THE ATHANASIAN

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

Vol. I, No. 2
March 1, 1980

ATHANASIUS: SAINT FOR OUR TIMES

—R. Lance Lohr

Saint Athanasius, the patron of this newsletter, is one of the several saints of the Church who suffered trials that have become all too common over the past fifteen years or so to tradtional Catholics around the world, bishops, priests and lay people. A Doctor of the Church, St. Athanasius bears the glorious title: "Champion of Orthodoxy." The famous convert to the Church, John Henry Cardinal Newman, describes him as a "principal instrument after the Apostles by which the sacred truths of Christianity have been conveyed and secured to the world."

For most Catholics of the last two generations "orthodoxy" has been a difficult term to understand. Most of us have grown up associating it with the various Orthodox Churches, those Eastern sects that have a valid Mass and Sacraments but are nonetheless schismatic. Well, being schismatic makes one far from orthodox.

In searching for an appropriate definition for "orthodoxy," which is essential to understanding St. Athanasius, the most appropriate one was penned by a non-Catholic. It was written by an independent-thinking Protestant who appears to have differed from most of his fellow heretics by being always optimistic about man, his nature and his future. A great contemporary scholar, E. Merrill Root wrote:

> "... orthodoxy simply means "straight thought"; it means that one does not conform, but confirms ... the laws and rules set in Nature by God, the absolutes and eternals of reality."

Truer words could not apply to St. Athanasius, the confirmation of straight thought being his life's work and the wellspring of his sanctity.

Tradition tells that the young boy, Athanasius, was one day playing near the sea with some chums. Unknown to them they were being observed by Archbishop Alexander of their native town. The boys were playing "church" and Athanasius, in the role of a priest, was "baptizing" them in turn. The Archbishop upon seeing this was not at all scandalized. He sent for them and, in questioning Athanasius, he was amazed at the boy's faith and intellect. From that time on Alexander supervised his education and eventually made the young man Athanasius his personal secretary.

Athanasius was born at the end of the third century in the greatest center of Graeco-Roman scholarship of that age, Alexandria in Egypt. This, the most cosmopolitan city in the Roman Empire, was the center of "philosophizing Christianity." He thrived in this atmosphere and, after what was most likely a thorough classical education, began preparation for the priesthood.

One should not be misled into thinking that Athanasius was just an intellectual. While serving as Archbishop Alexander's secretary he came to know the holy hermit of the Egyptian desert, St. Anthony. It is probably under Anthony's influence that Athanasius became an ascetic, which led him to seek refuge among the desert monks during several exiles for the Faith.

Athanasius must have very early become devoted to the study of the central mystery of the Faith — the Incarnation. While still a deacon he wrote "Adversum Gentes Duo Libri", works of Faith and intellect defending belief in the divinity of Jesus Christ. *Continued on page 3*

Subscription Envelopes

If a subscription envelope is enclosed with this issue of the newsletter, it means that the recipient's subscription is due for renewal.

EDITORIAL

It's Still Heresy —

RELIGIOUS INDIFFERENTISM

—Father Francis E. Fenton

"We all worship the same God"; "we're all on different roads that lead to the same place"; "it's deeds not creeds that count". These are a few of the sayings expressive of the false doctrine of religious indifferentism, that doctrine which holds that all religions are equally good and acceptable before God. Because the practice of religious indifferentism is becoming ever increasingly widespread and respectable among the clergy and laity of the Conciliar Church, the subject well warrants the attention of traditional Roman Catholics.

Religious indifferentism is, in a word, heresy for it is an implicit denial of the One True Church. If all religions are equally good, then obviously the Roman Catholic Church is no better, and essentially no different, than any or all of the others. If it is really of little or no importance what a person believes just so long as he lives what he honestly thinks is a morally good life, it follows that the doctrines of the Church contained, for example, in the Apostles Creed may readily be rejected without endangering one's salvation. What a monumental waste of time and effort, then, on the part of the Son of God to preach and to teach a body of doctrine and a code of morality if, in fact, man can actually believe what he pleases in matters of religion! And what a colossal tragedy that countless multitudes have given their lives as martyrs down through the centuries in testimony to the Catholic Faith when, according to the advocates and practitioners of religious indifferentism, it's quite insignificant to what Church one belongs or what religious creed, if any, one accepts!

