



Star Look

Kansas City men who step to their own fashion beat
Section C



Star Living

This year the red carpet is out at two showy homes
Section D

THE KANSAS CITY STAR.

Sunday morning, April 18, 1982, State Edition, 21 sections, including STAR magazine

75c

Brezhnev willing to meet Reagan this autumn

By The Associated Press

Moscow—President Leonid I. Brezhnev on Saturday rejected President Reagan's offer to meet in New York during a special United Nations session in June, saying a super-power summit should not be incidental to another forum. He proposed they meet instead in a neutral country in the fall.

At the White House, Deputy Press Secretary Larry Speakes said the president continued to express hope he can meet the Soviet leader in New York in June, when the two are expected to attend the special U.N. session on arms reduction.

David Gergen, the White House communications director, said, "We do not interpret his (Mr. Brezhnev's) remarks as a rejection of the president's expressed hopes that President Brezhnev would come to New York in June and meet with him."

"We will be studying his remarks," Mr. Gergen said.

William P. Clark, national security adviser, called Mr. Reagan at the presidential retreat in Camp David, Md., to tell him about the Soviet leader's remarks, according to Mr. Gergen. The president

had just delivered a nationwide radio address on the Soviet Union and nuclear weapons.

The Soviet leader mentioned Finland and Switzerland, two neutral European countries, as possible sites, and suggested October as a possible time, according to the official news agency Tass, which announced Mr. Brezhnev's response.

Mr. Brezhnev's remarks were made in response to a question by the Communist Party newspaper Pravda and distributed by Tass.

It was the first major statement by the 75-year-old Mr. Brezhnev since he disappeared from public view March 25 after a four-day visit to Soviet Central Asia.

Mr. Brezhnev later was reported by unofficial Soviet sources to have been hospitalized and then released. He was variously said to be suffering from exhaustion, a heart ailment or a stroke, but the Soviet Foreign Ministry said he was taking a regular winter rest.

His statement Saturday simultaneously answered Mr. Reagan's proposal and indicated that he considers himself in

See Brezhnev, pg. 8A, col. 1

Haig and Argentine leaders confer on Falkland proposal

From The Star's press services

Secretary of State Alexander M. Haig Jr. continued his efforts Saturday to arrange a truce on the Falkland Islands, conferring in Buenos Aires with Argentina's president, Gen. Leopoldo F. Galtieri, the other members of the ruling military junta and Foreign Minister Nicanor Costa Mendez.

Later Mr. Haig had a private lunch with Mr. Costa Mendez at the foreign minister's residence.

And more than 20 Argentine generals met at army headquarters to discuss Mr. Haig's efforts to cool tensions growing out of the seizure of the British-administered Falklands on April 2.

Rodolfo Baltierrez, government press secretary, said of the talks with Mr. Haig: "They're searching for common grounds for agreement. There are some differences, but they're still working."

Participants in the meetings refused to comment on the talks, and Dean Fischer, State Department spokesman, said he was "neither optimistic nor pessimistic" over results.

Prime Minister Margaret Thatcher cut short a weekend in the English countryside late Saturday to return to her office in London for talks with key ministers on

the Falklands crisis.

Spokesman said Mrs. Thatcher's return did not signify new developments, as Mr. Haig continued his efforts in Buenos Aires to find a peaceful solution to the dispute.

