THE ATHANASIAN

A publication of
Traditional Catholics of America, Inc.
Editor: Fr. Francis E. Fenton, STL

Vol. III, No. 6
September 1, 1982

An Herculean Task: The Preservation of the Faith

- Fr. Francis E. Fenton

We have it from Christ Himself that the gates of hell will never prevail against the Church. On the word of none other than the Son of God we are assured that the Faith (the Church) will last forever. And such has been the staunch belief of true Roman Catholics all down through the ages. Christ never said that the Church would flourish; He never said that the world would be converted to it; He never conveyed even the slightest implication that the Church would have smooth sailing in the fulfillment of its mission. And so it has been, as the Church's history of some 19½ centuries bears incontrovertible testimony. Tribulation, persecution, betrayal have been the Church's lot in abundance almost since the day of its birth, with martyrdom being life's glorious finale for millions as the supreme testimony of their love for Christ and their loyalty to the Faith.

From even a more or less cursory study of the true history of the Church it is evident that the preservation of the Faith in the world has always been a challenging task. One could hardly expect it to be otherwise, of course, because divine revelation and Christian doctrine are diametrically opposed to the spirit and philosophy of the world - and "never the twain shall meet". The permissiveness, self-indulgence, materialism, secular humanism, practical atheism which are the stock in trade of the world - these can never be reconciled with the revealed doctrine and moral law of God, the virtues, mortification, the supernatural life, etc. which constitute authentic Catholicism. Between the things of God and those of the world, between the spiritual and the temporal, between good and evil, perpetual antagonism is inevitable. The world will never come to terms with the Church, and the true Church can never come to terms with the world (the Conciliar "Catholic" Church has, in great part, already done so).

And so the preservation of the Faith in any period of Christian history has undoubtedly always been at least a challenge of sizeable proportions. But, because of the exceedingly godless, extremely immoral and amoral conditions of this our day, that challenge becomes for us traditional Roman Catholics a truly herculean task indeed. And, as though those conditions did not pose challenge enough, the magnitude of our task is even further amplified by the problems which internally beset and plague the traditionalist movement. In that movement the devil has been having a field day for years now and I do not see the slightest indication that he is likely even to slacken his diabolical efforts in the foreseeable future.

While all truly traditional Roman Catholics accept, believe in, the doctrinal, moral and liturgical teachings of the Church (otherwise they would not be such), the unity among them stops there. In disciplinary matters disunity is widespread, the sorrowful consequence of the breakdown in authority occasioned by Vatican Council II and its aftermath. Today there is simply no canonical authority in traditional Catholicism so that the only authority which a traditional bishop or priest has therein is derived from the voluntary submission of the laity to his leadership because he is a traditional bishop or priest. When such discretionary acceptance of and submission to that leadership are not forthcoming on the part of an individual or group, then dissension in the ranks is the all but inevitable result. The effectiveness of any organization or movement is bound to be limited at best if it lacks a leadership whose authority the members accept and to which they submit. But to expect such purely voluntary acceptance and submission on the part of all traditional Roman Catholics is surely an unrealistic expectation if experience to date is a reliable criterion. There are individuals and there are cliques in the traditional Roman Catholic movement everywhere who simply will not go along with or be subject to any non-canonical authority if they are in disagreement with that authority's decision or judgment in a particular case. And so — however regrettable and disheartening and, at times, nerve-wracking it may be — dissension, discord, conflict will long be, as I see it, a part of life in the traditional movement.

