in Mexico, where I was consecrated, there is no April Fool's Day; that's only over here. But I thought it was rather... a rather appropriate date. I said, ' Gee whiz! All of my detractors are really going to have a good time with this! ' So I took it rather to heart, as a matter of fact, and I thought of St. Paul who once said, ' For indeed, He has chosen the foolish things that they might confound the wise. ' And I had that printed on my card, to remind myself that the foolish thing that I or anyone else might be, can be a valuable tool in the Hand of God, as long as we know that we are foolish. Because God's Wisdom is more demonstrated when we see that something is not the result and product of our own ingenuity. "

102. " Just like the weak in that same quotation, St. Paul says, ' He has chosen that they might confound the strong! ' Notice Our Lady of Fatima: She didn't send the local Ambassador. ... Three little children! Our Lady of La Salette... little children... Our Lady of Guadalupe... a humble little Indian man who even protested and said, ' I'm only an ignorant man! Send somebody important, somebody that the Bishop will listen to! ' And so you see each time how God indeed chooses the foolish and the weak to confound the strong. But this is the way that you can see where the hand of God is working. "

103. " Otherwise, if someone sent ( say the Blessed Mother, for instance )... had sent a very reputable person - perhaps Montezuma himself, or even someone of the Spanish Viceroy - to the Bishop, then it could have been easily said, well, it was by the great influence of this man that she sent, that these conversions took place. You see instead, She sent this very humble little man, who knew that he was not equipped for the job She had given him, because it was to be obvious that the work that was going to be accomplished, was not accomplished by his natural talents. Are there any more questions? Yes sir?..."

104. ( a long question is asked; once again it is inaudible. Bishop Musey: ) " Bishop Francis, as to whether or not he was schismatic? Well, Bishop Francis was consecrated, ordained and consecrated by a Bishop who was a schismatic. He was an Old Catholic Bishop. The fact of the Abjuration really does not necessarily restore the man to the Catholic Church. The simple fact of making an abjuration is simply a declaration that we have made a mistake. Now who then, in Authority in the Catholic Church, accepted that abjuration and relieved the man of his censures, and restored him? "

105. " It's kind of like going to Confession. You might go to Confession, and you might make your Confession, but who is going to give you absolution unless you go to a qualified priest who can actually absolve you from your sins? Confession is only part of it. The priest has to be one who has the power and the faculties of course, to absolve from the sin; and in case of a censure, also from the censure. The same with the Abjuration of Heresy... that the person would have to be one... it would have had to have been made to one that had the Authority, in and from the Catholic Church to receive that abjuration; and to absolve the man from his censure; and receive him into the Catholic Church. "

106. ( Another long inaudible question is asked. Bishop Musey: ) " Is there enough evidence to prove that Bishop Brown was a valid but illicit Bishop?... Yes, I have no problem with accepting the validity of Bishop Brown's Orders. For that matter, I have no problem accepting the validity of Bishop Schuckardt's Orders either. The Orders came from a schismatic source, from the Old Catholic Church. But there are groups of the Old Catholics who of course do not have valid Orders. There are also groups of the Old Catholics who do. You just have to trace the lineage back to find out who is of which group. And what I've seen of Bishop Brown's background... the pedigree that I've seen ( I don't mean that word, pedigree, to sound as it might )... the lineage... I have no big worries about that. Yes ma'am.

107. ( Another inaudible question. Bishop Musey: )" If I tell you this, you're really not going to believe me! "

108. " My first impression was that... I looked at this and I thought to myself, ' Indeed, praise to Almighty God, the Catholic Faith is alive and well!' And that's still my impression. I think this is a really inspiring and refreshing thing. I have said this to my people when I went back, that it was like a spiritual vitamin-shot, a true lift, to get to a place where I saw Nuns again and priests - really dedicated priests, brothers and seminarians - and of course, the lay people, for whom we as priests and brothers and Seminarians and Nuns exist to serve. So my first impression, and my lingering impression is, I'm thankful to God for having had the privilege of meeting you and I pray Our Lady that you always might be as you are. God love you all. Are there any other questions? Yes Sir?..."

109. QUESTION: " If in fact Bishop Francis Schuckardt was consecrated by a schismatic bishop ... is there any sort of formality that the clergy would have to go through, to be reunited with the Catholic Church??"

110. BISHOP MUSEY: " Yes, as a matter of fact we're going to take care of that quite promptly. ( applause )... Any more questions? Yes Sister... ( her words are inaudible ).. Bishop Musey replies, " Goodness! Can't you see how schismatic you are? ( laughter ) Sister, the word ' schismatic ' is kind of a two-edged thing.... Technically, sometimes in Church use something sounds one way, like a person who is not baptized is a heathen, or a pagan, in the Church use; and yet heathen or pagan really has a little bit different connotation in the normal English parlance. "

111. " But technically speaking, there is at least what one might call a suspicion of schism, in the sense that you must be reconciled to the Catholic Church; and this of course will be done in a very simple manner, because it is not a formal kind of schism. In other words, nobody here is intentionally in schism; nobody here has intentionally departed from the physical Unity of the Catholic Church. The fact is, though, that the Orders emanate from a schismatic source; and since the Orders emanate from a schismatic source, the clergy ( technically ) would have to be cleared. The laypeople and the Religious, actually, would not necessarily be considered as schismatic, even in this highly technical sense. So no, don't worry about that part of it... Yes?... ( question is inaudible )