"For this was I born, and for this came I into the world, that I should give testimony to the truth" (John 18, 37) — so spoke the Son of God to Pilate on Good Friday. The contention that one religion is just a good as another makes a mockery of truth, in this case, divine truth, and contradicts the record of history as well. (It was the distinguished convert from Anglicanism, John Cardinal Newman, who stated that "to be deep in history is to cease to be a Protestant").

To present the standard proofs that the Roman Catholic Church is the One True Church is beyond the scope of this article. That is here taken for granted. Because it is the One True Church, though, unique among all the world's religions, certain obligations are incumbent upon its members as a consequence of this. Regardless of the circumstances, a Catholic, for example, may never verbally deny that he is a Catholic nor take any public action which is equivalent to a denial of the Faith. An instance of the latter would be participating in a Protestant communion service. Another would be a priest concelebrating with a Protestant minister at a Protestant religious service. Although Church law forbids it, Pope John Paul II actively participated in the Eastern Orthodox Liturgy when he visited Turkey some months ago. There are situations too where a Catholic would be gravely bound to profess his Faith. Speaking of Protestant or other non-Catholic religious services — while a Roman Catholic may never take an active part in them (as the Pope did), yet he may, for a very good reason and apart from scandal, be present at such services. This is what is called passive attendance and is justified in certain cases, as, for example, attending the funeral of a non-Catholic friend in some Protestant church. And, since the Conciliar or Novus Ordo Church is no longer Catholic, the same conditions and restrictions apply to attendance by traditional Roman Catholics at services of the Novus Ordo Church as apply in the case of other non-Catholic religions. This is but the logical consequence of the stand taken by all fully traditional Catholics, is it not?

But not only is the denial of the Faith forbidden, whether by word, action or omission, but also the saying or doing of anything which implies, or might reasonably convey the impression of, a denial of the Faith or of the One True Church. For a Catholic to say, then, either in so many words or in effect, that one religion is just as good as another is a clearly implicit denial of the Roman Catholic Church as the One True Church. The same holds true of any *action* on the part of a Catholic, be he priest or layman, which could readily give the impression that all religions are equally good and acceptable to God. Any Catholic worthy of the name knows and believes, unless his religious education has been woefully deficient, that, among all the religions and denominations and sects in the world, there it but One True Church — and that is the Roman Catholic Church. That being understood,

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But not all clerics under Alexander had this same devotion. About the year 323 a priest named Arius began teaching that Jesus was not eternal but created in time by the Father. He was condemned by the Bishop of Alexandria and later by a Council of Egyptian bishops. Athanasius composed the official letter announcing Arius' condemnation. Arius was not so easily subdued, however, and gained the support of the Bishop of Nicomedia. He also appealed to various dissident religious and political factions in and outside Egypt.

The student of this heresy should fully realize that the complex theological debate associated with Arianism was really quite secondary. This pervasive heresy was not nurtured or spread by religious argument at all.

> ". . . the prestige of Arianism never lay in its ideas. From whatever school it may be logically derived, the sect, as a sect, was cradled and nurtured in intrigue. Save in some few instances . . . , its prophets relied more on curial influence than upon piety, or Scriptural knowledge, or dialectics."
>
> (Catholic Encyclopedia)

Even though the Council of Nicaea, at which Athanasius was present, reaffirmed Arius' condemnation and produced that beautiful profession of Faith, the Nicene Creed, politics eventually and for quite some time prevailed.

When Alexander died he named the young Athanasius as his successor to the See of Alexandria. Meanwhile in 330 Arius' ally, Bishop Eusebius, appealed to the Roman Emperor to pressure Athanasius to reinstate Arius. Of course, the new bishop refused.

Intrigue followed intrigue as the Arians spread calumny after calumny. Athanasius was accused of stealing food for widows and orphans, destroying a chalice, murder, and even fostering treason against the emperor. Butler reports in his classic *The Lives of the Saints* that Athanasius was banished five times and spent seventeen years in exile, once in faraway Gaul. During these years Alexandria was controlled by the Arians, and the faithful loyal to their exiled bishop suffered much as their city became the scene of sacrilege and violence. The usurpers occupied the churches and the positions of authority.

