



Most Rev. Mark A. Pivarunas, CMRI  
Mater Dei Seminary  
7745 Military Ave, Omaha, NE 68134

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January 17, 2013

Dear Ken,

1 This letter is written to clearly state my thoughts in regard to the marital separation between Kate and you. It has been my intention and goal to see your family put back together, but you have been the obstacle.

2 The 1917 Code of Canon Law #1131 legislates:

"If one of the parties... makes common life too hard by cruelty—these and the things of this kind are so many lawful reasons for the other to depart."

3 Kate says she left you because you made common life too hard by cruelty to her and to the children. Although I was not in your home to witness what she states, I do know your behavior towards me makes her statement credible.

4 Over the past four years, you have insulted me, threatened me, and harassed me. I have a CD recording of your multiple phone messages. To refresh your mind, consider:

5 On numerous occasions, you have called me the following: "an idiot", "Satan," "false prophet," "bad Shepherd," "dangerous," "don't know what you are doing," "the devil speaks through you," "backstabbing liar," told me to "go to Hell."

6 As for harassment, you call my cell phone multiple times a week and sometimes make multiple calls a day to leave messages which insult and threaten. Sometimes phone calls are very early in the morning or very late at night with no regard for common courtesy or decency.

7 You threaten to attack me on the radio as a bad pastor.

8 You have frequently rash judged me by completely unfounded statements that I neglect my duties—"duties of state" and "idleness in the market place" when you have no idea the multiple obligations and responsibilities I fulfill every day with our seminary, academy, and numerous Mass centers.

9 You have consistently criticized me to the priests whom I have sent to St. Theresa's to offer Mass.

10 Having treated me this way, I can only imagine how you have treated Kate and the children. The real problem is your lack of emotional stability and maturity.

11 The reason why you insult, harass and threaten me is because I simply don't do what you want. I have given you more of my time after Mass in O'Neill than any other parishioners and it is always the same—you do most of the talking about everybody else's problems and what everybody else needs to be doing.

12 You claim to "see" and "understand" a lot about what people need to do based on having read some of the writings of Archbishop Fulton Sheen. These "insights" have lead you to consider public speaking and even to start something to help troubled boys and girls by counseling. This is blindness. You can't even fix your own family and you are going to be an expert to help others?

13 All along I have wanted to see you and Kate work things out and get back together, but as I have always said, it will take time and we need to proceed slowly. But you reject that and want to "deal with the issues right now!"

14 You have stated "I don't care if I ever see Kate again; the marriage license must be put back together because I am tired of paying child support."

15 You are not ready emotionally to sit down with Kate and to dialogue rationally with her. How many times have you gotten visibly angry with me and raised your voice! If you think you're going to be a bully and push people around, they simply won't deal with you.

16 You need God's grace and help received through prayer and the reception of the Sacraments to humble yourself and to recognize how you continue to push away Kate, your children, and others.

17 Until you get a handle on your emotions and stop your aggressive and abusive behavior. I'm not going to waste my time listening to your ranting and raving. I will keep you in my prayers.

Sincerely in Christ,

+ *Mark A. Pivarunas, CMRI*

Most Rev. Mark A. Pivarunas, CMRI

February 25, 2013

Transmitted via e-mail and Post Office

Reverend Mark Pivarunas  
7745 Military Avenue  
Omaha, NE 68134

Dear Bishop Pivarunas,

As I stated in my last phone message, "I thank you for your letter." I apologize that it has taken longer to get you a response than I planned, but this is a very serious matter and new information has come to light which required examination so as to properly present it to you here.

I am very happy that we are finally coming to an agreement that Kate and I are not divorced and only separated. I am glad that you are acknowledging that Kate's action in pursuing a divorce is a public scandal and a serious sin that needs to be reversed.

I do disagree with you on where the blame for the delay in solving this problem resides. There are a great many things you do not remember or understand which I believe cloud your analysis. It is obvious that there are a number of misunderstandings, misconceptions, and misinformation floating out there. Since there are so many points to address, I will address a few of them here and the balance in a more complete and documented response at a future time.

This citation from the Code of Canon Law is quite interesting. It is something I have not considered previously. My issue with your interpretation is that you have not considered the cruelty I have suffered at the hands of Kate and her family. You automatically assign blame for marital cruelty to the husband. Do you realize that statistics show 835,000 men are abused by their spouse each year? No one wants to acknowledge the mental or physical abuse men endure in silence.

You have said on many occasions that you did not live in the house. You admit that you don't know what has gone on in our marriage. You admit that you can be wrong in your assessment. I can add that you did not see what Kate became when she wanted to control me and our life. The violent temper tantrums were unreal and occasionally resulted in her physically attacking me. The incident she engineered the day she left was another example where she attacked me with her fists and when I defended myself by restraining her attacking hands I became an abuser.

I can tell you of numerous instances where she became abusive when I refused to abandon charity to others. How was she abused? Bishop Sheen stated, "The Country drafts men in time of war. Do we let them desert?" I don't see how an inconvenience in married life can be more difficult than facing death from guns and bombs in time of war.

Since Kate left me the second time in 2005 you have urged my patience. How long must we wait? My patience has declined due to the time and opportunities wasted. The longer this drags out, the more spiritual danger there is to everyone impacted by this scandal. What lesson are we teaching young people by frivolously throwing away marriages? During the marriage exhortation you tell them "until death do us part" and in practical example they are advised "if it no longer feels good, divorce!" A person charged with murder is entitled to a speedy prosecution and the right to confront the charges against them. 7 years certainly isn't a speedy resolution of the murder of my marriage.

You stated in your letter that I have insulted, threatened, and harassed you. I have told you several times that if you provide me with a copy of the CD I will be glad to review the context of each of your accusations. I am completely willing to make whatever apology is necessary for any erroneous statement or accusation. Although I want to address each that you mention I will limit my comments to 2 as they are pertinent at this point.