112. BISHOP MUSEY: "Well, when you speak of an Oath of Abjuration, these things are determined pretty much on an individual basis. It's hard to say that they do or they don't; it depends on what they've done in the past. There are people who come that simply left in disgust when the changes came into the Church. We can never say that they were actually a part of the Novus Ordo church. They just quit going to church. They found out at various degrees; so to pinpoint the day that they actually discovered the difference and left, or one thing and another, each of these things is just kind of an individual basis. And usually, this is handled in the context of the Confessional. So as I say, from person to person, it varies; it's not a standard practice; although by the same token I don't think it's a bad idea for it to be a standard practice. "

113. " I think if nothing else it certainly points out to the person... it makes it very clear to the individual that we are dealing with two different churches here. And so I think it's probably a good thing that we ought to take a second look at; and in fact we are taking a second look at it, thinking very seriously it might become that, maybe we'll require it of everyone. But at the present time, anyway, we're handling it on an individual basis. Yes sir?... " ( question inaudible )

114. BISHOP MUSEY: " Well, in the past the question was asked ( let me rephrase it ); How, and more or less when, how long will it be approximately before a true pope is elected; and when that day comes, how will it be done? Is that pretty much what you're asking?... As far as the time, obviously, goodness, no one could conjecture that. I think in the way that you asked it, was the interesting point about it: how long can this go on, this state of being without a pope? "

115. " And in the context of that thought, we're really not as bad off as it might seem in some ways; because we have the guidance of Popes down from the time of St. Peter... that have been so prolific in their teachings and their Encyclicals and their writings. They have left us a marvelously detailed program to follow. I compared it, in my own mind, with taking over the scuttled Bark of Peter. "

116. " When the mutiny took place, and the pirates took over the Bark of Peter, they scuttled the ship to sink it, because they wanted to destroy it. And so when the captain and the crew abandoned ship and went off on the Love Boat... the Love Boat Cruise instead of the Bark of Peter... there were those of us cabin boys and flunkies left that thought well, if nothing else, if we get to the serious work of bailing out the ship so it doesn't sink, and go ahead and try to get the pumps manned, we can just keep the ship afloat. "

117. " And it was obvious then, that if none of us really knew how to chart the course, we didn't have anything to panic about because, the fact was that the course had already been plotted. It had already been charted by Good Captains, they had it all logged. Everything was there. It told us exactly how to get to the next port; how to get to that Final Port that it's travelling towards. "

118. " And there is of course the very name of the Blessed Mother: Maria, Mar, Stella Maris, all of this Maria has to do with the sea - Stella Maris, the Star of the Sea. And so, as long as we fix our sights very keenly and very firmly on that star, well then, we're going to be guided to the port. And the good Popes of the past, the true captains of the Ship of Peter, have plotted the course so very detailedly for us, that if we very carefully simply keep according to their plan, to their plot; if we don't interject ourselves and start steering the ship around and get off on the rocks; and if we avoid the call of the Sirens over here, trying to lure you away from sound doctrine and from the Traditions of the Faith; then I really don't think that we have anything to worry about, as far as the assurance of the ship arriving safely at port. "

119. " Now, at some point in time, perhaps and probably Our Lord will restore a visible Vicar here on earth. We don't know when this will be, and I don't know exactly how it will be; except that the Church will elect itself a Pope. And when that time comes, if there's no College of Cardinals after all, the next down the line would probably be the college of bishops, or whatever group of bishops there would be. Some have conjectured that well, the pope has to be elected by the bishops of Rome, or by the bishops of the diocese there. And some have conjectured that whatever true bishops are left in the world, these then would be the valid bishops, the valid Roman clergy that would elect the next pope. "

120. " I don't foresee it happening in my lifetime... and I don't suspect that this is going to be anything that could be done in the very near future. I think that our whole purpose right now is a holding action. We keep the traditions, cling firmly to the Faith; as I say, stay on the course that the Holy Fathers of history have plotted for us. I thought today ( as a matter of fact, this morning in the meditation before Mass ); it was a rather beautiful day.. the two martyrs whose feast we celebrate today, happened to be two popes of the Church, both of whom were martyred for their Faith. And in a day and age when the dancing girls have taken over the Sanctuary, and the Holy Orders have gone down the drain, and been thrown out of what used to be the Catholic Church, it was interesting to note that these two popes, one of them - Pope St. Soter I believe - had forbidden women to be thurifers, or stopped the use of women thurifers in the Church; and forbidden even the consecrated Religious women to handle the sacred vessels in the Church. "

121. " And now today, look at how any and every layperson is qualified to get up and be a lay-communion distributor in the Novus Ordo church. "

122. " And the other pope, St. Caius, was the one who ordered that the seven steps to the episcopate would be made up of these particular orders, what we normally call the minor and major Orders of the Church. And then look how in this day and age those have been thrown out of the one-time Catholic Church. It's a rather beautiful tribute to these men that in this day and age, while we're so much trying to cling to their guidance, that the Church has perpetuated their memory this way. "

123. " And look at what it's given us! The assurance that even though the See is vacant in the sense that there is not a living, true Pope sitting on the Throne of St. Peter, we still have all of these popes: St. Soter and St. Caius, these are still our popes! St. Pius X, St. Pius V, all of these are a living legacy; and they are still supremely interested in the guidance of the Catholic Church. And so we have all of these interceding for us in Heaven. "

124. " And of course, mainly - even while the ship might seem to be heavily battered on the seas - Our Lord only appears to be asleep. But there is the True Skipper, isn't He? And when the time comes, He will act... When the time came, it was necessary for Him to act through this one little, humble Vietnamese. He just put him in that place, at that time, and bishops were restored to the Church. In something less than a spectacular manner, I suspect also one of these days Our Lord will in just that matter-of-fact way restore a true Pope to the Throne. And I suspect that when it happens, we'll have another pope martyred. "

