

*Wertvolle Information von Ihrer
Einsamkeit mit Gese. Lefebvre
Alles Gute in höchste Eile!
The W.M.K.*

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9 Iroquois Road
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Rev. Urban Snyder
508 Pennwood Road
Louisville, Kentucky 40206

Reverend and dear Father:

I owe your present address to a common personal friend, Fr. John H. Ramsey, Ph.D., Erlanger, Kentucky and the subject which is of intensive interest to all three of us is the singular work of H.E., The Most Reverend Marcel Lefebvre, C.S.Sp. Titular Archbishop of Synnada, former Superior General of the Holy Ghost Fathers and presently operator of an orthodox-Catholic priest seminary in Switzerland.

As an orthodox Catholic and orthodox-Catholic writer and analyst of the dogmatic collapse in the present Catholic church organization, I was strongly attracted by the courageous orthodox-Catholic public utterances of Archbishop Lefebvre in the post-Vatican II era, and this attraction assumed a singular significance, when avowals of the orthodox-Catholic faith on the part of members of the Catholic hierarchy had died out almost completely and when I heard that Archbishop Lefebvre had even started the operation of an orthodox-Catholic priest seminary in Switzerland. Slowly the idea grew in my mind that Archbishop Lefebvre might be the man sent by God to take over the hierarchical leadership of what is left of the true Catholic Church. After some hesitations caused mainly by language difficulties, I contacted the Archbishop with my letter of February 27, 1971, in which I expounded to him my evaluation of the present Church situation and the role he might be destined to play in it and asked him for an audience during his upcoming trip to the U.S.A. A copy of this letter is here enclosed. When I contacted the Archbishop after his arrival in New York City by phone through Rev. Mr. Peter Morgan who accompanied him on his trip as an interpreter he denied an audience by letting me know that "he cannot see any reason why he should see me." My prediction given to him on that occasion through Rev. Mr. Morgan that he would fail in his effort to establish a conservative seminary in the Diocese of Covington, Ky., turned out to be correct. A similar effort in the Diocese of Little Rock, Arkansas, also failed, as I heard later on.

At approximately this juncture, the orthodox-Catholic group "Maria" in Munich, West Germany, led by Dr. Reinhard Lauth, Professor of Philosophy at the University of Munich and the similar-minded group "Clemens Maria Hofbauer" in Vienna, Austria, led by Mr. Eugen Banauch, declared their solidarity with my evaluation of the present Church situation and with my proposal to work for an organization of what is left of the Catholic Church under orthodox-Catholic Hierarchical leadership. Archbishop Marcel Lefebvre was also regarded as the primary choice of this leadership by the Munich and Vienna groups. In pursuit of our goal, Professor Reinhard Lauth and Dr. Hans Gliwitzky, another member of the Munich group, had a first audience with the Archbishop around the beginning of August 1971.

On the occasion of his trip to Powers Lake, N.Dak., U.S.A., in mid-August 1971, I asked the Archbishop again for an audience and he let me know from Powers Lake by phone that I would be welcome in Fribourg, Switzerland, in late September 1971. The audience took place on October 1, 1971, and lasted for about six hours. In this audience, I explained again to the Archbishop my evaluation of the Church situation against which he voiced no serious objections and asked him again to assume the hierarchical leadership of the Remnant Catholic Church.

The Archbishop did not commit himself to any specific course of action, but indicated that he would like to take up the matter with like-minded bishops. Obviously the only bishop actually on his mind was Bishop Antonio de Castro Mayer of Campos, Brazil. He told me that he had already written to Bishop Mayer, but had not yet received an answer.

Soon after my return from Europe, it happened that an emissary of Bishop Mayer, a Mr. Arnaldo Vidigal Xavier da Silveira, asked me for a personal discussion which took place in my home in Caledonia, N.Y., during December 6 to December 9, 1971. A detailed report on this discussion is contained in my letter to Archbishop Lefebvre of January 14, 1972, of which I also enclose a copy. As you see from this report, my very extensive discussions with Mr. da Silveira revealed not only that Bishop Mayer tolerates in his own dioceses practices which are irreconcilable with the responsibilities of a truly orthodox-Catholic residential bishop, but also that Bishop Mayer is even a heretic by positively supporting the falsification "for all men" in the consecration words of Holy Mass. All my arguments against the falsification could not convert Mr. da Silveira.

As a result of our four-day discussions, I told Mr. Silveira that any cooperation with Bishop Mayer would be impossible for me and my American and European friends because of his support of the falsification of the words of consecration. I relayed the heretical position of Bishop Mayer to Archbishop Lefebvre in my letter of January 14, 1972, and asked him now that no other orthodox-Catholic bishop is in sight to assume the leadership of the Remnant Catholic Church alone without delay in order to provide valid Masses and valid sacraments, necessary for salvation, but presently almost unavailable, to the remaining orthodox Catholics on a regular basis. So far, I received no answer from Archbishop Lefebvre.