“Idiot” was traditionally defined as an ignorant person. Ignorance is not derogatory. Ignorance of course means nothing more than someone lacking knowledge about a specific topic. If I were asked to heal a leaking blood vessel during a brain surgery I would have to admit I’m an idiot because I lack the knowledge of what to do. Unfortunately, as with many words, it has taken on a modern connotation meaning someone with mental retardation. My use of the word idiot by in no way diminishes my respect for your mental abilities, but is entirely in the sense that there are a great many things about our relationship and marital issues you do not know.

The phrase “don’t know what you are doing” is evidenced by your advice to Kate and others to obtain a divorce rather than some other option. Nebraska State Statutes Chapter 42 regarding marriage specifically allow for a legal separation. It is discussed in numerous sections of the chapter and the Holt County Clerk of Courts has advised me that legal separation has been decreed for a number of couples in the county. This is specifically designed for Catholics who recognize the indissolubility of marriage.

Your advice is to create a public scandal by divorcing married Catholics. Because you don’t know what you are doing, you did not advise Kate and others to seek a legal separation which recognizes the continuing existence of the marriage. Legal Separation also leaves open the option for reconciliation between the married people.

Novus Ordo Catholics are frequently criticized by Traditionalists for blindly following along with whatever the Priest tells them to do. How are those attending St. Theresa’s any different? Kate, I, and other made the false assumption that since you speak from a position of authority you knew what you were talking about. Who questions the validity of the position you were professing because you are an educated Priest and you “know these things.” This leaves three possible conclusions for your actions; 1) you obviously do not know what you are doing if you are giving bad legal advice, 2) you are a coward and looking for the easiest way to avoid making the hard choices, or 3) your bad advice was given purposefully and there is some sinister motive behind what you do. What other explanation is there for your bad advice?

One more important point to make regarding threats, judgments, and criticisms; your inaction became extremely tiresome and frustrating. Cattle balk when being loaded into a truck and the rancher gets out his cattle prod. If a little jolt doesn’t move them along he turns up the juice a little. Eventually enough motivation is applied to get action. As time has passed it seemed wise to follow this same philosophy and apply a little more pressure. When phone calls and strong rhetoric produced no results it seemed obvious that I needed to pursue additional help. To whom should I appeal for aid, but your Priests?

Is love of my Faith wrong? Is passion for preservation of the Faith wrong? Is the desire to have everyone embrace the Faith wrong? Is the Faith no longer a living thing? When did it become dead like the religion of the Pharisees? The more I read and study, the more passionate I become with the Faith. My zeal can be very strong and some people don’t know how to take it. Constructive criticism I am offering is only my way of helping you understand the gravity of the responsibility you have accepted.

You have voluntarily accepted responsibility for a lot of people and with your schedule it is apparent that a lot of things are being missed. However, your schedule is a convenient excuse. With some people you use it as a boast as to all of the wonderful things you have going. With me and my family it is a means to avoid fulfilling the obligation you accepted. All of the things you list are management issues. Anyone who micro-manages has no time to do it all and everything suffers. Those who have learned to trust their servants and delegate authority have greatly reduced stress and time necessary to focus on their tasks. I strongly suggest you re-evaluate your management style to take advantage of rather than squandering the talents available.

On more than one occasion you have asked what I hope to accomplish with my resistance to this situation. I have two goals that I believe have to be accomplished and one further goal that I don't see being achieved, but I have hope and Faith that God can accomplish anything.

Goal #1 I have mentioned several times that my good name has been maligned publicly. I require that my name be restored. We have talked numerous times regarding outright lies told about me that are part of the public record. I require that those lies be recanted in the public forum.

Goal #2 You fully agree that Kate and I are married. You are well aware of my position that a marriage bond may not be severed by man or man's law. The public denial of our marriage is a grave scandal to my family, all Catholics, and the general public. I require that the marriage license be restored.

Goal #3 Although I realize that with her current mental state and the continuing negative influences of her family, there is little chance for reconciliation with my spouse. It is my sincere hope and with full Faith in God's mercy that Kate will someday return and resume marital life.

In light of the fact that a legal separation is allowed in Nebraska I have developed a strategy that can help resolve Goals 1 & 2 very quickly. Of course I will need your immediate support in this by way of an affidavit to the Court stating the position of the Catholic Church in regard to the indissolubility of marriage and your recommendation that:

- 1) the divorce decree be set aside
- 2) all testimony which against me that is false or erroneous be recanted and stricken from the public record
- 3) the marriage license be reinstated
- 4) the protection order will be dropped
- 5) and a legal separation be granted.

This will legally acknowledge that 1) we are married and reverse the public scandal that now exists and 2) recognize the possibility of reconciliation exists. It will also achieve goal #1 by the admission that untruths entered into the record are removed and those who committed perjury can confess their sins.

A Court date is set for March 11. I look forward to receiving your affidavit by Wednesday, March 6 so it can be submitted to the Court and distributed to all concerned parties prior to Court.

Sincerely,



Kenneth Klabenes

January 13, 2019

Reverend Mark Pivarunas  
7745 Military Avenue  
Omaha, NE 68134

Dear Bishop Pivarunas,

I am writing to clear up some unfinished business and clarify a few issues regarding your letter to me of January 17, 2013. I have kept the letter and periodically re-read it for meaning. In this letter you said you were “clearly stating my thoughts.” I will address each paragraph separately and occasionally refer to my incomplete response of February 25, 2013.

Paragraph 1-“you have been the obstacle.” It has been 11 years. Am I still the obstacle since I am the only one that has shown any interest in fixing this situation? I have asked my wife, only God knows how many times, what she would like me to change or do. The only answer on one or two occasions was “get some help.” There has never been a list of what I need to get help for. Smoking, alcoholism, wife beating, religious fervor....what?