Instead of Athanasius' brother bishops rallying to the Faith they fell to the political pressure of Arianism. Even Pope Liberius himself turned on Athanasius and collaborated with the heretics. Remember, we are writing of the denial of the divinity of Jesus Christ!

Of course this is similar to our own time when the traditional theological arguments are almost completely ignored and a contrived charge of disobedience is being used to deny official hearing of our position. Politics prevails and the Faith suffers.

What Athanasius witnessed has repeated itself time and again in the history of the Church. But our century and in particular the post-Vatican II era has no historical peer. Pope Pius X saw this "intrigue" as a conspiracy of theologians (heretics) who refused to submit to the authority of the Church. He wrote in Pascendi, his work on Modernism:

> Their own partisans shower the Modernists with inordinate, never-ending eulogies and they greet their books, which teem with innovations from beginning to end, with loud applause; the more boldly one knocks down anything old and rejects tradition and ecclesiastic doctrine, the more learned he is considered to be; and when one of them is finally condemned by the Church, he is not only, to the horror of all good Catholics, loudly and publicly praised by a whole horde of admirers but also practically venerated as a martyr of the truth.

We have not seen solely legitimate theological dispute over the past decade but, increasingly, the actual popularization of heresy — with the Vatican remaining silent, at best, during the past twenty years, in the face of this onslaught.

In 340 Athanasius issued a circular letter to all his fellow bishops. Distraught by the advance of Arianism and the condition of the Church he wrote:

> What we have suffered is terrible and quite intolerable; . . . the whole Church is suffering injustice, the priesthood has been insolently abused — and what is worse — the God-fearing persecuted by the godless . . . Today the whole Church is seen dismembered . . . Let yourselves be scandalized, I implore you, not as if we here but as if all of you had suffered injustice. Each

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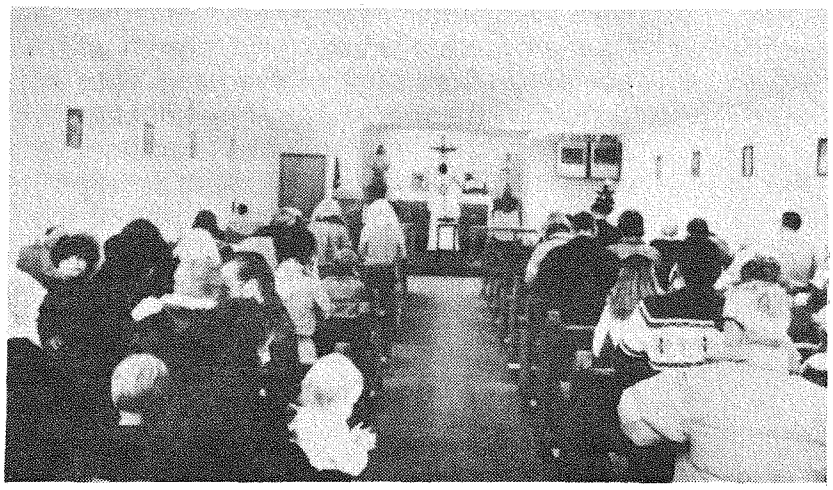
Immaculate Heart of Mary Chapel
Great Falls, Montana



Rear view of chapel



Close-up of altar and sanctuary



A portion of congregation at Mass



Father Jones delivers sermon



"Benedicat vos omnipotens Deus . . ."

LOOKING TO THE FUTURE

—Father Daniel E. Jones

Looking to the future and trying to visualize how the priests of the *Traditional Catholics of America* (TCA) and the lay leaders working with us might be more effective in our apostolate, I've decided it might be useful to write down a few ideas.

Wherever I travel I find faithful Catholics hungry for good leadership and *organized* direction. They want true priests, the true Mass and Sacraments. They want effective organization on their local parish level and thirst to see a unified, productive, real Catholic apostolate functioning on a national and international level.