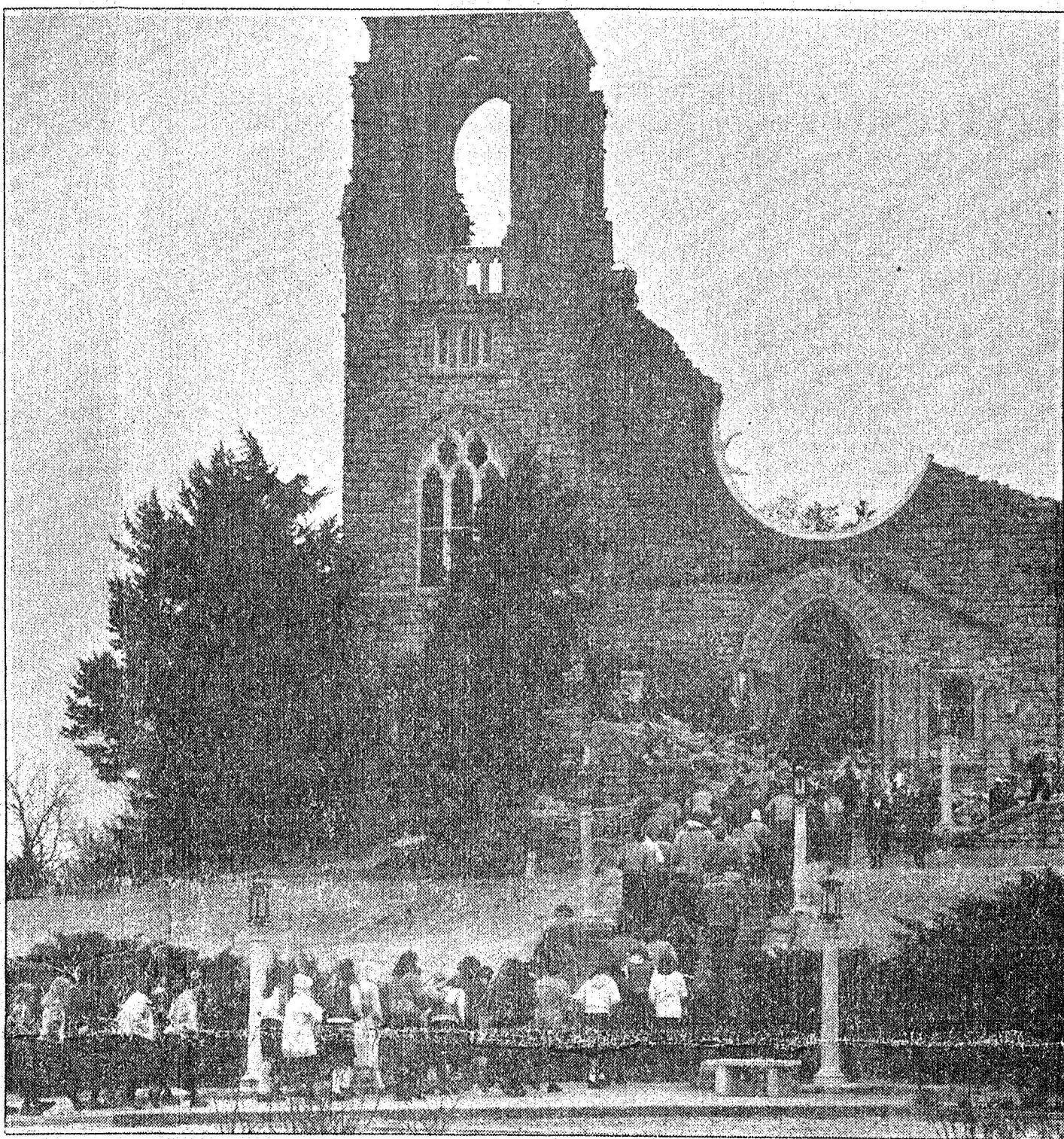
Mrs. Thatcher went to her official residence at No. 10 Downing Street for a meeting with Foreign Secretary Francis Pym and Home Secretary William Whitelaw. One spokesman described the conference as "stock-taking."

British government sources said the indications late Saturday were that Mr. Haig will not be flying directly to London from Buenos Aires, as originally expected, but will go to Washington first.

Mrs. Thatcher had spent the day at Chequers, the country residence of British prime ministers 30 miles northwest of London. Officials said she kept up with information on the Falklands and "other business that goes with being the prime minister."

The British Broadcasting Corp. reported Saturday that the United States is pressing for United Nations or other third-party administration of the Falklands, with a continuing Argentine presence and the return of expelled British

See Haig, pg. 16A, col. 1



Students pass ruins of the chapel in St. Marys, Kan., on their way to lunch. (staff photo by Erik Hill)

Traditional Catholics seek their Eden in Kansas but again are disenchanted

By Eric Palmer

staff writer
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More than two years ago Ann Schuster packed up her family, severed her lifelong roots in Pennsylvania and moved to what looked like Eden.

She gave up her home of 30 years in Pittsburgh and her Catholic bookstore to relocate 100 miles west of Kansas City in St. Marys, Kan., with other disenchanted Catholics from throughout

the country.

But Eden turned to hell for Mrs. Schuster and her family.

They had come to St. Marys to a college campus, which had been abandoned by the Society of Jesus in the late 1960s, to join The Society of St. Pius X, the ultraconservative religious order founded by Archbishop Marcel Lefebvre.

Archbishop Lefebvre, the maverick Catholic who oversees the order from a seminary in Ecône, Switzerland, made St. Marys one of two district headquar-

ters in the United States in 1978 and appointed the Rev. Hector Bolduc as its superior.