125. ( question inaudible ) Bishop Musey: " Well, they'd have to have conditional ordinations.... Yes ma'am?... Do I have an address to write to? Yes ma'am. My home address is ( bear with me because I just moved ); it's 1410 San Sebastian, Houston, Texas. And I believe the zip code is 77058... Father's shrugging his shoulders like he doesn't know either. ( another inaudible question, apparently to the effect: do you spell your name like such-and-such? To which Bishop Musey replies: ) " No! It's M-A-D-M-A-N... ( much laughter ).... and the last name is Musey.... Yes sir? "

126. ( another inaudible question ) Bishop Musey: " Oh yes! Did Archbishop Thuc know Archbishop Lefebvre? Yes.... ( inaudible question )... You're asking if I consider Archbishop Lefebvre a heretic for taking that stand. You're under the opinion that it is an opinion rather than a matter of doctrine. That's exactly correct. A person who believes that John Paul is a true pope is not by that fact a heretic, because there has not been a defined doctrine saying that he is not. So it's true. A heretic is one who denies an article of Faith, and refuses to recant his position. "

127. " Now the opinion, however, has a heretical tone to it, because the fact is, that if one believes that John Paul is truly the Pope, then one obviously must believe that the Pope can be a heretic. And this would be a denial of Papal Infallibility, in my mind. This is the logical conclusion that comes out. Now this doesn't mean that I'm claiming that Archbishop Lefebvre has thought it over and come to that conclusion, and said, Oh heck, I believe it anyway ( which would constitute him a heretic ). No. He might have never thought about it in those terms. Maybe he has a different way of looking at it. As you say, it is an opinion. And so, I myself do not consider him a heretic necessarily from that standpoint; but I certainly cannot consider that he is a true Catholic if he belongs to the Church of John Paul II, because that is not the Catholic Church. It is what John Paul II himself called it: the sister church of Anglicanism! And so, whatever the sister church of Anglicanism is, it's certainly not the Roman Catholic Church! "

128. ( inaudible question ) Bishop Musey: " Yes, surely. All in favor of Father making a comment? ( applause )... I think we can safely say that the ' ayes ' have it. Father, you may comment....."

.....

129. Father Mary Benedict: " First of all, certainly not to take over the podium entirely; but because I am aware of the thoughts that are no doubt running through some of your minds, knowing all of you and knowing our situation ( His Excellency being new to our situation ), I would be worried about some of the conclusions that some of you would draw; or some of the worries that would be on your minds. And of course I'm referring to our situation, what is going to happen tomorrow morning. "

130. " I visited His Excellency in Texas probably 3 or 4 times on mission now. And I remember when we were there in December, early December. I had two brothers, and we were driving all around on mission. We were there, and Fr. Fouhy was there; and the question came up discussing our Orders. I don't remember who brought it up; I believe Bishop Musey brought it up... we were kind of just discussing this, whether or not there would have to be conditional ordinations. And Fr. Fouhy said right away, ' Oh, absolutely not. I don't think there's any need whatsoever. ' He saw all of our papers, he was very convinced about the validity, and really had no problems with that. "

131. " But then His Excellency pointed out he would like to check with the other bishops, and also the other priests connected with him to see what they had to say. Well then, when he came up here in January, we were visiting with a couple of lay-people, and.... ( here side one of tape #2 ends )... and his answer was, I am 99 and 9/10's percent sure; but he said, but then there's that one little bit of... then he stopped himself and said, I don't call it a doubt, I will call it a worry. "

132. " Then he went on to explain that it's not so much a worry about the validity, as about what other people think about the validity; and that because of other people, especially some of these other priests he's working with, the Mexican bishops having a doubt in their mind, that it would be best to proceed with a conditional ordination. Well then I added that I also was of that same opinion, for the welfare of the Church. I believe that to some degree we have in this community been isolated. We have neglected to realize, or maybe some of us didn't realize, that there are other traditional Catholics elsewhere; and we must put the welfare of the Church in general above our own individual concerns or whatever. "

133. " Schism is defined by the Church as being one of two things: either the separation from a true pope, or an unreasonable separation from the body of the Faithful. Now there are other priests who believe exactly as His Excellency does and as we do, and there are other bishops. Again, we didn't know of them before. We want to get together. So many lay-people have come up and said there is such a lack of Unity among those who believe and understand that the Vatican II church is wrong, and that the New Mass is wrong; and they're all attacking one another! "

134. " And we're trying to get rid of that disunity, we're trying to bring about Unity. We've been praying for it daily. Now, I would like to ask His Excellency to explain to you a couple of things. First of all, when we first spoke to him, Fr. Denis posed the question I believe, what do you think we should do in our situation? And he said you should just continue doing what you are doing. He asked us for our blessing every time we met him, so I don't think he doubts the validity of our Orders thereby. "

135. " Now further, if we were schismatic in the technical meaning of the term, he also wouldn't ask us our blessings for that reason. Because they would be illicit. So he's talking about a schism that's not really the same as a normal schism, where someone departs from the Catholic Church when you have a true pope. When I first came to Our Lady's Community, and Bishop Schuckardt first became a bishop, I of course as well as all of you was told all of the circumstances. We knew of no other true bishop at that time - none. So we understood, or we believed, that the Church would supply the jurisdiction that the Old Roman Catholic bishop could not supply. "