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Among other reasons which make the work of preserving the Faith a very difficult task, I would cite but one: the woeful lack of soundly traditional Roman Catholic priests. I doubt if there are fifty such priests in the entire country, that is, priests who have no connection whatsoever with the Conciliar Church and who devote their full time and effort to the apostolate of traditional Catholicism. I recall periodically bemoaning this shortage of real priests some eight, ten, twelve years ago but I had the firm expectation in those days that there would be a sufficiency of truly traditional priests in due time. It was simply inconceivable to me that men who had been ordained, say, in the 30's, 40's and 50's - and who had received essentially the same seminary training I did - would not eventually break all ties with the Conciliar Church and take an uncompromising stand on the side of traditional Catholicism (the Roman Catholic Church, that is). Well, of the many thousands of priests in the age bracket to which I refer, only a mere handful ever took that stand. The rest of them were either effectively brainwashed by the Conciliar Church "experts" and propaganda, or were content - as the saying goes - "to go along to get along", or conveniently retired at the first opportunity. God forbid that they should risk their material security or lose their almighty pension by breaking with the Conciliar Church!

So, after years of gradually declining hope and expectation, it is now my conviction that we traditionalists wait in vain for the clergy of the Conciliar Church in the USA to join our ranks. Perhaps one may do so rarely ("hope springs eternal"), but I would not bet on it. So many of them (bishops and priests) are, I do believe, no longer Roman Catholics at all. It remains, then, for those few of us who are unreservedly traditional priests to do - or to continue to do - our conscientious best, realizing that we will not be judged by Almighty God in terms of our concrete accomplishments but rather by our good intentions and the extent of our loyalty and dedication to Him and to His Church. (That General Judgment Day promises to be a most interesting day indeed!)

Surely the Roman Catholic Church, humanly speaking, has never been in more dire straits throughout the entire course of its glorious history than it is in this our day. In view of this, then, to describe the work of preserving the Faith as a massive, herculean task is hardly an exaggeration. Nor do I, for one, have any sound reason for believing that that task will be any less demanding in the weeks and months (and years?) ahead. But there is one vital thought which we traditionalists here in the USA should keep in mind - and that is that we at least still have the freedom, despite many difficulties, to practice and to propagate our divine Faith in this country, a blessing perhaps not sufficiently realized or appreciated by many. How long that freedom will be ours, I just don't know. By no means should we discount the possibility though, if not the likelihood, that persecution (physical persecution, that is) will one day be the lot of all those who persist in the "crime" of believing in God. If so, traditional Roman Catholics will assuredly be in the front lines of those "criminals". In years past, I would undoubtedly have added some such expression as "God forbid" in any reference to such persecution here in the USA. I would no longer do so because, as time goes on, I am more and more inclined to think that nothing short of persecution for the Faith will galvanize the generality of traditional Roman Catholics to a realization of the supreme worth of that Faith above all other values, and that nothing short of such persecution may well be needed today to turn the world to God and to impress upon our non-Catholic fellow men the truth, the uniqueness, the divine nature of the Roman Catholic Church. "The blood of martyrs is the seed of Christians". (Tertullian) Persecution isn't necessarily an evil from which we should ever pray to be spared. Indeed, physical persecution for the Faith is, in its extreme form, the thing of which martyrs are made. If, then, the very real prospect of martyrdom were to loom in the course of future events in this country, rather let our fervent prayer be simply for the singular grace humbly to accept and wholeheartedly to submit to it. So prayed multitudes of martyrs for the Faith throughout history.

Yes, the preservation of the Faith in this our day is indeed an herculean task. It is one which puts to the test many virtues and provides ample opportunity for their practice: faith, hope, charity, prudence, fortitude, patience, humility. And yet, despite the magnitude of the challenge we face in the fulfillment of that task, let no truly traditional Roman Catholic allow discouragement to dampen his zeal or permit himself even momentarily to succumb to any temptation to give up the battle. The cause to which we are committed is the most noble cause in all the world, bar none. The task which engages us is unrivaled in importance by any standard of judgment. Either the Roman Catholic Church (traditional Catholicism) is the one true Church - or it is not. We know that it is. The truth of its doctrine, the logic of its position, the force of its arguments are unassailable. 'Tis no wonder that its converts and its martyrs number many millions all down through the centuries. And so many of those martyrs went joyfully to their deaths, actually rejoicing, mind you, that they had the privilege of sacrificing their very lives for the cause of Christ and in testimony to the truth of the Roman Catholic Faith. It is that selfsame Faith which we traditional Roman Catholics possess today and to the preservation of which we are bound to give top priority. Please God, may we not be found wanting in the accomplishment of the glorious apostolate which is ours! May our love for God and our loyalty to His one, true and eternal Church inspire and impel us ever to live our precious Faith in all ways as worthy disciples of Christ and, if need be, by the grace of God, even to sufer martyrdom in testimony to it!

