

**BISHOP'S
DEFIANCES
CONTINUES**



Office of the Bishop

May 13, 1996

Reverend Peter R. Scott
District Superior
Society of Saint Pius X
Regina Coeli House
2918 Tracy Avenue
Kansas City, MO 64109

REPLY

Reverend and dear Father:

I have received your letter of March 27, 1996, in which you take exception to the legislation that was enacted for the Catholics of the Diocese of Lincoln, under the date of March 19, 1996. I regret to notice that you have decided to express your exception in terms that are, unfortunately, intemperate.

I am happy to learn that the adherents to your non-Catholic sect are very few in number in the Diocese of Lincoln, and I have been given to understand that even these few are seriously reconsidering their relationship with your organization. In the telephone directory, as well as in the local newspaper, the "Saint Michael the Archangel Chapel" continues to use the phrase, "in full union with Rome". As you know, this is blatantly fraudulent, since neither your organization nor Saint Michael the Archangel Chapel are "in full union with Rome". This is an obvious attempt to deceive devout Catholic people into supposing that your group is joined to the Catholic Church, when, in fact, it is not.

The Mass in Latin in the Tridentine Rite is regularly celebrated in the Diocese of Lincoln, and I am happy to see that a significant number of Catholic people are in regular attendance at that devout celebration. Neither your society nor "Saint Michael the Archangel Chapel" have any right to operate in the Diocese of Lincoln as presently is done, in grave disobedience to the directives of the lawful Bishop. If you are, as you claim to be, somehow related to the Catholic Church (which I deny), your organization has no jurisdiction or right to be present in an ecclesiastical and liturgical way in this Diocese. This is clear, whether you accept and obey the new Code of Canon Law, which came into force in 1983, or you are pretending to operate under the previous Code of Canon Law, which came into force in 1917.

The legislation, which I enacted for the Diocese of Lincoln, is perfectly valid, and the sanctions, that is to say, the ecclesiastical censures attached to the violation of that legislation, are also totally and completely valid.

Allow me to tell you, Father Scott, that I am quite open to assisting you or any members of your Society who may be interested in being reconciled to the Catholic Faith and the Catholic Religion, and would do anything that would be in my purview to help heal whatever hurts, misunderstandings, or contradictions can be addressed in the context of prayer and theological discussion that may permit any of your group to come into, or return to, the Catholic Church. I know that your view seems to be that you are presently "in" the Catholic Church, but, upon reflection, I believe that you, and perhaps a substantial number of your group, would realize that the reality is quite different.

In my various ecumenical dealings, I often like to quote the words of Saint Thomas More to the judge who condemned him to death by beheading. He said, "As Saul did hold the cloaks of them that did stone Stephen, and yet the twain are together now merry saints in heaven, so prayest thou for me as I shall for thee, so that together, we might make merry in heaven."

With my prayers for your conversion, I am

Sincerely yours in Christ Jesus,

The Most Reverend Fabian W. Bruskewitz
Bishop of Lincoln

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THE NON-REPLY

After 47 days, Bishop
Bruskewitz has responded.

Forty-seven days after after Fr. Peter Scott, US District Superior of the Society of Saint Pius X, responded to the threat of excommunication of Catholics assisting at Masses celebrated by priests of the Society of Saint Pius X [see *The Angelus*, May, 1996—Ed.] Bishop Fabian Bruskewitz of the Diocese of Lincoln, NE, has replied. Quite unfortunately, however, His Excellency's

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RESPONSE TO
THE REPLY

J.M.J.
 May 15, 1996

Your Excellency,

I thank you for your letter of May 13 in response to mine of March 27. What I appreciate most about your response is not so much your failure to answer the challenge I proposed to you. Nor is it the accusation of being "intemperate" in my just indignation before unbiased charges which would mean my eternal damnation if they were true. Nor is it the incongruity (or rather contradiction) of attempting to impose canonical sanctions upon those whom you claim are a non-Catholic sect, and consequently not subject to the jurisdiction of a Catholic Bishop. Nor is it your brash invitation to reconciliation by means of dialogue. Nor is it your desire to be merry together in heaven with one that you condemn as a knowing and culpable non-Catholic (clearly impossible). It is not even the fact that this "response" is not a response at all, but simply repeats the same unfounded charges without any reference to any magisterial document of the Church, any denial of Catholic dogma, any schismatic act, nor any canonical crime of any kind which could merit a punishment.