136. " Now whether we were right or wrong, at the same time, that is what was in our mind. I also personally knew the priest who was the Confessor of Bishop Brown, Fr. Ignatius Bran. So the question comes up here: his Confessor, a priest - not a bishop, a priest - had faculties from before, just like Bishop Musey did. Could the censure of Bishop Brown which isn't normally removed just by a public profession of Faith, could that have been removed through a confession - through absolution and confession? And in every absolution, a priest pronounces the words, ' absolvo te... etc. ' "

137. " So again, these were just questions. Now, at the time we didn't know of any other bishops. So we believe that the Church would have supplied the jurisdiction; but we agree with Bishop Musey that the safest course should be followed, right now. Now we had originally planned, when he came up in January we were discussing all of this, and poor Fr. Mary James was gone to Mexico; so Fr. Denis and I had discussed with Bishop Musey, and were completely resigned to being conditionally ordained. "

138. " I personally have absolutely no doubts whatsoever about the first ordination: none. Not only for theological reasons, but also because I have seen the grace of God working as we go out on mission. When Bishop Musey first met the Sisters here in the Community, he repeated several times, ' this has to be the work of God. ' Well, the work of God is not schism in the normal sense of the word. But getting across a point, I would like to ask His Excellency to explain several things to you. First of all, if he feels anything that I have said is wrong, or in any way slanted, then I would ask him please to point that out to us. We've discussed all of this, but I just want you to know I'm not up here trying to contradict anything he said. I just believe that some of you are getting a misimpression. That's what I'm trying to say. "

139. " If I am in any way wrong, I would like him to point that out. Secondly, I would like him to set your minds at rest for any of you who may have doubts about the Sacraments that we have administered. We have discussed all of this, and I got off on a tangent. I was saying that in January when he was here we discussed conditional ordinations, and agreed it should be done. And we agreed at that time that we would go to New Orleans - which we did before the Los Angeles retreat - and then that His Excellency would come here after Easter, and that we would finalize everything; and then in June we would have conditional ordinations, and a formal acceptance of him as our Bishop, and incardination. "

140. " Well, the subject was coming up and we were discussing earlier today, what if somebody asks outright, ' are you going to conditionally ordain the priests? ' Of course, he wouldn't lie, he would tell you. And that means we're not going to wait for a month and a half or two months, and leave you in between wondering what's going on. So it's going to happen tomorrow morning! ( applause ) And so, poor Fr. Mary James... he knew nothing of any of this! So I'm not normally one to beat around the bush, so I called Father in my room about three hours ago or so. I said, Father, tomorrow morning you, Fr. Denis and I are going to be conditionally ordained; I just want you to know! And he accepted it as he accepts everything else, in a beautiful attitude... ( applause ). "

141. ( technical error here omitted some words )... "... Fr. Mary James, it's not that we were purposely hiding something or afraid he wouldn't accept it. But I mentioned something to Bishop Musey when we mentioned that in January a layperson brought up the point that, would there be conditional ordinations, would there be any need? And the Bishop said that he was going to check with his other priests and his other bishops. But from what he knew, he thought that they wanted it, and that it probably would have to be done. And I piped in and said, Well, I think it needs to be done just for the sake of bringing about Unity. "

142. " I've only had the opportunity to meet one priest ordained by Archbishop Lefebvre; and from what I have discussed with him ( this was a priest of the 9 in Oyster Bay Cove, New York, who broke away from Lefebvre ); but in our discussion, I was thinking to myself

later, if we get together with Bishop Musey, and there's a doubt in anyone's mind of our Orders, and we humbly submit to reordination - a conditional ordination - that will be a gesture of humility to those priests of Archbishop Lefebvre, about whom there is a much graver doubt as to the validity of their Orders. It would be a gesture of humility: look, we are doing whatever is necessary to bring about Unity. Our Divine Lord prayed there shall be One fold, and One Shepherd. "

143. " All of these traditional Catholics are bickering and fighting among one another. We want to bring about Unity! We're going to sacrifice, if necessary, our own personal feelings. If it's something that puts us down, that really doesn't matter. What matters is the good of the Church, the welfare of the Church in general. So I pointed out, and the Bishop agreed with me entirely, that by doing this we would be sending a signal to others who are separated: let's stop the bickering, let's sit down and discuss. Stop just attacking. Let's get together and bring about Unity! "

144. " And we would be sending a signal to the priests of Archbishop Lefebvre, who know, I believe.. they must know down inside even though they don't say it, that there is a reasonable doubt about the validity of their Orders, at least in the minds of many. And hopefully, that they would also have the humility to submit to a conditional ordination, so that the laypeople will not be put through the questioning and the doubting and the worrying. So that'll happen tomorrow on the Feast of St. George, by the way... Providential!(applause)."