Secularism, Materialism and Progress

- R. Lance Lohr

> . . . the Catholic Church's attitude to progress and civilization is likely to be very different from that of the average product of our modern scientific-materialistic age, for whom bathrooms and radio sets, motor cars and canned goods are the criteria of culture. Her chief concern is with the betterment of man as man, and whilst she is fully aware that that betterment cannot be adequately realized without some measure of material advantage, she will not base her estimate of his improvement solely on the level of his material, scientific or even cultural achievement.

The above lines were penned by an English Jesuit about thirty-five years ago. They capsulize the Catholic teaching that recognizes the balance in the good man made up of body and soul. We are not dualists, suffering from some form of Manichaeism, as are most of the people of the Orient. Nor is man inherently evil, as so many Protestants believe. God created the soul, the body and all of the creatures of this world. God's creation is not evil although, because of man's fall, it is now less than perfect.

Even the periodic tendency of man to do great evil does not damn him. For with God's grace, purchased by the sacrifice of His Son, contrite men are forgiven the evil they do. And for some, the active seeking of good or virtue can, with this same grace, lead to a high degree of sanctity.

But, of course, forgiveness and surpassing spirituality are impossible unless they are actively sought. Unfortunately, today few seem to seek good, merely goods. In most people this is due to the effects of secularism.

Secularism is an acute disease of the spirit that is a result of the seductive temptations presented to us by the world. It is "the practical exclusion of God from human thinking and living" and logically leads to atheism.

In America, for quite some time, Catholics have been exposed to the subtle Siren's call of the secularists. They try to convince one that the day-to-day business of living in this world requires a separation from those things religious. Private religious values are just that, private. They should not interfere with what takes place in the theater, the marketplace or the government. In the past Catholics were attacked for rejecting this nonsense, and frequently called un-American because they refused to acknowledge a hypocritical double standard for private and public affairs.

Part of the secularist creed includes the heresy of religious indifferentism. This erroneous belief, that one religion is as good as another, is a necessary part of a creed that encourages the individual to keep his religious convictions to himself. Once Catholics accept this, the chastening effect of the Church's moral teaching on the affairs of men ceases. Unfortunately this has happened. Today fundamentalist Protestants are more regularly criticized for defending God's moral teaching and natural law than are Catholics. One will usually find "Catholic" clergy defending the grape and lettuce boycotts, supporting "gay rights", or attacking legitimate means of national defense, rather than vocally espousing Catholic morals in opposition to the many very sad evils that plague our nation and the world.

At this stage of events, the acceptance of religious indifferentism and the suppression of private morality have long since been the case. The rejection of God by ignoring Him is *de facto* reality in America. Admittedly there are only a few self-proclaimed atheists, but it would be difficult to prove from the public life of our nation that America is even nominally Christian.

Secularists have their philosophical antecedents in the 18th and 19th centuries. Since that time there has been emphasis on pragmatism in social affairs. Gradually

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THE ATHANASIAN
Published by Traditional Catholics of America, Inc.
— Fr. Francis E. Fenton, Editor
— Mrs. Marcia A. Fields, Secretary

Eight issues a year: (Jan. 15, Mar. 1, Apr. 15, June 1, July 15, Sept. 1, Oct. 15, Dec. 1)
Subscriptions: $8.00 per year (via First Class Mail) for the USA, Canada and Mexico
$12.00 per year (via Air Mail) for all other countries
Additional copies: single copy - $1.00
10 copies - $8.00
40 or more to same address - 70 cents each
Mailing address: P.O. Box 6827, Colorado Springs, CO 80934-6827
Telephone: (303) 636-1575

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the moral implications of an act were forgotten and the only question asked was: "Does it work?" The supernatural end of man, to be united with his God, was discarded. Only the material well-being of the body became a consideration. This is the point where secularism takes on materialism.