Meanwhile I read a very optimistic report on the Archbishop's seminary in the February 1972 issue of World Trends, an Australian magazine edited by Yves L. Dupont. But the very reason for this optimism, the very rapidly growing applications made to this seminary seems to me a source of serious apprehension. For, the more this seminary grows, the more it will attract the malevolent attention of the Vatican. For, in my opinion, it must be taken for granted that the Vatican will not allow Archbishop Lefebvre to turn out in any appreciable numbers orthodox-Catholic priests who act, particularly in the question of the Mass, in open defiance of its official policy and it has, as long as Archbishop Lefebvre acts within the framework of the apostate Catholic church organization effective means of preventing that.

Under this condition, Archbishop Lefebvre is not only subject to the general directives of the Vatican, but he also operates his seminary only with the permission of the local residential bishops of Fribourg and Sion who may give him not only their own orders, but also orders given on orders of the Vatican.

The Vatican has Archbishop under its thumb in particular regarding the assignment of the newly ordained priests coming from his seminary. Since the Archbishop as a titular bishop has in the present Catholic church organization no jurisdictional power of ordaining priests, the graduates of his seminary can be ordained only by residential bishops for their own dioceses and since all these dioceses are Protestantized and have introduced the "Novus Ordo Missae" and many other heresies, the priests educated in the seminary of Archbishop Lefebvre and serving in these dioceses will be lost for the orthodox-Catholic cause so that the purpose of Archbishop Lefebvre's seminary will be frustrated completely. But this is exactly what the Vatican must be assumed to wish under present circumstances.

This matter has, so far, assumed only minor importance since the seminary of the Archbishop has, so far, according to the report in World Trends, turned out only two priests, Fr. Peter Morgan and a French-speaking priest whose name is not given.

A canonical showdown between Archbishop Lefebvre on the one hand and the Vatican and/or the bishops of Fribourg and Sion on the other hand must be expected if the Archbishop ordains himself the graduates of his seminary and claims the right of the assignment of the newly ordained priests. He told me at our discussion on October 1, 1971, that he intends to perform the ordinations of the graduates of his seminary because he regards the form of the newly introduced ordination rite as doubtful regarding the validity of the ordination. He claims that a Spanish bishop has delegated to him the power of ordination. But the exercise of this delegated power is liable to lead to a collision with the residential bishops involved; for, first of all, it is highly doubtful whether a residential bishop can legitimately delegate to a titular bishop his power of ordination to be exercised in another bishops' diocese. The exercise of such a delegated power would, moreover, be an offense against Canon Law insofar as it could be used to create clerici vagi, i.e., secular priests who are not incardinated in a specific diocese. In such a showdown within the framework of the apostate Catholic church organization, Archbishop Lefebvre is liable to be the loser.

In a realistic evaluation of the prevailing circumstances, it can be predicted without a shadow of a doubt that Archbishop Lefebvre will not be able to run an orthodox-Catholic priest seminary within the framework of the apostate "Catholic" church organization in such a way that the priests educated in this seminary can act in this organization as orthodox-Catholic priests in a legitimate way. The only solutions open to the dilemma of the Archbishop are either to remain in the apostate church organization and to close his seminary, or to separate himself openly from this organization and to continue his seminary within the framework of the Remnant Catholic Church.

I do not know for sure who actually ordained Fr. Peter Morgan. But according to the above-mentioned report in World Trends which is obviously based on data furnished by Archbishop Lefebvre, Fr. Morgan "is now ministering in England in the traditional Latin Rite." Since the "traditional Latin Rite" is certainly not or no longer a part of the apostate Catholic church organization, Fr. Peter Morgan exercises in England his priestly ministry outside this church organization. According to other, more detailed reports I have received, Fr. Morgan is an itinerant priest who provides several orthodox-Catholic "underground" communities in the Southampton area with Tridentine Masses and other orthodox-Catholic priestly ministrations in accordance with proposals made in my article No. 40 issued in January 1970 and distributed in 23,000 copies, 18,500 of them to all Catholic pastors in the U.S.A. A copy of this article is here enclosed.

The "underground" communities served by Fr. Morgan are, of course, in reality part of the Remnant Catholic Church, the taking over of whose leadership I have asked Archbishop Lefebvre in my name and in that of my American and European friends. The fact that the ministry of Fr. Morgan in the Remnant Catholic Church has obviously the approval of Archbishop Lefebvre can, in my opinion, only be interpreted in the sense that the Archbishop already agrees internally with the standpoint expounded with my letters addressed to him on February 27, 1971, and January 14, 1972, and that the main problem consists in finding practical ways and means of making the Archbishop's change-over to the position of leadership in the Remnant Catholic Church possible as smoothly as possible.

Since you, Fr. Snyder, are an intimate cooperater of Archbishop Lefebvre, I would like to discuss with you the problems involved in an informal way and to invite you for this purpose to a visit of several days in my home in Caledonia, N.Y. Caledonia is certainly not unknown to you, since it is located at a distance of only about 20 miles from the Trappist monastery in Piffard where you were stationed at one time. In order to make to you this important discussion financially possible, I shall assume the cost of your air ticket from Louisville to Rochester, N.Y., or Buffalo, N.Y., and back. In case you accept my invitation, I shall pick you up at the Rochester or Buffalo airport. Please come as soon as possible.

You may celebrate Mass in my home as several other priests have done.

My telephone number is 716 - 538 - 6327. You may call at cheap-rate hours.

Now, with all good wishes,

Yours respectfully,

Hugo Maria Kellner

Enclosures