145. BISHOP MUSEY: " I feel like Cardinal Bacci now; he turned the microphone off on me! ( laughter ) I think you all heard the story that the Vatican Council, whenever Archbishop Bacci or Cardinal Bacci or one of these truly traditional men at the time went to talk, their microphones got unplugged, and things of this sort, so the assembly couldn't hear them. So incidentally, to lay again to rest any possible doubts or repercussions, let me reaffirm that I have no problem with the validity of these good Fathers and their Sacraments. As Father pointed out to you, I have asked for their blessing as often as I have given them mine. "

146. " And the matter of this conditional ordination is, as Father has pointed out, to bring about a Unity and an acceptance among all of our bishops and priests that are working together with us; as well as many of the laypeople in these other groups who simply do not see the same pictures the way that many of us see it. It lays aside all the bickering and such. Now, one thing though, it might make a question in some of the minds of some of the people here, what about you? Are you married; if you were married by these priests? Are you going to have to be conditionally married or something over again? Or are you going to have to be conditionally anything done to you? No. There's no question or problem in the acceptance of the validity of your Sacraments. "

147. " If it makes anybody feel any better, we'll just grant a Sanatio in Radice. In other words, a dispensation in the roots, which is a retroactive-type of dispensation that goes back to validate a marriage from the time that it took place. And that way it would allay any possible problems that anyone might have. So consider that done as a matter of fact; and if anybody does have any doubts, then that would clear that up. As far as Confessions are concerned, well, you went to Confession, you were sorry for your sins. And even if the priest himself had not really had faculties, the fact of the contrition for your sins, and your act of contrition would have forgiven your sins. "

148. " You were in good faith. The Church certainly provides in these cases, and so on. And so there's really no question in my mind; and I hope there's not any question in any of your minds, about the validity of your Sacraments. And I just wanted to re-clarify that. Are there any more question now?... Yes ma'am?.... I'd love to tell you that. The fact is that, all my life I knew I wanted to be a priest. I didn't really have any doubt about that. ( next page ).



149. " I guess I knew I wanted to be a priest, but... it was the first time I met Our Lady of Guadalupe, there in the Basilica. I knew very firmly and most definitely that that was the only thing I wanted in life, and could never really live without it. And so I begged Her Grace to see me through to the Altar, and that if it was the Will of God, that I should be a priest; and I dedicated myself to Her patronage and Her service. "

150. " When I was ordained, a priest friend of mine drove up from Mexico, and some lay-people came. One priest brought me a chalice; I had ordered a chalice to be made in Mexico, and he brought it up to me. The other people and priests brought me a little envelope of sand from the hill of Tepeyac; and a couple of rocks from the hill; and a rose from there, and I slipped the sand under the Corporal. I blessed the rocks and put them on the Altar ( and the rose ), so I could literally say my first Mass on my native soil; while at the same time offering Mass on the soil of Tepeyac... where Our Blessed Mother had set Her own feet. "

151. " So in the years that came after, I went back each year to pray again for my vocation and to re-dedicate myself. And thanks be to God; after I was ordained and said my first Mass in my home parish, I went down to Mexico and was privileged many, many times after that to offer Mass right below the Sacred Image at the principal Altar in the Basilica of Our Lady of Guadalupe. And I went back all the time every year for a thanksgiving Mass. After my heart attack for some years I was not able to go back to Mexico, because of the altitude and so on. "

152. " So many years went by, and then finally I did make it back one day. By that time there was the big Circus-Tent built out there. And the sad and terrible sight of the image of the Blessed Mother hanging in that strange place, and witnessing that strange mass..... a little priest walks out to the altar, or to the table, puts down his adobe cup, and like any Texas Baptist preacher that walks out and says 'Brothers!', this little priest walks up and says, 'Hermanos!' ( laughter ). The same tone of voice exactly, and it just made me heartsick! "

153. " And the strange thing - while I was trying to see the Holy Image, which is visible from any point of the big tent they built there - I could not focus in the face of the Blessed Mother. There was some sort of a light-glare on it, and so I moved from position to position, and I still never could see that beautiful countenance. Until finally I decided to go and get on the little conveyor-belt that goes by. And I finally got on and took the ride that went by the picture. And I had the strangest sensation ( and of course, let's face it, it's only an emotion. I don't know that it's valid for anything ), but I never felt that this was the real Image. The thought just came to my mind that, 'I think this has got to be as counterfeit as the place that it's in!' "

154. TRANSCRIBER'S NOTE: In the book, " The Prophecies of La Fraudais, " page 264, last paragraph, it says " Dishonest objects will be located on those spots where religious objects used to stand. They do not want any religion anymore, no more priest, no more Holy Sacrifice. " These are the words of the Blessed Virgin Mary to Julie-Jahenny de la Fraudais.

155. " And maybe it's an act of mercy from Our Blessed Lord, who didn't want Her eyes to be exposed to the sacrileges that were happening in that place day in and day out. Later on I went from there to Acapulco; and Bishop Zamorra and Bishop Carmona were visiting. And I was relating this to them, that I did manage to get into the old Basilica ( the guards let me in, although they have that part of it cordoned off, sealed off ). And that was enough to tear your heart out; to go in and, here was this beautiful old marble altar where I had so often offered Mass; and for so many years before I was a priest, prayed at the altar there. "

156. " And here was the image or the statue of Juan Diego, and the statue of Bishop Zamara, still right there in their positions: but the Blessed Mother was gone! And the tabernacle door was open, and the Altar was stripped. And yet, when I stepped in there, I found again that presence that was not in that new basilica. There was that lingering holiness, and that feeling that you have, when you set foot in a place where the Mother of God has been. There is just that unmistakable thing. Those of you who have visited holy shrines know what I'm talking about. "

157. " And here, without the sacred image being there, and without the Blessed Sacrament being there, there was none the less that lingering sense of holiness that you felt nothing of in the new basilica. So much so, that a Cuban gentleman who was there ( who had accompanied me to the basilica ), made the same comment. He noticed it too. Well later when I was talking to the Mexican bishops about this, and I made the remark that I doubted that that was the genuine Sacred Image, one of the bishops said, ' you know what? It might not be, he said, because there were some boys from Guadalajara that told me this story. "