Materialism, as a heresy, is the belief that all things are material. There is nothing beyond the natural. Man is an animal only. There is no soul; there is no God, no life after death.

Most people in the so-called Christian West, if presented with materialism in the above words, would reject it immediately. The irony is that they live it every day. Man's deepest beliefs are frequently shown by how he actually lives his life, not by what he says he believes. If someone followed you around for a week noting your daily activities, at the end of the week would he be able to tell that you are a Catholic and follower of Jesus Christ?

Communism is atheistic materialism. A "good" Communist openly denies the existence of God and the existence of anything supernatural. Communists pride themselves at being what they consider to be pragmatic or practical. They pride themselves on being concerned only with the here and now. During the Second World War Stalin, when reminded about the influence of the Papacy, simply replied: "How many divisions does the pope have?" Khrushchev ridiculed the Polish people, saying: "Your priests promise you paradise in another world, we will give it to you right here." The Communist state acts without regard for morality. The only "ethical" principle supposedly considered is: "Does it work?" Admittedly though, the principle of action for a communist dictatorship is not very different from any other form of dictatorship, and that is: Will it maintain its power?"

Dealing with Americans after treating Communism is like dealing with pharisees. Pointing their fingers at Russia they proclaim: "Thank God we are not like the rest of men!" As a people we are preoccupied with ostentation. Over the years Americans have lost sight of the fact that the greatest benefit of the free enterprise system is the freedom that comes with the system, not the material goods. It should be no surprise that the more we become preoccupied with the material goods which freedom brings, and less concerned with true freedom, we lose true freedom, becoming slaves to prosperity. Just as Jesus warned us when speaking about a rich man's chances of attaining heaven.

As we noted, Communists claim to be practical, proclaiming that individual freedom hampers prosperity. They destroy freedom and thus destroy prosperity. We hold that freedom brings prosperity, but then act no differently than the Communists, destroying freedom and prosperity at the same time by worshipping the state and expecting it to provide for, or even guarantee, our well being. In the 20th century the state, around the world and here in America, has developed its own cult at the expense of the Church. John Kenneth Galbraith, the self-avowed socialist, once said that America is the only socialist country in the world that will not admit it. He was right. And it is impossible to be a socialist without being a materialist. If anything, socialism is the political arm of the materialist heresy.

Thus on both sides of the Iron Curtain we find materialists. Morally the biggest difference is that the West freely chose its brand of materialism while in the East it is imposed on the people.

The Church teaches otherwise. Material progress is good, to a point. Taken to an extreme it replaces religion. Popes of this past century have tried to deal with this difficult problem, some succeeding better than others. And future popes will have the same problem. Even Belloc and Chesterton were unable to give capitalism a general endorsement because of its abuses and sometimes bad effects. But very recently the problem has not been the abuses of capitalism, but a growing defense of Socialism and Communism - a defense all too often taken up by "priests" and "bishops" based on a belief that it will bring more prosperity to mankind!

True progress helps man in this life toward his supernatural end. True charity, love of neighbor, never loses sight of man's supernatural end. Unfortunately, the current craze for "social justice", "liberation theology", "Christian Marxism", etc. are all too obviously materialism under another name.

If we do not put the world in its place - or at least try - as individuals we risk the loss of our souls, and as a nation we invite atheistic-materialism, Communism, as the new national credo.

PLEASE NOTE

Following is the address and telephone number of Christ the King School. They should be used for all correspondence and telephone calls relating to the school.