"Father Bolduc had told us about St. Marys," Mrs. Schuster said. "He said the Blessed Mother had appeared there. He told us families and children were moving there."

For her grandchildren, there was a parochial school of the old kind—conservative, disciplined. For herself and her daughter and son-in-law, Donna

See Outcasts, pg. 4A, col. 1

1 diploma—from the School of True Grit

By W.S. Wilson
staff writer

The reason this brown-eyed man-child, who ought to be fighting off cheerleaders and prom queens and all manner of pretty companionship, has lain bent and still for the last 12 years is usual enough.

A drunken driver went ripping the wrong way on Interstate 70.

The same head-on collision killed his mother and snapped Kevan Kurbin's spine, as though it were a Popsicle stick. It left him with control of only his ready smile, his mind and the dreams of a 7-year-old.

But that doesn't matter to him any

more. That's all part of the past.

Kevan Kurbin, 18, a quadriplegic, is about to do something special.

"He's going to graduate and he's going to get a diploma," said Ron Clemens, adviser to the Truman High School class of '82.

What matters now is that Mr. Kurbin magnifies the distinction between surviving and living.

Give or take a few last-minute passing grades, there will be 540 students in Truman High's class of 1982. Only one at the May 27 ceremony will cross the stage in a battery-powered wheelchair controlled by faint puffs of respirator-driven breath.

When he puffs softly, the chair

swings right. When he sips softly it turns left. Puff hard, go forward. Sip hard to stop, continue for reverse.

No doubt Mr. Kurbin will receive special attention when he pilots his chair those few yards in and out of the ceremony. No doubt if the audience knew this young man with the square jaw, applause would be audible throughout Jackson County.

They won't remember his grades, which are respectable and then some—he's a star in math but something less in English: They'll marvel at his grit.

Sometimes he does, too.

"I feel like I've accomplished something," Mr. Kurbin said.

See Diploma, pg. 14A, col. 4

Free bank services falling by wayside amid changes

By Mary Lou Nolan
and Roger Moore
staff writers

Have a question about your checking account balance?

No problem. Phone the bank and get the latest figure.

But before placing that call you should find out what that question might cost. A handful of area banks are charging from 50 cents to \$1.25 just to answer such questions.

In fact, officials of many area banks and savings and loan institutions say the days of free bank services are numbered. And they add that anyone unhappy about the added cost and increasing fees should

brace themselves for more of the same.

Among the kinds of services that previously were "given away" but now carry charges—at least at some area banks—are checkbook balancing, the issuance of money orders and the telephone transfer of money from one account to another.

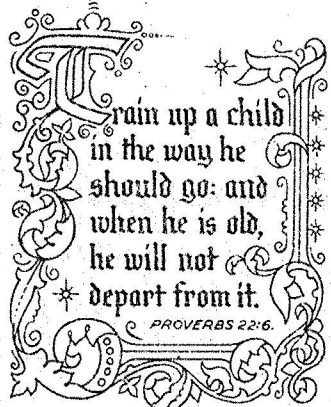
Financial executives acknowledge that the new and higher fees have sparked protests from many customers. However, those officials say that most customers simply do not know what it costs a bank or savings and loan to provide most services.

So what are customers in this area paying for routinely available banking

See Bank, pg. 14A, col. 1

Inside

Ann Landers3D
Anniversaries49A
BusinessSection G
Calendar49A
Deaths2B
Editorials34A
Jumble33E
LivingSection D
LookSection C
Public Mind35A
Real Estate1-3H
TV & RadioSection E
TravelSection F
Volunteer List50A
Want Ads3-32B, 3-10H
Weather Details26A
Vol. 102, No. 182



Weather

Sunny today with a high in the upper 60s is the National Weather Service forecast for the Kansas City area. Partly cloudy with a chance of rain tonight and a low in the mid-40s. Partly cloudy Monday with a high in the upper 60s.

Temperatures and weather information on Page 26A.

Star Arts

Sex and power—that's what a new exhibition of primitive African art is all about at the new wing of the Metropolitan Museum of Art. Page 1J.

Starbeam

Look. Up in the sky. Speeding to Buenos Aires, London, Washington in desperate search of an agreement. Yes, it's Pact-Man—who, disguised as Al Haig . . .

Star Forum

The U.S. and the Soviet Union both have missile gap psychosis. Page 33A.

Star Business

Some domestic automakers are offering extended warranties in an attempt to lure customers. Page 1G.