158. " And he said these boys looked more of an American type, they were a blue-eyed, blondish type; and they had been in the Basilica, walking along with some Americans that were there on the tour. And the tour-guide took them for being among the Americans, and got to chatting with them, and so ( these boys spoke very good English ), and so, somewhere in the conversation, these boys ( since they were true Catholics themselves ) began to ask questions to see what the tour guide would say to them. And so at one point of the conversation, the tour guide had gotten rather friendly with them and said, ' well, since you're foreigners anyway, I'll level with you, I'll tell you this... ( they had asked him the same question, they didn't think it was the true image )

159. " And he said no it isn't! He said the real image is down in the basement! And he took them down in the basement. Now, I didn't get straight whether it was the basement of the new basilica or the Old Basilica. And he said, rolled up on a shelf down there, on a dusty shelf that the tour guide pointed out to them, he said over there is the real one. He said it was taken down to be studied by a team of scientists; and when they finished it - it seems they were studying it at the time when they needed an image for the new basilica - so they just went ahead and put in a duplicate in the new basilica; and never bothered to put the original back! "

160. " So I don't know if this is true or false. I hope to find that out. That's one of the reasons I looked forward to coming back to Spokane. I understand that there is a gentleman here who is very devoted to Our Lady of Guadalupe, whom I very much wanted to meet the last time I was here, and he was out of town. So I thought that if I can possibly meet Mr. Earp if he is here....."

161. " One of the things that made me wonder also is, you remember seeing the pictures, I'm sure, of the many attempts that were made to bomb the basilica. Remember the one where the bomb went off, and the crucifix was bent, that stood between the altar; and the corpus swung where one hand of Our Lord pointed up to the Blessed Mother, and the other down to the Church; and the veiled, little curtain, or veil up there, simply unfolded and rolled down over the image. And some writer ( I believe it was that Austrian lady, Miss Berenz, a German lady there ) had made the comment that the little curtain rolled down as if to protect Her eyes from the disorder in Her house there, where a couple of pews were turned over and such. "

162. " And I thought at that time, that thought came back to me, when I went in and saw the butcher-block there in the new church, and all of that; thinking in those terms that, surely Our Lord would have protected His mother's eyes from this terrible devastation that was going on...." ( inaudible question is asked )

163. ( A very long story or statement was made here by someone in the audience. All of it is inaudible. The reply of Bishop Musey: ) " Frankly, I never heard that story about Bishop Schuckardt having been in or out of a seminary. I honestly don't know any details of his background. But on the face of it, I don't know that being kicked out of a seminary would have to do with the validity of Orders. Frankly, I can't see that that would invalidate anyone's Orders. Yes sir?... " ( another inaudible question )

164. " I don't know. Now that is something, as I say, I'm not the least bit aware of, or have ever heard of; and something that I would just have to delve into... if there's any reason, I'll talk with the priests about it; as it would be a theological matter, a matter for theological discussion.... ( another inaudible question ). "

165. " I don't know how many there are in Germany, and I don't know how many there are in France, because I've not really been in very close contact for some time. I really need to get in touch. Unfortunately, we get on the run so much that we lose contact with one another for some time. The Mexican bishops are in a terrible condition, priest-wise. There are just extremely few priests down there; and so the bishops themselves are doing all the leg-work on their own. "

166. " Mexico, of course, is a different story from here. We count in numbers of.. a group of fifty, a group of a hundred, and these are nice groups. And if there's two or three hundred, gee, that's great! In Mexico you count in the thousands. There are whole villages here and there; and it's just another world altogether when it comes to numbers. Those poor men are by themselves; and again, they have not the facility that we have. Even if they could afford to travel by planes, the planes couldn't get them where they have to go. For the most part they have to travel by bus, usually, and by jeep and auto. "

167. " And so, it's another situation altogether. Priest-wise, there are just not very many at all. Our hopes are seminaries and seminarians. Young men take note, and parents take note to talk vocations to your children. Yes sir?.... ( another inaudible question )... I'm afraid to say, because I think some of them will run off in despair right now! ( if they knew all the work that I'm really thinking of, that could be layed in their laps right now ). And all I can say is that, I hope they all send out for reinforcements very quickly; and that we get an influx of seminarians. The Vineyard is great, and the laborers are few. "

168. " But I'm so impressed with the quality of men that are here. And so whatever we might lack in numbers, I think Almighty God has been very generous to us in the quality that He's given us. And so these men are just going to have an awful lot of work cut out for them; and they're going to need every bit of your prayerful support, Good People. " ( another inaudible question )...."

169. " He was consecrated by, uh, oh my, what was his name?... It was a Chinese bishop, as best I remember. Interesting thing, though, I heard that somewhere before; someone asking if he was consecrated by Pope Pius XII. But he was quite well thought-of by Pope Pius XII, and quite friendly with him. That might be where some of that came from. It's a rather interesting thing, his Coat-of-Arms, I thought, was one of the most unusual things when I saw it. There are 3 dragons on it, and I've often wondered about it. I never did understand the Orientals, and exactly where these dragons come in, especially for a fellow named George. I have never seen the dragons as being very cute or friendly little fellows. " ( laughter )

170. " But on the Archbishop's Coat-of-Arms ( and that's the way it came up );.. He said something one day when we were having lunch; he invited me to lunch in a Vietnamese restaurant in France; and then said something to the waiter when we went in. The waiter kind of grinned and walked off. Well anyway, later I found myself sitting there facing a plate full of food, and a pair of sticks looking at me, that I hadn't the remotest idea what to do with. And so the Archbishop obligingly picked up the chopsticks, and starts showing me (next page)