Christ the King School
P.O. Box 6428
Colorado Springs, Colorado 80934-6428
(303) 635-9183

TRUTH AND CONSCIENCE

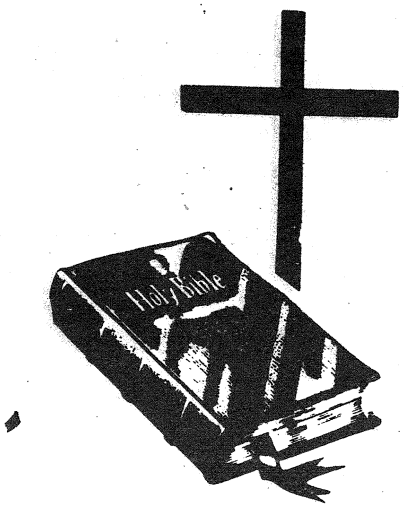
It is a basic tenet of our Roman Catholic Faith that God, the Supreme Being, is the one ultimate source of all truth and that, in the final analysis, all truth is such because it corresponds to, and is in harmony with, the mind of Him Who is its divine author, Almighty God. By the same token, falsehood in whatever form - lies, distortions, misrepresentations, half-truths, hypocrisy -falsehood in any form is morally wrong, is immoral because it is in opposition to the mind of God, because it is contrary to divine truth. Truth, then, is not subjective in the sense that an individual determines for himself what constitutes truth. Rather it is objective, which is to say that it exists whether we accept it or not, whether we comprehend it or not. Nor is truth determined by majority opinion or by a Gallup poll. It is, if you will, God-made, God-given. If something is true, it's true even if no one believes it; if something is false, it remains false even though everybody believes it. And further, truth is unchangeable, fixed, permanent. It is absolute - the same yesterday, today and always - as, indeed, is God Himself, the same yesterday, today and forever. "I am the Way, the Truth and the Life" declared the Son of God.

Now when we consider the concept of truth in relation to the moral law, there is the matter of conscience. And what is conscience? It is a judgment of the mind as to the moral goodness or badness of an action a person is contemplating or considering, a mental decision as to the moral rightness or wrongness here and now of a particular course of action. If a person judges something is morally all right and proceeds to act accordingly, then he is said to have acted in good conscience. If, on the other hand, a person's conscience tells him some action is morally wrong and he nonetheless performs it, then he is said to have acted in bad conscience, which is to say that he is guilty of sin.

So far, so good. But supposing a person's conscience tells him that it is morally permissible to think or say or do something which is, in fact, something immoral. If one's conscience is a person's ultimate guide of conduct - and, properly understood, it is - then how can there be any wrong in a person's following his conscience? Indeed, are we not obliged to act or not act, as the case may be, according to the dictates of our conscience? Yes we are, but we have a prior obligation to have what is called a correct conscience on moral matters, a conscience, that is, whose directions or dictates are in harmony with the moral teachings of the Church or with objective moral truth. So, if a person, say, does something which his conscience tells him is morally all right but which the Church says is morally all wrong, that person is said to have a false or erroneous conscience. To what extent, if at all, he is guilty of sin in not having a correct conscience in this or that matter depends on various circumstances. The fact remains though that we have an obligation to have both a right or correct conscience on moral matters and to act only in good conscience. In a word then, while our conscience is our guide in matters of morality, it is a dependable guide only if it is a correct conscience, that is, one whose directions are in harmony with the moral law of God and right reason.

There are other categories of conscience as well. There is, for example, the lax conscience which, in its judgments, sees no sin where sin is present, or judges as venially sinful a matter which is, in fact, mortal sin. The opposite of a lax conscience is a scrupulous one which judges a matter as sinful which is not such, or considers a matter as mortally sinful which is but a venial sin. The line between a sensitive and a scrupulous conscience can be a fine one and so not always readily recognizable. A sensitive conscience, however, is pleasing to God while a scrupulous one is not. And there are still other divisions of conscience: antecedent, consequent, doubtful, probable and perplexed. Space, however, does not permit a discussion of these in this article.