Star Sports

Amos Otis gets his fourth game-winning hit of the season as the Royals topple the Cleveland Indians. Page 1 Sports.

Star Travel

Holland is bursting at its banks—with blooms. Page 1F.

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Outcasts

continued from pg. 1A

and Ken King, there was a traditional church, served by priests who said Mass in Latin rather than English.

But they and others say they were banished from the community and branded sinners by Father Bolduc and his followers.

Late last year Mrs. Schuster and her family gave up and moved back to Pennsylvania.

"I'm 55 years old and I have never run into anything like this," Mrs. Schuster said. "There is an aura of evil there. It is hard to explain. Something is just not right. It has the makings of a cult."

In interviews with more than a dozen former devotees at St. Marys who have been ostracized or become disenchanted, these allegations surfaced:

- Father Bolduc has banished at least 10 families or individuals from the property, and attorneys representing him have threatened to sue three former members for criticizing the society's operations at St. Marys.

- He has disciplined some of the outcasts by forbidding them from receiving the church's sacraments from anyone but him, which he has no authority to do, church lawyers say.

- Several of those who have fallen out of favor with Father Bolduc believe they have been marked for harassment.

- A network of loyal society members keeps Father Bolduc informed about his parishioners and former parishioners.

☆☆☆
Father Bolduc has refused repeated requests during the last six months to discuss the allegations with *The Kansas City Star*.

At one point Father Bolduc said he would answer a list of written questions. But when the list was sent to him by certified mail, he refused to answer.

Recently he told a reporter from *The Kansas City Star* who tried to interview him at the campus: "You have spent many months trying to slur us. You have promised nothing but ill will toward us. We are not going to cooperate. You are excused."

The only staff member to respond to questions by *The Star* is the Rev. Joseph Collins, a society priest and headmaster at St. Marys. He attributes much of the criticism against the society to what he says is the tendency of traditional Catholics to fight among themselves.

Father Bolduc and his operation at St. Marys have as many enthusiastic supporters as critics.

"I have never seen anything that that priest has done that was not noble, right, or anything like that," said Jerry Gayner, who lives near St. Marys and has known Father Bolduc since 1974. "I know the termites have been spreading, trying to destroy us. I think these are frustrated people."

Another longtime friend, Mike Kennedy, who lives in St. Marys, describes Father Bolduc as "one of the best priests."

"There are two sides always going to a conflict," he said.

☆☆☆
Started as an Indian mission in 1848 by three Jesuit priests, St. Marys is a community of 1,700 located along U.S. Highway 24.

The 27-acre St. Marys College campus sits on the edge of the town. The Jesuits opened the college in 1869 and closed it almost a century later. It sat idle until 1978 when the society bought it from an Arizona investment group that had purchased the property in 1977.

The campus is almost communal in atmosphere.