You claim to listen to her side. When I try to give my side the response is “ya-ya” or shutting the phone off, or finding other ways to cut me off.

Paragraph 2-The citation of the Code of Canon law you provided is incomplete. The full text of code 1131 along with appropriate interpretation by legitimate authority requires more than a flippant comment regarding money and a cooler house than someone liked.

§1 A spouse who occasions grave danger of soul or body to the other or to the children, or otherwise makes the common life unduly difficult, provides the other spouse with a reason to leave, either by a decree of the local Ordinary or, if there is danger in delay, even on his or her own authority.

§2 In all cases, when the reason for separation ceases, the common conjugal life is to be restored, unless otherwise provided by ecclesiastical authority.

From “The New Canon Law-A Commentary and Summary of the New Code of Canon Law” by Rev Stanislaus Woywod OFM, Copyright 1918

974. Other reasons for separation : if one party joins a non-Catholic sect ; or educates the offspring as non-Catholics ; or leads a criminal and despicable life; or creates great bodily or spiritual danger to the other party; or if through cruelties he or she makes living together too difficult, and other such reasons, which are to the innocent party so many legal causes to leave the guilty party by authority of the Ordinary of the diocese, or also by private authority, if the guilt of the other party is certain beyond doubt, and there is danger in delay.

In all these cases the common life must be restored when the reason for the separation ceases; if, however, the separation was pronounced by the bishop either for a time, or

indefinitely, the innocent party is not obliged to return except when the time specified has elapsed or the bishop gives orders to return. (Canon 1131.)

There are several points to be made here. First, the mere fact of our coming to you and your acceptance of responsibility for helping us prior to my wife leaving placed the burden upon you to begin a formal proceeding examining complaints AND teaching Catholic truth. What does the Catholic Church teach regarding correcting marital problems and putting the union back together? The code as you cite it, allows you to ignore the situation and do nothing. The actual code requires you to actively work to put us back together.

Second, the code requires that the basic tenet of law regarding accusations allows the accused to confront the accuser. There was no due process in this entire procedure. I have asked and even begged to know what is wrong and what needs to be changed. I have never been confronted a list of grievances to which I could provide a formal answer or work on making correction to my life and character.

Third, “occasions grave danger of soul or body...” Through all of this the only thing you have looked at is mild irritation to the body. You have admitted that since you did not live in the house, you did not know the conditions. You also do not know if the unspecified accusations are even true. Most importantly, you have not looked at the danger to the soul; not only my soul, but that of my wife and in particular to my children. Ultimately as Traditional Catholics we should witness the full Catholic Faith, not present scandal that is dangerous to the souls of all in the community. All can see the result of this danger in how the children do not espouse the Catholic Faith and are more interested in chasing money and the world. They have varying levels of disrespect for authority and order and dishonor their father and ultimately, by enabling her scandal, their mother. You are complicit and have promoted this grave danger to the soul. I have tried to point out and resist you in this error for years.

Fourth, and perhaps your most insidious deception is your skillful ability to cite a text out of context and convince people that they do not need to read further beyond your explanation. I have been warned about you doing this by others and have seen it first hand not only in this letter, but in other documents you have provided me. Your actions remind me of the famous line from the story “The Wizard Of Oz” where the voice orders the travelers, “pay no attention to the man behind the curtain.” Your citation of Canon law is a typical example. You conveniently cite only what is necessary to back up your argument and leave out all that fully defines and in the end indicts you of not doing your job. You are expert at doing that which every Protestant sect does in justifying their false religion. Not only have you done this with Canon law, but you have done it with well established teachings of the Catholic Church, the Mass, and Holy Scripture. St. Paul warned us of false teachers and how they draw down anathema upon themselves. This is not a matter of you not being capable of fully citing a text and then not being intelligent enough to read it, rather, I believe this is a purposeful and willful decision to deceive. Think about what you are doing!

Paragraph 3-Once again looking at Canon 1131 you cite, how was “common life too difficult?” The standard in the Canon is not that life was “difficult,” but “unduly difficult.” Consider how the 1828 Webster Dictionary defines “unduly difficult.”

**UNDU'LY**, *adverb*

1. Not according to duty or propriety.
2. Not in proper proportion; excessively. His strength was *unduly* exerted.

and

**DIFFICULT**, *adjective* [Latin , easy to be made or done; to make or do.]

1. Hard to be made, done or performed; not easy; attended with labor and pains; as, our task is *difficult* It is *difficult* to persuade men to abandon vice. It is *difficult* to ascend a steep hill, or travel a bad road.
2. Hard to be pleased; not easily wrought upon; not readily yielding; not compliant; unaccommodating; rigid; austere; not easily managed or persuaded; as a *difficult* man; a person of a *difficult* temper.
3. Hard to be ascended as a hill, traveled as a road, or crossed as a river, etc. We say, a *difficult* ascent; a *difficult* road; a *difficult* river to cross; etc.

The marriage vows cover “difficult” with “for better or worse, for richer or poorer, in sickness and in health.” As seen in the above definition, we are told it will not be easy and that we should expect labor and pain. We are ascending a steep or bad road as attaining the ultimate goal of Heaven is not easy due to our fallen nature. “Unduly difficult” as stated is beyond proper proportion. Take an example of a pregnant woman; we all know that pregnancy is not easy and in some cases quite difficult. Our modern works looks at every pregnancy as unduly difficult and that it should be terminated to make the woman’s life easier. Yet there are still women in our own times who after discovering they are pregnant also find out they have an illness. That illness can be treated if the child is aborted, but if they do not have the treatment it will become terminal. These women do not find it unduly difficult to sacrifice their own health and lives to bring a soul into this world. A cool house or occasionally being short of funds does not rise to the level of dying to preserve the life of a child.

