

# Trial heard for Limehouse priest

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wanted to become a nun" but stayed at the Limehouse retreat more than a year because she did not wish to upset her parents, who accepted Mr. Scallen's appraisal of her vocation.

Each of the would-be nuns were assigned housekeeping chores, she said, and underwent regular religious training but had little instruction in academic subjects. On several occasions when Halton regional police visited the retreat, Miss MacDonald recalled, the girls were sent to chapel to pray.

Miss MacDonald denied Mr. Bellegem's charges that she "fantasized" the bizarre occurrences at the retreat in a bid to convince her parents to take her home with them. She explained that the girls were forbidden to discuss such occurrences and obeyed commands because they were afraid of being "exiled".

Miss MacDonald also referred to a "hair shirt" made of burlap with a zippered front which was apparently intended to be worn as a form of punishment or self-discipline.

Patricia Kennedy blamed Mr. Scallen for "the vast majority" of brainwashing which she said pressured her into wanting to become a nun. She rejected Mr. Bellegem's suggestion that her mother had since influenced her equally as much to the contrary in an attempt to have the Limehouse retreat "put out of business."

"I'm not bound by (my) vows at home," Miss Kennedy responded. "When I was in the building I had four walls and just listened to (Mr. Scallen). My environment was really limited. When I came out I had a very hard time making decisions for myself again."

Miss Kennedy's parents testified in turn that, after Patricia had been living in Limehouse for several months, they were refused permission to see or speak to her. Mr. Kennedy, who said he had warmly agreed to let Patricia enter the convent, added that he didn't see his daughter for several months until, during one of his visits, he found her outside and promptly "took her home where she belonged."

Theresa Smith told the court that she moved into the convent at her parents' bidding because they believed it would teach her obedience after a period during which she often skipped classes at her Brantford school.

Mr. Scallen, she said, had told her parents she would be in spiritual and physical danger unless she entered the convent, citing a "miraculous" snapshot he had taken of her and his interpretation of her dreams as evidence.

"I had a stupid dream and he twisted it all around," Mrs. Smith said. "He told me if I didn't go up there (to the convent), I'd be raped."

Mrs. Smith told the court that she and the other would-be nuns were forbidden to leave the grounds of the retreat by Mr. Scallen and could seldom go outside the shed known as the Benedictines of Mary Immaculate. When their parents were allowed to visit she added, Mr. Scallen was always present.

Mrs. Drozd, a Brantford resident who served as Mr. Scallen's secretary at the Limehouse retreat, recalled some 30 group excursions to the home of Veronica Lucan, in Bayside, N.Y.

There, she said, groups of Roman Catholics would gather for a prayer vigil around a statue of the Virgin Mary situated on the grounds of a religious centre. Through Veronica, messages would be delivered to some of those in attendance, purportedly from Jesus Christ and the Blessed Mother.

It was on one such occasion when Mr. Scallen received a message from the Virgin Mary declaring that he had been "chosen for a mission" from which "Satan" would try and discourage him, according to Mrs. Drozd.

The message was ultimately interpreted to mean that Mr. Scallen was to continue his efforts to become a Roman Catholic priest, but not through the usual means.

Just prior to his ordination, Mr. Scallen wrote to a friend Father Apocatus Lamontane of St. Jean, Quebec, which Mr. Owen introduced as evidence. The letter referred to another "divine" message transmitted to Mr. Scallen through Veronica Lucan in which directions were given for preparations for a "manifestation of God's pleasure."

**MIRACULOUS PHOTO**  
Following the directions, Mr. Scallen arranged three differently-colored sanctuary lamps, representing the Holy Family, in the dark and photographed them with a polaroid camera using no flash.

According to Mr. Scallen's letter, the resulting print depicted the red and white lamps "clearly, but in the place of the blue lamp, which represented the Virgin Mary, there appeared a large, brilliant host". The host is a thin wafer of consecrated bread offered in religious ceremonies to symbolize the body of Christ.

In the same letter, Mr. Scallen told Father Lamontane of other photographic "apparitions" which took the form of a bull's head and "a number of demons and damned souls" appearing on underexposed prints. One of the souls depicted, Mr. Scallen added, looked "for all the world like Teilhard de Chardin", the Jesuit priest whose philosophical writings have drawn criticism both from the Vatican and Mr. Scallen.

As well as the Bayside "visions" interpreted by Veronica Lucan, Mrs. Drozd described an unusual phenomenon she witnessed in Monroe Centre, Wisconsin, where she sought the assistance of a Roman Catholic bishop in bringing an end to the "irregularities" that drove her from the Limehouse retreat.