In the 1970's numerous groups of Catholics loyal to the Catholic Faith and Tradition came into being here and there. Some have found a priest to serve them full time, many have a priest come to them once or twice a month, and others are lucky to see a faithful priest once a year.

Some groups are banded together under the banner of a national organization such as the new *Traditional Catholics of America*. A considerable number of places are simply independent, either with or without a priest to serve them. Some groups are achieving noticeable growth, acquiring chapel facilities and in some cases setting up private schools. Some are gaining converts from the Novus Ordo Church and elsewhere, others are having a hard time holding their own.

Tens of thousands of Novus Ordo and fallen-away Catholics in America and many thousands of non-Catholics are basically well-disposed to the traditional Catholic cause, but, oh, so very many do not really know about it or understand what is at stake. They are acquainted with very little if any *good* Catholic literature, and often have no faithful Catholic friends eager to show them where the one true Religion is, to guide them to an understanding of their duties before God, and to let them know how they can benefit from so many of God's merciful gifts available primarily and often only within the framework of the true Church. Except in the true Church where can you find the true Mass offered, the Real Presence revered, forgiveness of sins in the Sacraments of Penance and Extreme Unction, the family Rosary, authentic devotion to the Blessed Mother, an active participation in and appreciation of the Communion of Saints, a love of *truth* and a real loyalty in preserving and passing on the deposit of Faith?

Yet even though they have the many advantages and blessing of the Faith, a number of traditional Catholics regrettably fall short of letting God rule their lives, of living by His Holy Spirit and therefore enjoying and exhibiting the fruits of the Holy Spirit such as charity, joy, peace, patience, etc. For many there is much progress yet to be made in the spiritual life.

A great catalyst in winning converts and in strengthening the spiritual life of remnant Catholics is a unified ministry of faithful priests, and a well-organized lay apostolate. I think the young TCA can and will help provide a *catalyst*. It is designed to unify the ministry of the priests belonging to it. The resulting *coordination* of effort and system of *communications* which the TCA will be able to provide to the priests and groups associated with it should also greatly enhance any present or subsequent organization of the lay apostolate.

At St. Jude's Shrine in Houston, some very effective professionally made spot radio announcements have made many people aware of this chapel's existence and apostolate. They have a superb slide presentation which has made many of their congregation better informed about their faith and more committed to the traditional Catholic apostolate. A well-organized TCA with sufficient financial backing and a competent, dedicated headquarters staff could have well-made radio or TV spots produced and distributed to any number of chapels, Mass centers, or even to groups still waiting for a priest to serve them someday. They could compile and send out clear, easy-to-follow instructions with these taped radio or TV spots, guiding the less experienced group leaders in how best to use these spot recordings and how to finance getting them on the air.

When that time comes someone in the TCA headquarters might be assigned to help make Houston's Gary Giuffre slide presentation, "Tolle Missam — Tolle Ecclesiam", into a quality filmstrip distributed and effectively used in "parish" centers or elsewhere, thus helping to

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> of you should offer his aid as if he himself were the victim of it. Otherwise the order and Faith of the Church may shortly go to ruin. For both are threatened if God does not quickly repair the crimes through your agencies and expiate the injury inflicted on the Church.

Athanasius' trials, unlike many saints, came to an end before his death. And it was not the bishops or the Pope who restored him to his See. Fearing an insurrection of the faithful in Egypt who were tired of the abuse suffered by themselves and their bishop, the Roman Emperor revoked the edict banishing Athanasius. He lived in peace for seven years before his death in 373. With his return the influence of Arianism slowly declined.

While this saint's life ended in triumph and peace, we Catholics have yet to experience such sweetness. Our condition is more similar to the lament of St. Jerome on the Church of Athanasius' time: "The whole world groaned and marvelled to find itself Arian." It appears that we also will continue to groan for the Faith for some time. Some of us will not be as fortunate as St. Athanasius, to taste the victory of our struggle before our death. But our quest to revive the failing Church of Jesus Christ will continue even if the "many" continue to dwindle. It is our prayer that the humble efforts of *The Athanasian*, through its patron, the "Champion of Orthodoxy," will contribute to the preservation of Catholic orthodoxy and, thereby, to the greater glory of God and salvation of souls.