In summary, then, we have the obligation to seek, to profess and to live by the truth always. In matters of morality that truth is contained in the moral law of God as taught by the Church. In the living of that truth in our daily lives our conscience is our guide. But, if it is to be a dependable guide in moral matters, it must be a right or correct conscience, that is, again, one whose dictates or directions are in conformity with objective truth or with the teaching of the Church. Having such a right or correct conscience - and having the courage to abide by, to act according to its dictates - we will thereby live in a manner pleasing to God and as becomes traditional Roman Catholics. May it be our ideal to live our daily lives so as to be in all things exemplars of truth, for all truth is a reflection of the perfection of God and has its source in Him. Indeed, God <u>is</u> Truth.



August 16, 1982

From the Principal of Christ the King School

Dear Friends of Christ the King School:

I asked Father Fenton for space in this issue of The Athanasian to discuss the school. As you may well imagine, the first year of any school's operation is the roughest. Throughout that first year the guiding philosophy and specific teaching methods are examined and brought as closely to perfection as possible. The second year of the school's operation becomes one of building upon the solid foundation laid during the previous year.

The 1982-1983 term at Christ the King School promises to be a rewarding one. Under the continuing Directorship of Father Fenton and the guidance of our new Headmaster, Father Bernard Guillon, the school's atmosphere will be very positively influenced both spiritually and academically. Indeed - even though Father Guillon's arrival from France has been delayed for a time until he recuperates from recent surgery - his good influence on the school's program is already being felt. His plans include the expansion of the high school course offerings and the greater utilization of each teacher's particular talents.

A new school year brings other changes too. This is especially true for my family and myself. Quite recently my mother and my sisters have spoken with me regarding the urgent need for me to return to the State of Washington to assist with the family's business enterprises. For several days I was torn between my obligations to my family and my love for and obligations to Christ the King School, the school children and Fathers Fenton and Guillon. At last I made my painful decision. I must return to Washington for a time to work in the family business. While I'm there, I will continue to offer all of the assistance possible to the school and to both priests.

I felt that it was very important briefly to explain my leaving to the friends of Christ the King School so that there would be no misunderstanding of my reasons. Father Fenton, Father Guillon and myself are in complete agreement with one another regarding the philosophy and operation of the school.

I hope that you will join my family and me in regular prayer for, and financial support of, Christ the King School throughout this new school year!

In Christ the King

W. Dean Gray
Principal

"The salvation of our country is dependent, above all else, upon the sanctification of its citizens, upon their recognition that God is an inescapable fact and that without Him man works and hopes and strives in vain. The condition of almost unmitigated immorality in which America is engulfed today is the inevitable consequence of man's attempt to dethrone the Almighty and to usurp His place of supreme dominion over the affairs of men and of nations."

A Newsletter Supplement

When this issue of The Athanasian was being prepared for the press, the question arose as to whether it would be an 8-page or a 16-page or possibly even a 20-page issue. What prompted the question was a lengthy article by John K. Weiskittel on the subject of Freemasonry. Should that article be included in this issue or should it be published as a separate piece? The decision was made in favor of the latter alternative. So, the Freemasonry article will be, in effect, a supplement to this issue of The Athanasian and, if all goes well, it will be sent under separate cover to all our newsletter subscribers a week or two after this newsletter issue goes into the mail.

Actually though, the main reason for the procedure indicated above has to do with the importance of the subject of Freemasonry in relation to the Church. The international Masonic organization has the destruction of the Roman Catholic Church as one of its paramount goals (if not the paramount goal), a fact well known to its top echelon. While much has been written on the nature and true purposes of Freemasonry over the years, there is little recent literature concerning it. Hence, in publishing this article as a supplement to this September 1, 1982 issue of The Athanasian, it will thereby be available as a separate piece for ordering in quantity for maximum circulation (a price scale for quantity orders will be noted on the supplement). International Freemasonry is an inveterate enemy of the Roman Catholic Church. Hopefully, Mr. Weiskittel's article will do much to dispel the widespread ignorance of this fact.