The 1828 Webster Dictionary defines “cruelty” as:

**CRUELTY**, *noun* [Latin]

1. Inhumanity; a savage or barbarous disposition or temper, which is gratified in giving unnecessary pain or distress to others; barbarity; applied to persons; as the *cruelty* of savages; the *cruelty* and envy of the people.
2. Barbarous deed; any act of a human being which inflicts unnecessary pain; any act intended to torment, vex or afflict, or which actually torments or afflicts, without necessity; wrong; injustice; oppression.

With force and with *cruelty* have ye ruled them. [Ezekiel 34:4](#).

As I stated in my response, you have completely ignored the cruelty and abuse I endured, but you automatically assign all blame to me. How does my just anger at your continued delay tactics, outright lies, and denial of Catholic teachings prove I am a cruel person? In charity, I believe you know the truth and if you were honest you would admit I do not meet the criteria for cruelty.



Paragraph 4- Over those years I could see that time was being lost, particularly when watching credible facts being ignored by the one who accepted responsibility to help us deal with our problem.

Paragraph 5-Because I never received the promised CD in a usable form, I cannot comment as to how many times the various terms or phrases were used or in what context. All I can do is refer to what I said in my previous response. Many, if not all, of the words, phrases, or comments were applicable and in most cases are still applicable. Would a “good shepherd” leave out the most important section when quoting Canon 1131 and provide an ambiguous explanation? Obviously a “bad shepherd” would twist what the Church has said and avoid teaching Catholic truth to promote some selfish end.

I will point out that you forgot to add that I have also called you “a wolf in sheep’s clothing.” Easily explained since you present yourself as a Traditional Catholic Bishop and in truth are promoting a fraudulent enterprise.

Paragraph 6-How many times do I need to ask you to do your job?

Paragraph 7-Perhaps I am finally ready to expose your errors, lies, and faults. That is what this letter is about. Radio is not the most effective way. I have learned of much more effective ways to get the warning out.

Paragraph 8-Eleven years...is this really “rash” judgement? Eleven years with no meaningful work done on your part? All of this lost time has only served to show me that I have been right all along.

Paragraph 9-When approaching your priests, I was asking them to do their job just as I have asked you. When I asked one of your priests if he had time to talk, he said “This is the Bishop’s parish. I just am here filling in.” What is the shepherd’s job? Certainly would seem that it is more than to run in, put on a show, and run off to the next place. Logic would suggest it should involve feeding the sheep and helping us receive graces.

Paragraph 10-You continue to deny the Catholic Faith and encourage Kate to do the same. I was emotional about the loss of my family, but you have seen that emotional stability increase and as I have read and learned, my Faith has matured.

Paragraph 11-You know what I want you to do. I want you to do your job. I believe that was clearly stated in my initial response to your letter as well as the time we have spent in the many years since. Instead you want to talk about gardening, or money, or hunting. Every distraction designed to avoid the important issue of the marriage.

Paragraph 12-What can I say. I have done a lot of reading and praying. The insights I have gained could be helpful to others. My wife and I came to you to help with our problem and you have bungled it so badly that it is a big job to “fix” my family. The 1828 Webster’s Dictionary says, “When the eyes of the body begin to close, the eyes of the soul begin to open.” Which set of eyes do you see with?

Paragraph 13-Eleven years is not slow? Snails move faster. Scripture advises, “do not let the sun go down upon anger.” How many times has the sun set over the last 11 years? Tell me why I should not reject your call for patience after 11 years?

Paragraph 14-I do not recall making either statement as you present them. Traditionally the Catholic Church has recognized divorce as a public scandal and apologies need to be made from many parties. If I have erred I will gladly apologize.

Paragraph 15-I freely admit that I am not perfect. I have an intense desire for this situation to be made right. In the end, God will reveal who the bully really is.

Paragraph 16-This is a very interesting statement. You have told me numerous times to “just receive the sacraments...you receive graces.” What does the Church really teach? If you truly study what the Catholic Church says, you will publish the whole truth and not a filtered, corrupted, and watered down version.

Paragraph 17-I have continued to pray for you.

Between my previous response and this letter, I hope I have clearly stated my thoughts regarding the marital separation. A complete reading of the Canon you cite shows I was right then and am just as correct now. It has also become quite obvious that you do not have the ability or will to teach the Catholic Faith in regard to this matter. It calls into question everything you have said and done. I see that in all of this and through all of the wasted time, you have been the obstacle to resolving this problem. I feel sorry for anyone who has been sucked in by your charms and false piety and continues to follow you.

Sincerely trying to follow the truth and only the whole truth,

Kenneth Klabenes

# The Sacred Bonds of Matrimony

**“What, Therefore, God Hath Joined Together, Let No Man Put Asunder”**

## INSTRUCTIONS ON THE SACRAMENT OF MARRIAGE

Q. WHAT is Marriage or Matrimony?

A. It is an indissoluble union, contracted by mutual consent, between one man and one woman, in a lawful manner, by which they are obliged to live together all the days of their life. It may be considered in three different states:

### MARRIAGE AS A NATURAL CONTRACT.

*First, As a natural contract, conformable to the natural desire of mankind for propagating the human species, and gives the married party a mutual right to each other's bodies, according to that of the scripture, “the wife hath not power of her own body, but the husband; and, in like manner, the husband hath not power of his own body, but the wife,” 1 Cor. vii. 4. God himself is the author of this contract, and at the beginning of the world he created both the sexes, male and female, on purpose to be united in it for the propagation of mankind; thus Christ himself says, “He who made man in the beginning, made them male and female—wherefore, they are no more two, but one flesh,” Matth. xix. 4, 5.*

### MARRIAGE AS A CIVIL CONTRACT.

*Second, As a civil contract; for, upon the multiplication on the earth, they formed themselves into larger societies, of many families joined in one body, for their mutual protection and defence, and for*

securing to individuals the undisturbed possession of their property. For this purpose, it was necessary to make proper laws and regulations by which this security might be obtained. As nothing contributes more to the good of the state, and the public tranquility, than to have the natural contract of marriage properly regulated, with regard to the temporal goods and privileges, both of the married couple themselves, and of their children, proper laws were made by the different states for settling these matters. In this view, marriage is a *civil contract*, made according to the laws of the country where the parties dwell, with regard to their temporal concerns, as members of the community.