Mrs. Drozd claimed she saw the sun "spinning like a top" in the sky while the clouds turned red and green in color. The incident, witnessed simultaneously by an acquaintance, according to Mrs. Drozd, was typical of the quasi-natural occurrences seen in that area on occasion.

Mrs. Drozd testified that she left the Limehouse retreat in March, 1976, because of "many irregularities" she observed in Mr. Scallen's behavior. The priest sometimes publicly revealed the contents of private confessions, she said, and posted overdue tax bills where they could be plainly seen by his parishioners.

On other occasions, Mrs. Drozd claimed, Mr. Scallen would interrupt the solemn celebrations of mass to reprimand her and the teenage girls living at the retreat for their past conduct. At other times he would pause in the mass to ask who had telephoned the retreat while his mass was in progress.

Finally, she said, Mr. Scallen summoned her into his office to declare that he had been told by "Jesus" to ask her what was troubling her. Mr. Scallen concluded that because of "the continuing 'strain' in their relationship" he and Mrs. Drozd would be unable to trust each other and asked her to leave.

Bishop Paul Hedding, head of Hamilton Diocese, testified Friday that he did not ordain Mr. Scallen a priest, nor did he grant permission to anyone else to do so, as would have been necessary for Mr. Scallen to be considered a legitimate Roman Catholic priest.

Bishop Hedding said he was unaware of Mr. Scallen's correspondence with his predecessor Bishop Joseph Ryan and was himself never contacted by the accused.

In his letters to Bishop Ryan, Mr. Scallen referred to his Limehouse retreat as Marian Park, Home of the Marian Foundation, of which he was then president. He described plans for a large religious centre or shrine at the Fifth Line location, complete with nature trails ornamented by visual displays depicting church history and doctrines.

**SPIRITUAL OASIS**  
Mr. Scallen called the proposed shrine "a spiritual oasis for truth, justice and love."

Meanwhile, according to the letters, Mr. Scallen was conducting evening rosary prayer meetings at Holy Cross Roman Catholic church in Georgetown and St. Joseph's in Acton for groups of between 12 and 30.

Mr. Scallen complained to Bishop Ryan that Father Otger at Holy Cross did not cooperate with his group, first declining to publicize their meetings in his sermons and bulletins and later refusing permission to let Mr. Scallen address Sunday school classes, as had been requested by the teacher.

Father Otger allegedly cited the dangers of vandalism as his reason for locking the church and requiring Mr. Scallen's group to ask for the key each week. Subsequent visits by Father Otger to some of the group members resulted in a 50 per cent drop in attendance at the prayer meetings, Mr. Scallen reported.

Later, at an open forum meeting called to discuss their disagreements, Father Otger and Mr. Scallen addressed some parishioners in turn with their respective and conflicting opinions of the Vatican's decision to update the mass format and to introduce "liberal" innovations. They shared surprise, Mr. Scallen received a standing ovation for his defence of the traditional church attitudes.

Mr. Scallen also told Bishop Ryan that Father Otger had "violated" his parish and did nothing to help police curb the vandalism and theft that was plaguing Holy Cross church.

On occasions when teenage thieves and arsonists were caught doing damage in the church, Mr. Scallen said, Father Otger would refuse to press charges or to back up Mr. Scallen's charges.

In his letters, Mr. Scallen called the musical "folk masses" introduced by the church in recent years an "incessant cacophony of sound produced by vulgar instruments and melodies." The problem was compounded, he contended, by Holy Cross church's "choir of very attractive, half-naked girls and boys" for whom he volunteered to buy appropriate choir gowns that was again

refused permission by Father Otger.

**"GRIEVOUSLY TEMPTED"**  
The singer's state of dress, he reported, drew complaints from male churchgoers "18 to 80 years old" that they were being "grievously tempted".

In March, 1971, Mr. Scallen wrote to Prime Minister Pierre Trudeau to ask that the criminal code be amended to outlaw legalized abortion. In another letter to Bishop Ryan written the same month, Mr. Scallen stated that "time is running out for our permissive society and unless I help (those in need), their blood will be on my hands."

Among the topics discussed in a regular bulletin published and mailed out by Mr. Scallen and his colleagues at the Marian Foundation was the validity of religious "visions" witnessed in Bayside, N.Y.

Bishop Hedding testified that a society of American bishops had investigated the alleged apparitions of the Virgin Mary and concluded that there was no proof of its authenticity. Despite the church's stated opinion and the fact that a statue of the Blessed Mother was removed from the site, he added, "hundreds" of believers regularly visit the location in the hopes of receiving divine messages through Veronica.