Father Guillon Arrival Delayed

As reported in the June 1, 1982 issue of this newsletter, Father Bernard Guillon of France was to assume his duties as the headmaster of our Christ the King School at the opening of this 1982-1983 school year. However, "man proposes, God disposes". Several weeks ago Father Guillon underwent major surgery in a hospital in France from which he is presently recuperating. From the last word received here regarding him, it is estimated that his convalescence will take a few weeks more. Although we are not certain as of this writing, it is very fondly to be hoped that he will be able to join us at some time during the month of October. Regardless, whenever his health permits him to come, he will assuredly be most welcome. We ask all of the readers of our newsletter to give Father Guillon a special remembrance in their prayers each day.

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SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.

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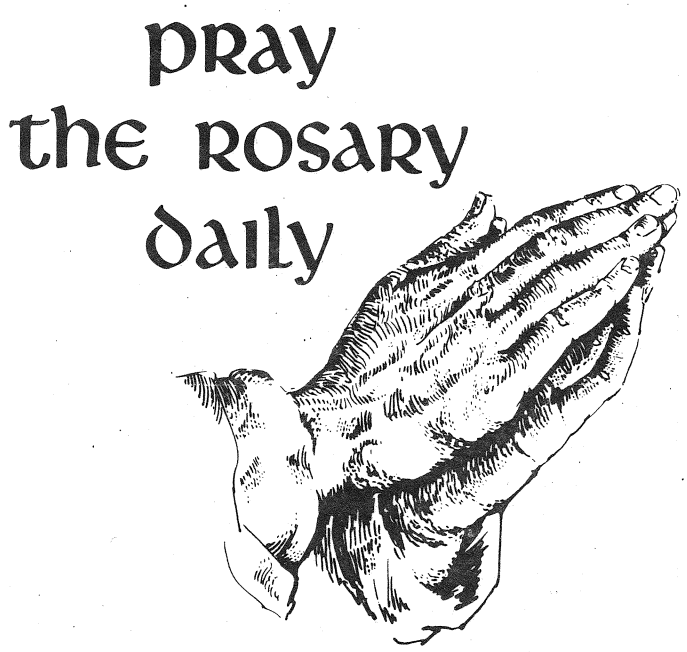

TCA BUMPER STICKER

In red and black lettering on a white background, it reads: "Traditional Catholics of America — Save the Traditional Mass". Also included is our TCA address. The cost of these bumper stickers is two for $1.00 (minimum order). The price covers postage, and payment must accompany order.

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

COLORADO SPRINGS
OUR LADY OF THE ROSARY CHAPEL
815 South 25th Street
(Christ the King School)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday
Masses at 8:30 and 10:00 a.m.
Sept. 19, Oct. 10, Oct. 24, Oct. 31

DURANGO
OUR LADY OF THE ROSARY
Centennial Savings and Loan
1101 E. Second Ave.
(303) 884-2878
Mass at 10:00 a.m. Sept. 12

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on Oct. 3
Call for time of Mass

FLORIDA

PORT RICHEY (Tampa area)
ST. JOSEPH'S
Gulf Highland Club House
900 Gulf Highland Drive
(813) 868-0166
Mass at 7:00 p.m. on 3rd Sunday of each month

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 6:00 p.m. on 2nd and 4th Sundays of each month
Mass on Oct. 17 at 11:00 a.m.

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
Sept. 19, Oct. 3, Oct. 24

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 10:00 a.m. on Sept. 5, Sept. 26,
Mass at 11:00 a.m. Oct. 24

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m. Sept. 12, Oct. 10

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m., Sept. 26

Attention

Due to Father Guillon's illness, it was necessary to change the September Mass schedule for Colorado Springs. In the July 15, 1982 newsletter issue two Masses were listed for every Sunday in September. The revised and correct schedule for September for Colorado Springs appears on this page.