**MARRIAGE AS A SACRAMENT OF THE NEW LAW. TO  
PRESERVE MUTUAL LOVE AND FIDELITY AND  
TO BRING UP CHILDREN IN A  
CHRISTIAN MANNER.**

*Third, As a Sacrament of the New Law.* The great end of Christian Religion is to lead men to Heaven, which presupposes the existence of men upon earth; and, as Marriage is the natural source from which mankind draw their being upon earth, it was necessary that such measures should be taken with respect to Marriage among Christians, as to make it conducive to that great end of the Christian religion, the salvation of souls. The trials and afflictions which accompany the Marriage state, "and that tribulation of the flesh," which St. Paul declares shall be the portion of married people, 1 Cor. vii. 28, are too often, from the corruption of the heart of man, an occasion for the ruin of their souls. The difficulty of avoiding this ruin is not a little increased from the indissolubility of marriage, which our Blessed Savior restored to its original firmness among his followers; and the necessity of bringing up their children not only as men or as good citizens, but as good Christians, so as one day to become saints in Heaven, which Jesus Christ requires, in the strictest manner, of all his followers, lays an additional duty upon Christian parents, which requires a particular grace and assistance from Heaven to enable them to perform. For these reasons, our Blessed Savior was pleased to elevate the natural contract of Marriage to the dignity of a Sacrament among Christians, so as to annex a particular grace to the lawful celebration of this contract, by which the married

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BY

REV. JAMES J. MCGOVERN, D. D.

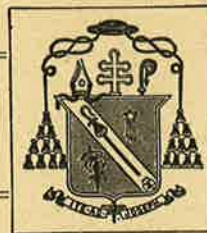
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April 10, 2009

To whom it may concern:

I hope that I am worthy to be considered a Christian as I endeavor to live by the highest law passed down from Our Lord through his Church. From this law, all means of order man has developed derive authority and must conform. No law or directive of man may contradict a higher authority.

Once again I find myself forced into a position of questioning the laws of men and those men claiming authority under these laws. Once again I am forced to ask why those who have no respect for the laws of God or men can demand my compliance with laws that are in direct contradiction with God's Law.

In 2005 a Court order prevented contact with my spouse and children. I recognized the order as an opportunity for my spouse to regain her senses and allow her anger and confusion to subside. Time and again she sought me out; voluntarily disobeyed the order showing her contempt for the very order she requested of the Court. As the time passed she worked through her psychological issues and recognized my leadership and authority as head of our family.

Because I refused to acquiesce to my spouse and her family's desire for complete control over my life and activities, in 2008 my spouse (supported by her family) again rejected her marriage vows and obtained a civil divorce decree through false statements and deception. Her utter contempt for both God's law and that of men further illustrates my point. The laws of men and enforcement through Law Enforcement, Social Services, and the Courts can and do support errors and sinful behavior.

It is time the Court returns what has been stolen from me and protects me from those who are violating my rights. The unjust laws of men which cannot supersede God's law have disrupted my family, damaged my children, and inflicted financial distress that will take years to recover from. I will not cooperate with any of these injustices and attempts by the State to inflict more hardship and distress. Under God's justice and for practical reasons as long as my spouse refuses to obey God I will not support through financial or material means any part of her illicit designs. She and her family do not want my support as they have shown in their repeated attempts to discredit me.

Things need to put back in their proper order under God's Laws. The wife must recognize her place in the family structure as subordinate to the Father as the head of the Family. Children must be subordinate to the Father under his authority and protection. Government must recognize this basic societal structure and refrain from meddling in family affairs.

I have a home awaiting the return of my children. Last year's garden provided an abundant harvest of high quality food which I have preserved for them. Most importantly I am here for their proper spiritual guidance which they are not now receiving. Lastly, I recognize that under God's law there is no divorce or dissolution of our marriage. When my spouse regains her senses, repents her sins, and recognizes her place before God she will be allowed to return and join our family.

Sincerely,

A handwritten signature in cursive script that reads "Kenneth Klabenes".

Kenneth Klabenes

A minor cannot exercise any power by testament, exception being made in favour of minors who are soldiers or mariners on active service.

A minor cannot, by English law, hold jointly or severally any interest in land.

A father is entitled to the services of his child, being a minor, whilst the child lives with him, or not being in the service of some other person is only temporarily absent from home. It is not certain that a father may have the benefit of his children's labour while they live and are maintained by him. The Court may allow a minor to keep his wages.<sup>1</sup>

Up to the year 1939, children had no legal right to a share in their deceased father's estate (unless he died intestate), but by the Inheritance (Family Provision) Act, which came into force on July 13, 1939, a husband or father is bound, in disposing of his estate by Will, to benefit his widow and surviving children, with certain restrictions.

#### Practical Applications

Parents should respect the claims of working children to part of their wages for reasonable recreation, unless the family resources are too meagre. Children do wrong and offend against charity, by withholding part of their wages if all is practically required for the family, though the obligation primarily lies on the father to maintain the family. The practice of retaining a portion of the wages leads to deceit and lying, but restitution cannot be urged. If, however, a child's earnings are squandered by parents on excessive drink, the child does well to put some of them to good purposes or to save some, unless his maintenance requires all.