171. " how to maneuver them. And I wasn't about to make a complete fool of myself, trying to use them; so I just looked back at him, I picked up a knife, and went like I was going to sharpen them. And his eyes got a little bigger, and he started laughing, and he said, okay, okay, you win! Then he tells the man to bring knives and forks to me. ( laughter ) He got a kick out of pulling little things like this. And so, at one point in the conversation he took a play on my name there, and he said, George, George, I'll have to show you my Coat-of-Arms; you're outnumbered on that one! "

172. And so, when we got back to his apartment he showed me his Coat-of-Arms. There were three dragons on it. But you know, there is one of the Psalms ( and I had never noticed this before, after reciting the Breviary for years and years and years ); here, this one says, Laudate Dominum, omnes dracones: all you dragons, praise God! And so, here were three dragons on their knees, bowed in adoration. And this was how he was hoping that all of the ones who were under the influence of the Dragon, you see, that his power would be crushed, and all of the Orientals would come to worship the true God. A very beautiful symbolism. "

173. ( inaudible question ) Uh, I don't know. I thought one day one of their rituals ( I was in a religious articles store ); and I had wondered because I had heard some of the things about the new sacraments here and there. And I remember buying a ritual; but I don't know what year they started using this thing... I would have to say that if the person using that rite ( and the rite should determine his intention ); that if his intention is to inaugurate someone into the community, it's certainly different from baptising them. And this is the thing that they use. "

174. " I do recall that the only reference they made to Catholic in there, the Catholic Church, was ' catholic ' with a small ' c '... in the questions, do you believe in the Holy Ghost, the holy catholic church? But I don't know what year they started using it. I'm sorry.... ( another inaudible question ) " Oh, yes, the Archbishop then had wanted to start a seminary in Europe; and this had been his big love. His thought was that we really weren't going to wind up being able to recruit any great numbers of traditional priests. He was kind of giving up on them like he had on traditional bishops. He figured ( this was why he went ahead and consecrated some ) that most of these men had simply lost their Faith, and that they were not going to come back to the practice of the Faith. And so the only hope now, he saw, was to just choose some men who had remained faithful. "

175. " And that would be shown by the fact that they were working as traditional priests; and choose some of those and consecrate them bishops. In the same type of feeling, he felt that the men being prepared for the priesthood ( in the Novus Ordo seminaries ), certainly wouldn't be fit to be ordained. And the vast majority of the priests who had been going along with the Novus Ordo by this time were so far gone that they wouldn't really be salvageable, hardly. And so the only thing we could really look forward to was to establish seminaries, and that's what he was wanting to do. "

176. " So we asked him to come to this country. At the time, Bishop Vezelis had a seminary, a small seminary in Rochester, New York. And since Bishop Vezelis was quite fluent in French, and of course the Archbishop spoke French very, very fluently; and there were already a few students there ( we were trying to help the Mexican bishops by bringing up students from Mexico also ); and so we talked the Archbishop into coming over here, and working this seminary, helping us establish a seminary over here... and... directing, which we thought would be safer in a way than in Europe; because he was under fire so much, and there had been assassination attempts made on him, and things you'd hardly dream of...."

177. " So anyway, the harrassment was just unbelievable. So we got him over to this country, and the Archbishop was teaching classes there - giving Latin instructions and other classes there in the seminary - and was helping with the Masses, because the other priest there, or the other bishop there, went out on a circuit like most of us do...."

and the Archbishop said the parish Masses then, and the Masses for the students, and so on. In the meantime, I guess he had been there a little over a year, or about a year, when some of his countrymen had called him up, and invited him to a dinner-party in New York. This was tied in with the Chinese New Year's Celebration; so it was around late January or early February of last year. "

178. " They sent a driver down; or rather, this one Vietnamese businessman came down to pick the Archbishop up in a chauffeured automobile. They took him and one of the seminarians ( who went along to see to the Archbishop's medication and so on ), up to this dinner in New York. Now, remember the Archbishop was the brother of the late President of Vietnam; and two of his other brothers were also in various levels of Vietnamese Government, on other planes. And so, these people that were involved in the dinner had been members of his brothers' Cabinet over there. And some of the old Vietnamese dignitaries there ( that had been faithful to his brother, and that he had known all the time ). "

179. " Well anyway, when they got where they were going - instead of taking him to this dinner-party, they actually took him to Washington, to the residence of the Apostolic Delegate ( or to New York, was it? ). And when they got out of the car, three or four Vietnamese bishops came out to meet him. I believe one of them was his nephew; I never got to see him again after that, so I don't know. But I know that he had a nephew who was also an Archbishop; and I understand that another two of these men were ex-students that he had taught at one time or another, as a seminary-professor himself. "

180. " So when they went in, they realized where they were; because they got in eyesight of the Delegate's Coat-of-Arms there. And so, by this time he was just taken by the arm and swept right into the Delegate's house; and the young seminarian was pushed along with him there, and made to wait out in the hall, while they took the Archbishop into another room there. So then the sequence of events started. When the seminarian asked to use the phone, they finally let him use the phone. He phoned his bishop to tell him that.. where they were, and what had happened. "

181. " And so, Bishop Vezelis said, well, leave there immediately. And so, when the young man opened the door and walked in where the Archbishop was, he said the Archbishop was sitting in the middle on a sofa; and there was another bishop sitting next to him.. or rather, the Apostolic Delegate was sitting in the middle. The Archbishop was to the Apostolic Delegate's right; and another bishop sitting to the Delegate's left. When Archbishop Thuc got up to leave, he said the Delegate just leaned over, and put his arm over, and leaned right over on him and held him down on the sofa. And the other bishop, and one of the priests, took the young seminarian by each arm, just pushed him out of the room and closed the door."