Mr. Owen had introduced ordination papers and other documents found at the Limehouse retreat which were identified by Father Roach as being commonly used by Roman Catholic priests prior to 1965.

The document by which Mr. Scallen was allegedly ordained in December, 1974, showed that the accused was simultaneously designated a sub-deacon, and a priest by Bishop Joseph Maria Rauber, a former Benedictine priest who left the church proper because of his disagreement with the Vatican's decision to update the Catholic mass in 1965.

Father Roach testified that Bishop Rauber, and thus Mr. Scallen, are regarded by the Roman Catholic church as unqualified priests, but have authority within the church's jurisdiction. Roman Catholic priests must pass through the roles of deacon and sub-deacon in gradual succession, he added.

Mr. Bellegem asked Father Roach to explain the reasons behind some of the innovations introduced by the Vatican following the last ecumenical council in 1965.

The church altar, a concept derived from the sacrificial altar of the old testament, is now placed away from the wall, rather than against it, so that priests are facing the congregation, a move intended to "balance the emphasis" between the concepts of the sacrifice and Christ's last supper, according to Father Roach.

The decision to have masses recited in the vernacular, rather than Latin, he explained, was intended to encourage participation and understanding by the congregation.

Mr. Bellegem interjected that Roman Catholic missals (prayerbooks) in use at the time included vernacular translations and added that the English translations offered by the Vatican in 1965 sometimes altered the meaning of Latin phrases. Whereas, for example, the Latin versions quoted Christ as saying His blood was "shed for many", modern translations state that His blood was "shed for all."

Mr. Bellegem determined that such innovations caused "consternation" among "traditionalist" Roman Catholics and resulted in a schism within the church. The traditionalists joined with the "old Catholic" church, just as dissenters had done late in the 19th century when the Vatican decreed that the pope was infallible.

**PAPAL BULL**  
Mr. Bellegem cited a papal "Bull" or decree, which prefaced Roman Catholic missals from 1590 until the ecumenical council of the early 1960's. The Bull dictated so-called Tridentine mass format and order that it remain unaltered forever, to be recited verbatim by those so ordained "without fear of censure."

Nevertheless, Father Roach said, the papal Bull is not church doctrine and can and has been revised by the Vatican.

In their search of the Limehouse retreat last June, police documented evidence showing the Tridentine masses, outlawed in Canada since June, 1975, had been celebrated there in the traditional fashion.

The court also heard John Tonelli of Oakville outline the circumstances of his alleged defrauding by Mr. Scallen. Thinking Mr. Scallen was a Roman Catholic priest, Mr. Tonelli said, he gave him \$80 to \$90 for a special mass to be offered in memory of his deceased parents.

Mr. Tonelli testified that he attended occasional masses offered by Mr. Scallen at the retreat over the course of three or four months, having been introduced to Mr. Scallen by his daughter, whom Mr. Scallen had confirmed there.

Mr. Tonelli said he had been "happy" with the Latin rite format of the Roman Catholic

masses he attended during his youth in Italy. After attending Mr. Scallen's masses for several months, however, Mr. Tonelli said he was gradually repelled by the "dense atmosphere" he sensed at the Limehouse retreat.

Mr. Scallen, was himself summoned to the witness stand Monday by Mr. Bellegem, to review his 55 years spent in a variety of often colorful occupations.

Mr. Bellegem called his client a devoutly religious man motivated throughout his life by idealism and strong convictions. He predicted that the jury, once it heard Mr. Scallen's testimony, would believe in his sincerity, if not his ideals.

Mr. Scallen claimed that a national council of Roman Catholic bishops misinterpreted and amended the instructions handed down during the 1960's by the last Vatican ecumenical council. Far from alone in his disillusionment over the changes implemented in the Roman Catholic mass, Mr. Scallen was eventually ordained a priest of the Syro-Antiochian rite, which Mr. Bellegem plans to trace historically for the jury's benefit from St. Peter to the bishop who ordained his client.

Mr. Scallen testified that he was born in Quebec City, the third eldest of five children. His devoutly Roman Catholic father "had it rough during the hungry thirties," he recalled, and when Mr. Scallen's mother died, the children were placed in the orphanage of a church where his father worked.

Mr. Scallen served as an altar boy for some 13 years. Leaving school after grade eight due to a lack of money, Mr. Scallen worked as a dishwasher and waiter before going about his age to join the Canadian army in 1939.

"All we had to do was fight for 55¢ a month," he said of his membership in the illustrious Royal Vingt-Deuxieme ("Vandoo's") regiment.