A child who earns extra wages by labour out of the ordinary has a right to it and may keep it, unless charity obliges him to give it to parents who may be in need of it. Money won by a child through speculation or fair betting

<sup>1</sup> An infant, unless of very tender years, is generally presumed to render service to his parents.

belongs to the child, but a habit of gambling in any form in children is clearly to be discouraged, since they become accustomed to the view that to get something for nothing—to the exclusion of productive work—is a desirable purpose in life.

### 3. Property Rights of Married Women

#### English Law <sup>1</sup>

Since the Married Women's Property Acts, 1882 and 1893, every woman married after January 1, 1883, has independent rights in all property, both real and personal, which she owned at the time of her marriage or which, after her marriage, is acquired by or devolves upon her. She alone is entitled to any money she may earn in trade carried on separately, or any debt owing to her.

She can enter into contracts in respect of her separate property, hold and dispose of it, as though a *femme sole*<sup>2</sup>; if she have sufficient means she may be obliged to support her husband if otherwise he would be chargeable to the parish, and with her separate estate she may be obliged to maintain her children and grandchildren if the husband is not able to do so.

The wife may contract debts during coverture which her husband must pay, provided she has his authority to contract them; the law assumes that she has his authority to contract for necessaries, both for herself and her children, relatively to their state of life, but the husband may withhold his credit except for what is strictly necessary for their support.

#### Practical Applications

Prescinding from positive law, the following principles apply to property rights of married women during coverture:

1. Man and wife may have entered into a contract

<sup>1</sup> Ruegg, *An Elementary Commentary on English Law*, p. 147; Jenks, *Digest of Civil Law*, n. 1506 sqq.

<sup>2</sup> But the contract of a married woman does not affect separate estate which she is restrained from anticipating. The contract only affects income which is actually in her hands or accrued due.



before marriage concerning property belonging to either or common to both, which is not necessary to the reasonable maintenance of home or family. In such cases, they must abide by the contract unless positive law rule otherwise, in which case, either may take the benefit of the law if no manifest injustice is done to the other.

2. What the wife earns by her own labour, or what she receives as a gift or legacy, belongs to her and she may dispose of it as she wishes, but she has a duty of supporting the home, if the husband cannot do so.

3. The wife has a right to claim from her husband all that is necessary to maintain the home in reasonable comfort.

4. If the wife receive necessary support from her husband, she will sin against justice and charity if she squander such money or goods, for she is wasting what is not hers. The husband who squanders necessary maintenance money due to the home will sin against charity not against justice.

5. A wife is not bound to pay her husband's debts during coverture, unless she was a conscious and deliberate partner in contracting them and her co-operation was in some way necessary.

6. Since the husband is the head of the family, no family expenses should be incurred by the wife without his knowledge and consent, at least reasonably presumed. But the wife is a help and a companion, not a drudge, and, therefore, she has a right to spend the family income in the way she thinks reasonable.

7. It is, therefore, within her power to spend family income on the reasonable recreation of herself and her children, and to give alms to the poor or to religion, such as would be given by persons in her state of life. She can help her parents if they are in grave necessity, as she would help any poor in like necessity. But if she have property of her own, this burden of relieving the needs of the poor lies on her property as well as on her husband's.

8. A wife may put by, in Insurance Companies or in any other safe way, without her husband's express permission, what is necessary for the decent maintenance of the home, for the education of the children, for contingent sickness,

unemployment or death, provided she do not deprive the family of present necessary and reasonable maintenance.

9. The wife has a legal and a moral right to the support of her children by a previous marriage.

#### 4. Property Rights of the Church

1. As men form societies for their intellectual, moral and social development, and as this right to do so is necessary for the well-being of men, so also they can form a society for their religious development. But such a society has been once for all established by Jesus Christ for all mankind, and, therefore, its legitimate and actual existence is beyond controversy.

2. The Church cannot carry on its mission for the conversion of the world, which it is bound to do by divine precept, it cannot support its pastors and Missionaries, nor fittingly adorn its churches, nor teach its children in or out of schools, without an indefeasible right to hold and administer temporal goods. This truth is expressed by Pope Leo XIII (Encyclical on the Christian Constitution of States, 1885): "This Society is made up of men, just as civil society is, and yet is supernatural and spiritual, on account of the end for which it was founded, and of the means by which it aims at attaining that end. Hence it differs from civil society, and, what is of highest moment, it is a society chartered as of right divine, perfect in its nature and in its title, to possess in itself and by itself, through the will and loving kindness of its Founder, all needful provision for its maintenance and action. And just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all, nor can it be looked upon as inferior to the civil power or in any way dependent upon it."<sup>1</sup>

3. Arnold of Brescia, the Waldenses, Marsilius of Padua<sup>2</sup>

<sup>1</sup> cf. *The Pope and the People* (ed. 1929); cf. also, ppr. d. 10, 32, 36 of Wycliff; Pope Pius IX, pr. 26 of the *Syllabus*.

<sup>2</sup> The *Defensor Pacis* of Marsilius of Padua and John of Janduno, condemned by Pope John XXII (1327) is unblushingly Erastian; the clergy were to be subject to the civil power, deprived of their jurisdiction, and rendered incapable of holding property.

**Subject:** Re: Klabenes correspondence

**From:** miccsec <miccsec@aol.com>

**Date:** 1/14/2019 3:30 PM

**To:** Chris@NeedakRebounders.com

Dear Chris,

This is to inform you that the priests and I have given Ken more time over the years after Sunday Mass than all the Parisherioners combined. There is a reason why this situation has not been resolved and I place the blame on Ken`s emotional instability.

His son Patrick, son in law Kevin, and I met at Westside diner with Ken with the hope that we can begin to prepare for working things out with Ken and Kate. It went very poorly. He is not stable. Ken's adult children can confirm this; just ask Patrick or Theresa. He is not stable enough to even begin to work at a reconciliation with Kate.. There are incidents that occurred before Kate left that were clearly physical abuses of Kate and the kids.