182. " So later, they did let Bishop Vezelis speak to the Archbishop; the Archbishop insisted on making a call, and so, at the time when Vezelis spoke to him, he asked him did they ( the Archbishop knew of course what they were going to try to do, and so ) Vezelis asked him, did you sign anything, Your Grace, or did they try to make you sign anything yet? And he laughed, he said no, there's no way they can do that. He said, I would certainly not let them fool me or trick me into destroying all the work that I've done so far. "

183. " But later, they brought him out of the Delegate's room ( oh, something like an hour or so had passed by that time )... and the young seminarian said that when they brought him out, he just looked completely disoriented, and looked as if he had been drugged. And so, the young man asked him, where are we going from here? And the Archbishop said, home. So the Archbishop and he were taken to the car. They got in the car, thinking they were going home. Well instead, they were taken to a hotel somewhere in downtown New York, or a part of New York. It was a hotel owned by this Vietnamese gentleman; and I believe it was a 20 or 26-story hotel. They were up on the 20th floor of it. "

184. " And the young man then was sent down, and told to go wait in the lobby. And two bishops and two priests stayed with the Archbishop up in the room there. So later, finally Bishop Vezelis got there with another couple of the seminarians from his seminary. And they did get up finally. They were made to wait a good while, and then they did let them go up to the Archbishop's room. And the Archbishop was laid out on the bed by then. When Vezelis went to talk to him, he didn't recognize Bishop Vezelis, even though he had been living with him for about a year. "

185. ( Here ends tape #2, and a switch occurs to tape #3. Some words are lost )... apparently, and didn't know where he was, or who Vezelis was. And so, Vezelis tried to go ahead and just take him. He took him by the arm and said well, let's go home. And then there was a scuffle between the Vietnamese bishops and Bishop Vezelis; a pushing and shoving kind of contest. And the police then were called; so the house security came up and pushed Bishop Vezelis and the others out of the room. And the city police finally got there; and they kept the American seminarians and bishop down in the lobby, and never would let them go back up to the room again. "

186. " So from there on it went that they had to go down to the police department and file a kidnap complaint. And the police said they would check it out, and one thing or another. From there it went that they asked Bishop Vezelis to try to engage a lawyer and take whatever legal terms they could. By this time they realized that hours had gone by. And so, the long and the short outcome of it was that nobody got to see him again. Then he was there, I think, for some 20 days or so, as far as anyone knows. The lawyers were supposed to be working on getting some kind of a Court Order. "

187. " Finally, one of the policemen went up and said he asked the Archbishop if he wanted to stay there or go home; and the Archbishop said he wanted to stay there. Vezelis said, well how did you ask him that? Do you speak Vietnamese? He said no. Vezelis said, do you speak French? and he said no. And he said, well how did you communicate with the Archbishop? What language did you use? And the policeman said well, there were a couple of Vietnamese priests up there, and they interpreted for me. "

188. " So anyway, by this time we knew what the situation was, and what it would be. I mean, it was... we knew what the reason was. They had been trying before to get the Archbishop away from there; because naturally, they wanted to come out with some sort of a phony story that the Archbishop had recanted, had been forgiven, and all this sort of thing. So at any rate, that was the final outcome of it all. Of course, they kept him there, and then took him to Carthage, Missouri, where they have a big, novus-or-do sponsored home for Vietnamese refugees, along with a seminary, and a lot of the Vietnamese retired clergy, and displaced clergy, and so on. "

189. " And there they kept him and later put out a picture in one of the Vietnamese publications. And although the picture didn't show the Archbishop, the caption of it said that the Archbishop had been reconciled with John Paul, and offered a Mass in Vietnamese, in which he and four or five others ( Vietnamese and an American prelate ) all concelebrated, according to them. Of course, by then I can believe that this possibly happened. It probably happened that they stood the Archbishop up there, and propped him wherever they wanted him. By heavens, they had had the poor man there, by that time, already for several months. "

190. " And you know, from the experience the American prisoners of war have had, ( in these cases with the Koreans and the Vietnamese and any of the other Oriental mind-control tactics that they were exposed to ), you know how they work and what they do. And so anyway, they came out with their story about that. And then later, we finally went through getting the FBI involved. They dragged around and did a lot of investigations for a while, and then finally they decided that well, they didn't have anything to go on after they talked to the Archbishop, because they also finally got in and asked him was he.....(next page)....

... did he want to go home, or what; and he said he was happy where he was, according to their interpreter. Then again finally, another time, when that didn't produce any results, we got the city police in Carthage involved. So they went up, and they were kept waiting for several hours, so that they themselves began to get suspicious that something was going on. They wondered why they had to wait 2½ hours, or something like this... 2½ or 3 hours before they let them see the Archbishop. "

191. " And when they did, they insisted that, well certainly they've done something to the man, because he was obviously drugged. And so, then they started getting more curious about it; and when they started asking more questions, the next thing we got word that the Archbishop had died. So that is about as briefly as I can try to tell the story of Archbishop Thuc, God rest him in peace.... Yes sir? " ( inaudible question, or statement, followed by applause and a chuckle from Bishop Musey ).

192. " Those particular words really go right to my heart, sir... and I can say in that same sentiment: this really exemplifies what they mean when they say, Home Sweet Home! I'd say it's good to be home. Thank you!.... ( much applause ).....

THE END.