What I appreciate most about your response is your admission of culpability. For you admit your "various ecumenical dealings". I know of five such ecumenical dealings since your appointment as Bishop of Lincoln, which have been publicly reported in the media, which have caused grave scandal to the Catholics of the Lincoln diocese, and which you have made no effort to make reparation for. I refer to:

- Your presence at the consecration of a Methodist "bishop" by the name of Joel Martinez.
- Your presiding over an ecumenical church service with an Anglican "bishop" and a Lutheran minister.
- Your preaching in October 1992 at a Methodist church on Wesleyan campus, during one of their services.
- Your convocation of a meeting of all the priests of the diocese and of as many Protestant "clergy" as desired to come in the basement of Risen Christ cathedral for the purpose of dialogue concerning baptism.
- Your permission granted to a charismatic and interdenominational group called *Servants of Christ the King* to use the basement of the Old Cathedral, St. Mary's, for their prayer meetings.

You have practiced the ecumenism condemned by Pope Pius XI when he concluded his encyclical *On Ecumenism* by stating: "*Thus, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics*" (*Mortalium Animos*). You have broken Canon 1258 of the 1917 Code of Canon Law, which stated that "*It is not at all licit for the faithful to actively participate in any way or have any part in the religious ceremonies of non-Catholics*". Consequently, if judged according to the traditional law of the Church you would be "*suspect of heresy*" (Canon 2316) and you would have incurred an *ipso facto* excommunication simply reserved to the Apostolic See (Canon 2238,2).

How can you wonder how traditional Catholics refuse to obey you when you attack them so bitterly and unjustifiably, and when you place them in exactly the same category as the non-Catholics who no longer have the Faith. Can they be blamed for thinking that you yourself are an agent of the destruction of the Faith, willingly or unwillingly, through your practice of ecumenism? Until you correct the above scandal we have the obligation to preach the truth to the Catholics in your diocese, with or without your permission.

It is certainly true that the Society of Saint Pius X refuses the push for ecumenism which was the initiative of Vatican II, which has been the driving force of the pontificate of John Paul II, and which was enshrined in law in 1983. Show me where we reject one iota of Catholic doctrine in doing so, or one iota of the true teaching authority of the Sovereign Pontiff, and I will accept your censure. To the contrary, you will find that it is precisely on account of our attachment to the integrity of Catholic doctrine, and to the magisterial authority of the Sovereign Pontiffs, that we are obliged to reject this modern ecumenism, a practical denial of the doctrine *Extra ecclesiam nulla salus*.

Finally, I do thank you for your prayers for my conversion. As a wretched sinner, I daily pray at the Office of Compline "*Convert us, O God our Savior*", and I certainly appreciate any who would do me the charity of repeating that prayer with me.

Yours faithfully in the Immaculate Heart of Mary,

Peter R. Scott

Father Peter R. Scott

response is really no "reply," for it answers none of the questions or challenges posed by Fr. Scott. As seen in His Excellency's May 13 letter (on p.2), he completely ignores the decree of Joseph Card. Ratzinger regarding the "Hawaii Six" [reprint available from Angelus

Press: \$1.00 plus shipping] and all the canonical and theological arguments made by Fr. Scott in defense of the Society of Saint Pius X. Within two days of the date of Bishop Bruskewitz's non-reply (May 13), Fr. Scott sent the follow-up letter (of May 15) reprinted above.