As for now, Ken has continued to show abuse to me over the past several years including sending me multiple texts in the middle of the night and calling me daily and multiple times a day and leaving multiple messages and calling very late at night or very early in the morning with no consideration of common courtesy.

I am in the process of contacting the police for harassmt charges against Ken. I have saved his 20 messages from over the Christmas season in less than two weeks. I have tolerated his abuse too long and it is time to put a stop to his craziness.

I told him clearly that I would like nothing more than to see him and Kate back together. He is the obstacle.

Bishop Pivarunas

Sent from my Verizon, Samsung Galaxy Tablet

Since I am no longer allowed to deliver my responses to you directly; until further notice, all answers to letters and other correspondence will be delivered via internet postings.

January 18, 2019

Reverend Mark Pivarunas  
7745 Military Avenue  
Omaha, NE 68134

Dear Bishop Pivarunas,

I am writing in response to an email you sent to Chris Velder on January 14, 2019. He forwarded that message to me so there was no ambiguity in your thoughts.

I have seen enough of what you are and are not. When the Apostles were called, they left their fishing gear behind and became fishers of men. Most died martyrs, so obviously they did not carry bow and arrow or other arms as they had no need of them since they relied on God to supply their needs and protection.

Regarding your persistent claim that “your priests” devoted so much time to me, let me state that only one devoted any significant time to me. That happened to be when he devoted his entire sermon to attacking my character. Otherwise, the rest took the cop-out that “This is Bishop Pivarunas’ parish. I can’t get involved.” Or “I was told not to talk about this.” Or “The Bishop says that he has tried to help you, but that you wouldn’t listen to any advice given.” The conversations were shut down before they could begin. When combined to all the avoidance from you, just how much time has really been devoted to solving this problem?

As for the dinner; at the time I was under the impression that it had gone well. As we left you even suggested that we needed to do it again. I learned a few things such as the safe wedding ring, and tips for fishing that you shared with Kevin. Little of the conversation touched on the important issues.

I am also curious about what has cleared up your “vision” regarding events from before Kate left. In your letter of January 17, 2013 you admitted that you did not know what had happened. Now after begging for your help for 11 years it is “clear” what the problem is? All I have ever gotten is “a cold house” or “money.” In previous messages we have dealt with those poor excuses. I believe that your vision is just as foggy as ever. Perhaps you are just telling a few lies to avoid fulfilling the responsibility you accepted. If I am wrong I am glad to admit that and apologize.

You have also started using the phrase, “common courtesy.” Teach me about common courtesy. You give the impression that my leaving a voice message is a problem. Common courtesy would have you answer the phone rather than avoiding me. You give the impression that my attempting to call at different times is a problem. Common sense would tell a person that if you can’t answer at one time other...perhaps you are busy and I should try a different time. And

ultimately, you have a service option to allow me to leave messages so you can call back when it is convenient for you. Not very difficult logic in any of this.

I know you have told me several times that you would like to see Kate and I work things out and get back together. This, by the way, is what the Church wants and teaches. You have also caught yourself up in a lot of lies. Was your statement about wanting us together a lie as well? After all of the years and lack of action....I wonder. The obvious deception in your misquoting of Canon law calls a lot of what you say and do into question.

My Faith says, "as I liveth, says the Lord, I hate divorce." And "what God has joined together, let no man put into parts."

Still waiting to hear truth come from you,

Kenneth Klabenes

# WARNING!

This could be the most dangerous man in America



(at least to the life of your soul)

His majesty Bishop Mark Pivarunas, CMRI, has now declared\* that perjury and lying/bearing false witness are now acceptable. Those who have committed perjury are encouraged to receive the sacraments. His logic is that they receive necessary graces to heal their soul. It is no longer a sin to bend or break some of the 10 suggestions (the word commandment is too rigid for some people). The perjurer is also no longer required to make reparation to the person who was injured by the lies or publicly recant lies.

8<sup>th</sup> Commandment: Thou shalt not bear false witness against thy neighbor.

Definition of Perjury: Perjury is the crime of making a knowingly false statement which bears on the outcome of an official proceeding that is required to be testified to under oath.

Definition of Lying: to make a false statement with the intention to deceive.

Definition of Mortal Sin: a grievous offense against the law of God. This sin is called mortal because it takes away the life of the soul. – Baltimore Catechism

Our Lord warned, "But let a man prove himself, and so eat of that bread and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." 1 Cor 11:28-29

"He who knowingly receives a sacrament of the living in mortal sin commits a mortal sin of sacrilege."  
Baltimore Catechism

For all who have the old fashioned notion that violation of the Ten Commandments is a mortal sin, get with the times. Pivarunas has previously approved stealing, adultery, fornication, coveting your neighbor's wife and your neighbor's goods. This is the new traditional Catholicism he promotes. If you believe lying is necessary...*get busy with the lying too!*

Nothing left to its self improves. It is obvious that someone in the position he claims to have should be correcting problems, not creating and promoting more problems and running away from them.

\*This was the answer he gave to the question; why is someone who commits the sin of perjury receiving communion while the perjury has not been recanted?

## The Authority of the Church

Christ is God and God is Truth. Therefore, His teaching, whether communicated through His physical body or through His Mystical Body, must be necessarily true, or infallible. It remains now to show that what is true of Christ as Teacher is true also of Christ as King.

When He came to earth in the form and likeness of man, He exercised the power and authority of God as King not only of men, but of all created things. He showed His power over nature, as He stilled the seas and the wind, and made the dead walk in the newness of life; He showed His power over angels, as He told timid apostles that He could summon legions of them to His assistance. He promised to exercise this power later on through another body, the nucleus of which would be the apostles under the headship of Peter, who were to be made one with one another and one with Him by the descent of His Holy Spirit. As unto that body and His Vicar, Peter, He communicated His Truth, so unto it He communicated also His

power and His authority.<sup>1</sup> "All power is given to Me in heaven and in earth. . . . Going therefore teach ye all nations . . . to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world." "As the Father hath given Me commandment, so do I." "As the Father hath sent Me, I also send you." "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me."