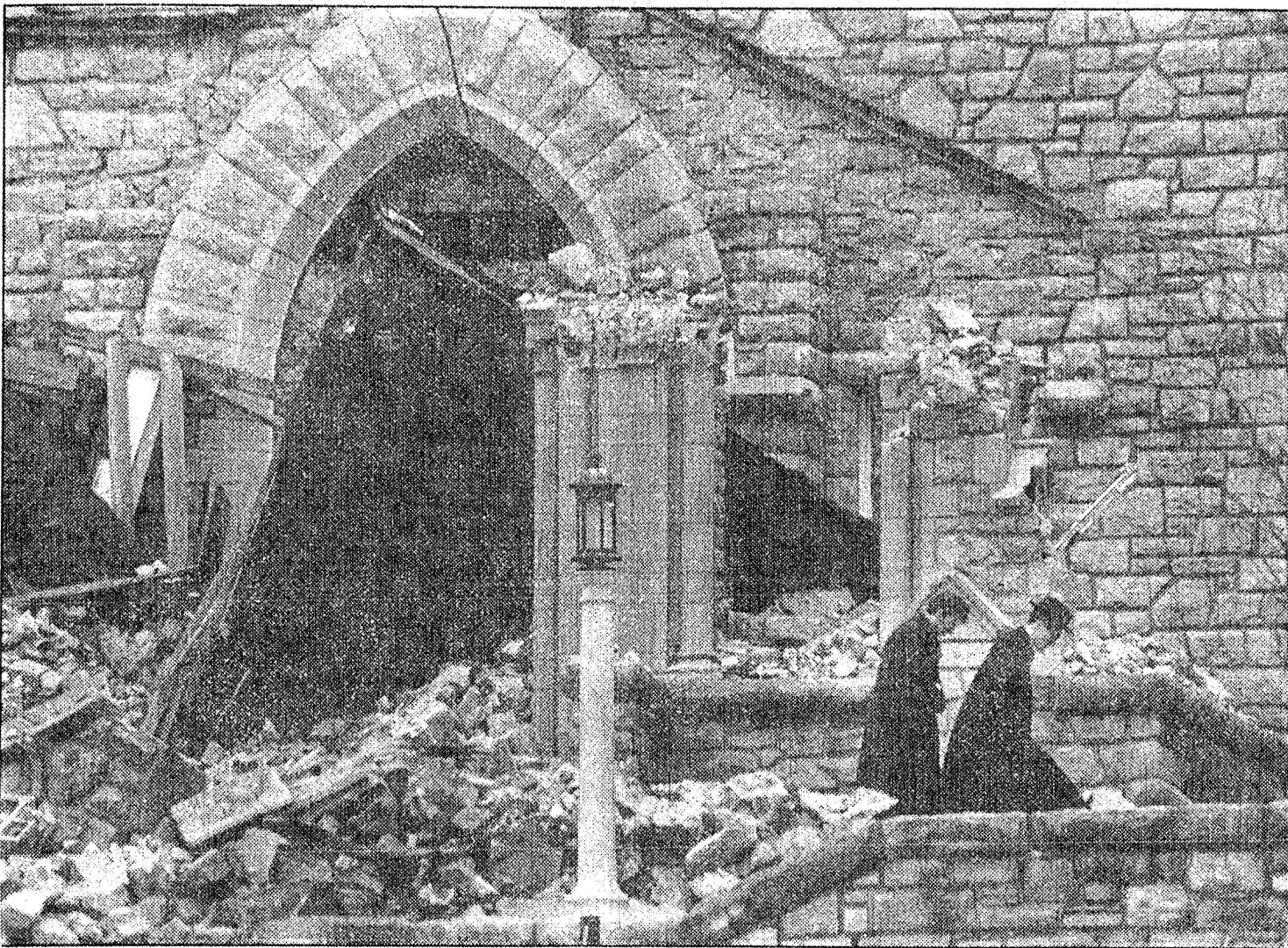
Students and staff tend two large gardens and a brood of chickens to augment the campus food supplies. Society members help the paid staff with the ongoing restoration of the campus. Some members spend weeks or months working in exchange for their room and board and sometimes in exchange for their children's tuition.

In the fall of 1979 the society opened its elementary and high schools for local and boarding students. The society started the first two years of its liberal-arts college last fall.

School officials reported an enrollment of about 200 this year in the elementary and high schools and college.

For nearly \$2,000 a year, a high school student can live and attend school at St. Marys. The cost includes meals and a small furnished room. Uniforms and short hair are required. Televisions, radios and stereos are prohibited.

The school advertises a teaching staff of dedicated traditional Catholics. Some, but not all, have college degrees. A math and biology teacher, Robert Murphy, was an osteopathic doctor until his license was revoked after he pleaded guilty to drug charges in Missouri in 1980. He is serving five years on probation for three charges of illegally dispensing more than 1,100 tablets of phenidmetra-



Two St. Marys residents pass the Immaculata Chapel, which was severely damaged by fire in 1978, as they

climb the hill following a Mass for the community. (staff photos by Erik Hill)



Dave Shibler, at left, worked on the St. Marys campus for two years but was taken to court and ordered not to set foot on the school grounds. His parents broke from

vine, a stimulant.

☆☆☆
For almost two years after they came from Pennsylvania, Mrs. Schuster and the Kings worked unpaid, helping renovate St. Marys. Mr. King, an electrician, assisted with the restoration work while Mrs. Schuster worked in the office and as a house mother.

Occasionally they saw what they considered harsh treatment of parishioners, such as banishment and refusal of the sacraments.

They accepted the explanations from Father Bolduc for awhile, but eventually they could not and they ceased attending Father Bolduc's Masses last summer. Soon they, too, were ordered to stay off the campus.

In a letter to the Kings in August, Father Bolduc wrote, in part: "... the fact that you are a public sinner and the center of public scandal would mean that should you present yourself for communion you would have to be refused."

If the Kings would return to his Masses, Father Bolduc's letter continued, all would be forgiven. If they refused, they were warned to stay away from the chapel.