Despite warnings from his sergeant, Mr. Scallen married Doreen Nelson, an English woman of the anglican faith, in 1943, but was called to the front three days later before the marriage had been consummated. In Italy, where he took part in the invasions of Sicily, Mr. Scallen's anti-tank vehicle was shelled. His limbs were broken and his face "torn apart," he said, and two years later when he left his Italian hospital bed to return to England, he discovered another man living with his wife.

It was then that he learned she had married him only in the hope of collecting on his insurance money in the event that he was killed. She told him, he recalled, that it had been the "happiest moment" of her life when she received the news that he had been "grievously wounded" and the saddest moment when word came that he was recovering.

"I got it between the eyes, there's no doubt about that," Mr. Scallen said. "War is a dirty thing."

Mr. Scallen's attempts to revive the marriage were in vain and he returned to Canada to try his hand at a series of jobs. Largely self-taught from books, he worked as an

electrician, draughtsman, cook, mechanic, meteorologist and watch maker before marrying a Canadian girl, Dorothy Coates, in a Montreal United Church in 1950.

Mr. Scallen had been legally divorced by his first wife but strived to win an annulment of the marriage from the Roman Catholic church, which does not allow divorce. He remarried in a non-Catholic church, he said, because his own faith would not permit a second marriage while the first was still "valid". The first marriage was, however, eventually annulled with papal authorization.

Mr. Scallen's war wounds were yet to cause more problems. One result of his injuries, poor circulation, prompted doctors to advise a move to warmer climates and the Scallen family resettled in California. Soon after, duodenal ulcers he had developed were treated with tranquilizers and the treatment ended in his addiction.

While his wife and first son returned home to Quebec at his suggestion, Mr. Scallen undertook a six-month research project in Mexico and Arizona retracing the path of Spanish settlers through the area. Meanwhile, he was "sweating out" the withdrawal agonies of giving up his drug addiction.

In 1958, he returned again to Canada and was reunited with his family in Toronto. Jobs as a purchasing agent for two Toronto area firms kept him busy until 1967, by which time the family had moved to Windsor Road in Georgetown.

Then, in the basement of his home, Mr. Scallen implemented the expertise he had developed in the botanical field of photosynthesis to search for a biological timing sequence that would enable farmers to grow vegetables economically under artificial lights.

With the help of several University of Guelph professors, Mr. Scallen was awarded a corporate grant of \$222,000 for his research and moved the

operation into the large, industrial shed near Limehouse that would later become his home and church.

Scientists have long known how to grow plants with artificial light, Mr. Scallen explained but because hydro costs are prohibitive, the process has never been proven financially feasible. In Limehouse, however, Mr. Scallen discovered the "optimum pulse time" during which growing lights could be switched on and off and managed to grow mature tomato plants in just 28 days. But neither Mr. Scallen nor Mr. Bellegem explained why the research project had to be abandoned after financial support expired.

At the same time, Mr. Scallen had become active in Holy Cross Roman Catholic parish in Georgetown. He led weekly prayer meetings in the church before becoming concerned about the changes to the mass format implemented following the ecumenical council in Rome.

Mr. Scallen pointed out that the Vatican wished to allow masses to be said in the vernacular of any given nation rather than Latin, but only in third world countries where missionaries would benefit from having their parishioners better understand the mass.


However, Mr. Scallen said, Roman Catholic bishops decided to implement the language change all over the world, despite the fact that vernacular translations were invariably offered in all Roman Catholic missals. Furthermore, he added, the new English translations offered by the church in North America were inaccurate, even where the most important passages are involved.

Mr. Scallen reported that Pope Paul himself authored an encyclical which "in no uncertain terms" condemned many of the innovations that had supposedly originated with the last ecumenical council and advised all Roman Catholics to adhere to church traditions.

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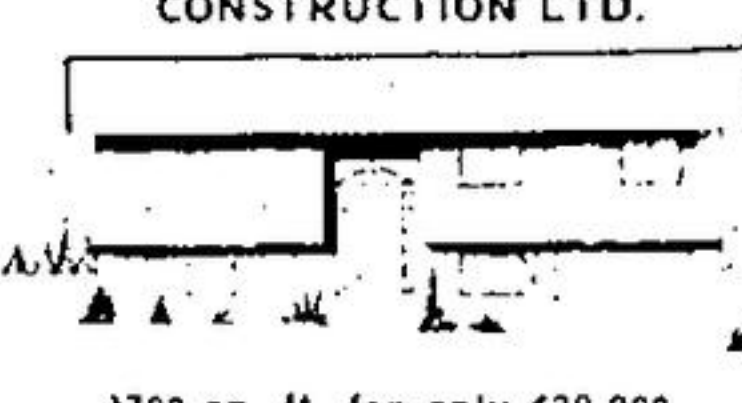
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