When this apostolic body under the headship of Peter on the day of Pentecost exercised authority, they did so in the name of Christ.<sup>2</sup> The ascension and glorification of Christ at the right

<sup>1</sup> What is indeed remarkable about our Lord communicating this power to the Apostles is the similarity between it and the conferring of infallibility on Peter. All the Apostles were present on that occasion, but our Lord addressed Peter in the singular, "And I say to thee: thou art Peter . . . and I will give to thee the keys of the kingdom of heaven . . . and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (*Matt. xvi. 18, 19*). The keys were given to Peter alone; Peter alone was to be the rock; he alone was to feed the lambs and shepherd the sheep; he alone, would be preserved from errors of faith by the prayer of Christ, but the authority which Christ gave him as Head would be shared by the other apostles as long as they were with him and under his headship. And so it is that we find our Lord saying to the other apostles the plural of one of the injunctions to Peter alone: "Whatsoever you shall bind upon earth, shall be found also in heaven; and whatsoever you will loose upon earth, shall be loosed also in heaven: (*Matt. xviii. 18*). The same words, but they were first said to Peter alone, apart from the other apostles; then they were said to all the apostles, but united to Peter—hence the Vicar of Christ cannot be separated from the Bishops, neither can the Bishops be separated from the Vicar of Christ. They are united and dependent. Such is the meaning of the hierarchy of the Church. Peter was chosen and then the Church built upon him. The Church was not founded and then Peter taken from it. The foundation rock is first, then the edifice. It is in union with Peter that the Church derives its visible unity. The principle of unity precedes the things to be unified; the subject of a painting is chosen before the colours; the idea comes before the words to express it, and the plan before the building. The other apostles were one with Peter. The mission of all of them was the same; they were all divinely chosen, but they were not all of equal authority.

<sup>2</sup> The apostles accordingly acted in His name (*Acts ii. 23, viii. 12-16; Eph. iv. 7-11*). More particularly they exercised the triple power: legislative, judicial, and executive in His name. Legislative: "For it hath seemed good to the

hand of the Father did not mean that He relinquished His power and his authority any more than He relinquished His truth. It only meant that instead of governing through an individual human nature, He began to govern through co-operative human natures: His Mystical Body, the Church. While living in His physical body He exercised His power through the touch of a finger, the motion of His hand, the sound of His voice, all of which were acts of God.

Now that He lives in His Mystical Body, His power and authority remain the same; the only difference is that now He manifests it through human natures such as the apostles and those who have succeeded them even to our day, namely, the Bishops of the Church. They are to Christ in His glory much like His physical body was to Him during His earthly pilgrimage. In those days the power of God rang out in a voice to the storming sea: "Be calm"; in our day that same power rings out in the voice of a successor of the apostles—the power behind the voice remaining always the same. If the Kingship of Christ could be hidden in the form of a helpless babe, why can it not be equally hidden in the form of a Peter, a James, or a John? If God can communicate His power to a human nature made one with His Divine person in the Incarnation, why can He not continue to communicate it through other human natures made one with him by the unifying Spirit of Pentecost? Is God so limited by His creation that He cannot act through a corporate body as well as through a physical body? If men were pure spirits without bodies, then the Divine Son would never have taken on a human nature to have revealed only through the material, God revealed His invisible power through a visible human nature. But are we who live posterior to the Incarnation

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Holy Ghost and to us, to lay no further burdens upon you" (*Acts xv. 28*, see *Matt. xxviii. 18-20*). Judicial: "And Jesus said to them: Amen I say to you, that you who have followed Me, in the regeneration, when the Son of Man shall sit on the seat of His Majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel" (*Matt. xix. 28*). Executive: "I have told before, and foretold as present and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare" (*2 Cor. xiii. 2*). "And if he will not hear them: tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican" (*Matt. xviii. 17*)

in any less need of a continued visible revelation of that power than was those who saw Him in the flesh? If God has chosen to reveal His invisible Divinity through a visible body, why should He suddenly stop that condescension? Once that human nature was glorified in heaven, why should He not continue to manifest Himself through other human natures made one by His Spirit of Truth? His Mystical Body, the Church, is therefore the very thing we should expect of a goodness of God, for it is modelled upon the plan of the Incarnation. It, too, is a union of the Divine and the human, the visible and the invisible, the spiritual and the material, in which Christ is the Eternal King and the Power of God.

If I am scandalized at the thought that Christ gives His power to the apostles and their successors, why should I not be more scandalized that the power of God once manifested itself in a human nature that could be nailed to a cross? If I am scandalized that the bishops of the Mystical Body exercise power in His name, then why should I not be scandalized that the power of God should teach the doctors of the law in the form of a child only twelve years of age? How else could this power and authority be preserved except by communicating it to a new body which would preserve it because it was filled with His Holy Spirit? A book could not preserve His authority, for the book needs interpretation, and who would interpret it? There has never been a society without a government, a family without a head, a nation without a ruler, or a body without a brain; and in each instance the authority is vested not in a code or a constitution, but in a person who safeguards, applies and judges it. Only a living body united with Christ as branches and vine can meet the demands of living men and women. And there is no more reason for doubting the authority of the bishops of that body, to whom the fulness of His power was communicated, than there is for doubting that the voice of Christ, who once spoke a crude Galilean dialect to His fishermen, was in very truth the Voice of God.

The Church is not a vague brotherhood or a vacuous "good fellowship" without external ties; it is a Divine-human society, a hierarchy, a spiritual organism with a subordination of part to part under the headship of Christ. The authority of this body is