They refused. A month later they received a letter from Father Bolduc's attorney formalizing the warning against trespassing on society property: "I have been requested to advise that you are hereby prohibited from coming on or about the property ... known as the St. Marys College grounds. In the event of trespass ... my clients intend to pursue legal remedies ..."

Other letters warning against trespassing went out to Kennett and Tickie Bawden, who had been staunch supporters of St. Marys; Fred Kilian, a local farmer; Dave Shibler, former maintenance supervisor for the campus; his father, John Shibler, who worked on the maintenance staff, and Thad Nugent, a Johnson County lawyer representing Tamara Blanchon. Mrs. Blanchon's ex-husband, Gerard, a devotee of the society, had disappeared with the couple's two children in August 1980. Mrs. Blanchon has unsuccessfully sought information from the society about her husband's whereabouts.

The Kilians and William Zeitz, a former teacher at the society school, and

Eugene and Pat McKenzie, a St. Marys dentist and his wife, also received letters threatening legal action if they continued, in the words of Father Bolduc's attorney, to "libel and slander" the priest and his operation.

Dave Shibler found out the threat of legal action was real. He was convicted in Pottawatomie County District Court in October of trespassing and was placed on probation for a year after he drove through the campus late one night. He said he simply was showing a friend from out of town the campus he had once been in charge of restoring.

☆☆☆
At the same time Father Bolduc was refusing to allow some former parishioners to return to the campus, he was warning them of the spiritual consequences of staying away.

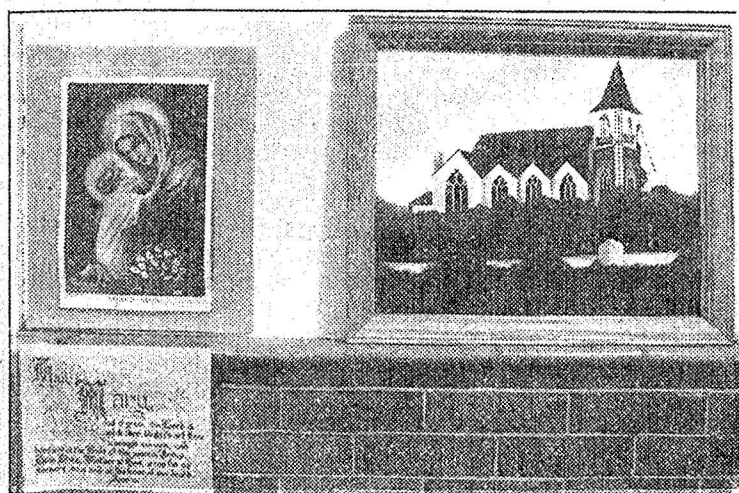
In a letter to the Bawdens, he wrote: "Should any of you feel need of the sacraments (and I highly recommend that you consider them), you are to contact me and notify me directly and make a private appointment at my discretion. This cannot be done through any other priest or member of the Society but only through myself." The Kilians received a similar letter.

Canon lawyers, who are trained experts in church law, say there is no authority for invoking such a restriction. Catholics believe there can be no salvation without receiving such sacraments as baptism, penance and communion. One of the near-absolute rights that laymen have is to receive the sacraments, said the Rev. James Provost, executive coordinator of the Canon Law Society of America.

The canon law society, which is sanctioned by the church, is a professional organization similar to a bar association. It promotes the understanding and development of church law.

Father Provost said a Catholic's access to the sacraments can be limited only if he has been excommunicated, has had a personal ban placed on him by a bishop, or has become "manifestly infamous" by doing something seriously contrary to church law, such as getting an abortion.

"This priest has gone well beyond the limits of usual pastoral practice," Father Provost said.



the religious society, but his brothers remain at St. Marys. Above, a painting of the chapel before it was destroyed by fire adorns a wall in the school building.

He added that The Society of St. Pius X has no authority over Catholics because it is operating without church approval.

☆☆☆
The Bawdens, who had been society devotees for four years before moving to St. Marys in 1980, became disenchanted and disassociated themselves from the society. Afterward they say they were harassed.

They said they have seen employees of the school parked nearby, apparently keeping surveillance on their house. They have received repeated anonymous phone calls during the night.

They said their 14-year-old son, Brian, was pointed out on the town's main street by one of the school administrators. As the boy rode his bicycle toward home, they said, the man screamed at him that he was the devil's idol.

In May they held a meeting of some of the society followers and Mrs. Blanchon, who had been unable to get information from society officials about the disappearance of her two children. Nine months earlier Mr. Blanchon, who had been living on the St. Marys campus, took the young boy and girl to visit a relative and vanished. A felony warrant has been issued in Miami County for his arrest.

Some of those attending the meeting reported seeing two officials and a secretary from the school keeping watch on the house and taking down license plate numbers of cars parked outside, Mr. Bawden said. One of the officials came up to the house and called those who were assembled "liars," the Bawdens said.

For several nights afterward the Bawdens reported receiving telephone calls in the middle of the night, usually accompanied only by the sounds of breathing. Once the person on the other end of the line said, "No more meetings," in what Mr. Bawden described as the quivering falsetto of an elderly woman.

They also received an anonymous letter saying: "Your alcohol, your drunkenness, your lies, your plots, your pay-offs, your schemes, your bribes ... etc. etc. etc. are about to catch up with you."

Others attending the meeting that night also received anonymous letters. One to Mrs. Schuster said: "Little did we know that your piety, prayer and angelic

demeanor were all a big act, a hoax. Your heart must be as black as coal."

Ken King attended the meeting to see whether there was any truth to the rumors that the society may have known Mr. Blanchon's whereabouts. When he saw that he was being spied upon, he said he went to the campus to confront Father Bolduc.

According to Mr. King, Father Bolduc said he wanted to get names of people at the meeting because his lawyers were building a case against the people who were out to destroy the society.

"He then said he had learned that day that he was to be assassinated in an upcoming trip. He said, 'First they got Reagan and then they shot the pope and now they are going to shoot me,'" Mr. King recalled. "I just sat there in utter silence. If I had not been so mad at the time, I would have laughed."

☆☆☆
Other details about St. Marys repeated by insiders range from the bizarre to the macabre.

After a Colorado couple pulled their four children out of St. Marys at the end of a semester, Mr. Zeitz, who was then a history teacher at the school, said he asked Father Bolduc why the children left in midyear.

Mr. Zeitz said Father Bolduc swore him to secrecy and told him angels had come to the couple to warn them that one of the teachers at the school was a devil.

Mr. Zeitz said that several months later the children's father explained the family was having difficulty paying the tuition and they missed their children. "When I told him the angel story, he was flabbergasted," Mr. Zeitz said.

The bodies of two former society followers were stored for months in a locked room on the campus until the society established its own graveyard.

The Catholic Archdiocese of Kansas City in Kansas will not allow the society the use of its parish cemetery at St. Marys. The Rev. Clarence Krajciek, a priest who was serving the regular Catholic community in St. Marys when the first woman died, said he was told by Archbishop Ignatius J. Strecker not to let the society use the cemetery because the society is not recognized as a valid Catholic order.

Irvin G. Franzen, the director of the Kansas Bureau of Registration and Health Statistics, said one body has been stored since July and the other body, since September. The society was granted permission March 4 to put a cemetery on the campus.

☆☆☆
Dean Gray had been a teacher at a society school in Post Falls, Idaho, and came to St. Marys in 1980 with his family to take a similar post. They saw a move to St. Marys as an opportunity to be part of a truly Catholic community.

"It was a crazy setup," Mr. Gray said. He said that as soon as he arrived he was warned by a school administrator about certain "infiltrators" who were pointed out to him. Mr. Gray said the administrator told him these "anomalies of the traditional Catholic movement" were bent on destroying the society's work.

After leaving St. Marys in September, Mr. Gray said he met some of those identified as infiltrators, such as the Kilians and Mr. McKenzie and found out they were concerned about the way St. Marys was being operated.

Mr. Gray said that, before he left, Father Bolduc and Herman Belderok, the school's business manager, tried to recruit his daughters to collect information that would be used for the dismissal of one of their teachers. The teacher was described as an infiltrator and moral degenerate. Mr. Gray said he refused and decided to leave St. Marys.

Others said Father Bolduc's information network was extensive. Anything critical was sure to be reported to Father Bolduc, Mrs. Bawden said. Mary Anne Evans, a former housemother at the girls dormitory, said she was called before the priest once and he recited to her questions she had asked other parishioners about the society and the dates she had asked them.

☆☆☆
Because the society is a religious fringe organization, people will believe whatever the disenchanted have to say, said Father Collins, the headmaster.

"(St.) Paul said that man's worst enemies are members of his own family," he said. "Sometimes you have to deal with people bluntly and it hits them in the face as an affront. Then they tend to believe all things derogatory."

"Some people left because they said there was deceit, lying, backstabbing, pilfering money. Nothing was too preposterous, even on a moral order. They spewed it forth," Father Collins said. "Some people make us out like we are cultists, Moonies."

Monday in *The Kansas City Star*—The Rev. Hector L. Bolduc, a priest who has garnered the love and loathing of the Catholic Church's ultraconservatives.

Society of St. Pius X flourishes in traditional soil—at home and abroad

By Eric Palmer

staff writer

In 10 years, the international Catholic order of the Society of St. Pius X has become the largest and best-known of several organizations serving ultraconservative "traditional" Catholics.

Led by French Archbishop Marcel Lefebvre, the society claims a following of 250,000 worldwide, with more than 10,000 members in 90 cities in the United States, including Kansas City, St. Louis and St. Marys, Kan.

The traditionalists represent the fundamentalist fringe of the Roman Catholic Church. They believe the foundations of their faith were swept out from under them when the Second Vatican Council redirected the church in 1965.

For them the resulting changes, including saying the Mass in native languages instead of Latin, were heresy.

"The biggest thing in our lives is tradition," said Charles McFarland, president of a traditionalist chapel in Oklahoma City. "Without tradition you don't have the Bible. You don't have faith. If you are going to keep your faith,

you have to stay with tradition."

The traditionalists began avoiding their diocesan churches and met in basements or private homes. Occasionally they were served by priests willing to say the old Latin Mass.

Twenty years ago, such rebellion would have resulted in excommunication, said one Kansas City priest. But their small numbers—by their own estimates traditionalists represent less than 1 percent of the 50 million Catholics in the United States—and a new tolerance in the church, led the church to ignore them, the priest said.

Archbishop Lefebvre, 76, has been one of the most outspoken critics of the changes spawned by the Second Vatican Council.

He has vehemently criticized what he views as the church's diminished reverence and growing liberalism. In defiance of the Vatican, he founded the order of the Society of St. Pius X in 1970 to perpetuate teachings of the church that had been dropped after the Second Vatican Council.

By 1975, approval for the seminary was withdrawn. But despite warnings from

the Vatican, Archbishop Lefebvre ordained his first class of traditionalist seminarians in 1976.

For his disobedience, Pope Paul VI suspended the archbishop's powers as a priest and threatened him with excommunication. The fight drew international attention and the threat was never carried out. Vatican experts said at the time the pope did not want to make the archbishop a martyr and create a schism.

The archbishop had struck a note among thousands of traditional Catholics who felt estranged by the changes in church. Despite his suspension, his following has grown. His society has missions in 10 countries, seminaries in five and 325 priests.

The society's efforts in this country have been limited only by the numbers of priests the society has had available, said the Rev. Donald Sanborn, rector of the society's seminary in Ridgefield, Conn.

The society has 15 Lefebvre-ordained priests in the United States now, assisted by a dozen priests who have left other orders to continue the traditional liturgy, he said.

Despite this avowed shortage, the society has expanded significantly in eight years, Father Sanborn said. From its two chapels and a minor seminary for four students in 1974, the society has grown to have about 90 missions, serving an estimated 10,000 traditional Catholics. Besides a major seminary with 45 students, the society has opened a dozen private schools, including a college in the former Jesuit college at St. Marys, Kan. It has two district headquarters—one on an estate in Long Island, N.Y., the other at St. Marys.

American bishops, finding the society competing with their churches, have not been pleased to see the traditionalist priests.

When society priests first came to this country, the National Conference of Bishops in Washington, D.C., sent out a memorandum explaining that the priests of the Society of St. Pius X were not authorized to say public Masses.

The Diocese of Kansas City-St. Joseph refused to sell the society an abandoned church near 31 Street and the Paseo, but the society managed to get the church anyway. It bought the church for \$60,000

in 1980 through an independent minister who owned adjacent property. It is the largest church in the society's real estate portfolio.

Neither Bishop John J. Sullivan, bishop of the Catholic Diocese of Kansas City-St. Joseph, nor the Archbishop Ignatius J. Strecker of the Archdiocese of Kansas City in Kansas will discuss the society. But in 1978 when the society took over the property in St. Marys, Archbishop Strecker sent a letter to all parishioners under his jurisdiction.

In it he explained that the society was not "in good standing" with the church and it was not possible for Catholics to be loyal to both Archbishop Lefebvre and the pope.

Father Sanborn said American bishops have misunderstood what the society is trying to do. "Our activity is merely a way of preserving the Catholic practices and beliefs during a period of confusion. We do not see ourselves as supplanting anyone or anything," he said.