Future *Continued from page 5*

bring about more understanding and dedication to the Catholic Church in those who get to see it.

At Our Lady of the Rosary traditional chapel in Rochester, Minnesota, Mr. Ray Sibley frequently shows inspiring filmstrips on the Rosary, Our Lady, the Saints, etc. to that portion of the congregation willing and able to stay at the chapel after one of their twice-monthly Masses. A pot luck lunch usually follows each Mass and the "education hour" takes place right afterwards. Why couldn't we round up a supply of these quality, inspiring, educational Catholic filmstrips and movies and make them available on a loan or rental basis to traditional groups?

Our Lady of Victory Chapel in Aurora, Colorado, has an active Altar and Rosary Society providing a source of health, vigor and organizational care within their chapel. Why could not this and other "parish" societies be *organized* here and there to assist with the various aspects of the Catholic apostolate? Something organized after the spirit and example of the Legion of Mary, let's say, might just bring about a few miracles for our cause. In a systematic way — fortified by *prayer, sacrifice* and solid *organization* — shut-ins could be visited, good literature distributed, radio and TV stations contacted, converts made and instructed, etc., etc.

Surely you can see that much good can be done. Will it be done? Will converts be won like they should be, and will the spiritual lives of the faithful remnant be deepened and perfected? Parish advisors, parish consultors, and lay leaders who are already doing very good work here and there must have help. A broader visible unity and a more efficient system of communication among the scattered and often isolated groups of faithful Catholics seems to be a paramount priority if we all are to become more effective in our so important apostolate.

The *Traditional Catholics of America* has come into existence these last few months and is organizing a new base backed by several years of experience in the traditional Catholic apostolate. With the spiritual foundation and organized united effort that is now taking shape, we do hope for many substantial good fruits to be forthcoming from the TCA. May God enlighten someone among us to come up with a practical and effective way to improve the catechetical instruction of the younger set in the chapels and Mass centers associated with us! May Our Lady show, inspire and guide us so that an effective organized arm of the lay apostolate, such as the Legion of Mary was until the Vatican II Council, may become a reality in the Remnant Church of today!

Mass Requests

As of this writing I have a total of 74 Mass requests to be fulfilled. Since every once in a while one or another traditional priest writes to me for Mass stipends, that number would not necessitate my refusal of further requests. Not wishing to accumulate too sizeable a backlog of Mass intentions, however, I ask only that those who ask me to offer Mass(es) limit the number of Masses they request to one or two at a time, say, between newsletter issues. I will, then, be able to fulfill within a reasonable time the Mass intentions I receive and also be able to fulfill requests from more individuals.

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a Catholic must always and everywhere speak and act accordingly, never even implicitly conveying the erroneous notion that one religion is just as good as another. Loving our non-Catholic fellow man in Christian charity is one thing; explicitly or implicitly condoning his religious errors is something else. Although we may hold this or that non-Catholic in high regard for one reason or another, this must not mean approval of his religious errors or the false religion he professes. If we are true followers of Christ, it is our duty to be intolerant of error, and especially of error in the form of false religions and religious beliefs. True brotherly love in relation to our non-Catholic friends and acquaintances consists, among other things, in our striving, tactfully and with the grace of God, to lead them into the household of the Faith.

To hold, then, that one religion is more or less as good as another, or to talk or act in a manner which conveys the clear implication that one believes this, is known as religious indifferentism. But since religious indifferentism is, in effect, a denial of the Roman Catholic Church as the One True Church, it is, in fact, heresy. Since Vatican Council II, however, it is no longer considered such by many of the clergy and laity of the Novus Ordo Church and its practice has become ever increasingly widespread. Words and actions which were once heretical or bordering on heresy are now quite acceptable to, if not even encouraged by, the Conciliar Church. What was formerly condemned as religious indifferentism is now approved as "ecumenism" (in quotes because there is a legitimate ecumenism). Whatever it's called, though, it's still heresy! If religious indifferentism was condemned in the past because it was an implicit denial of the Roman Catholic Church as the one and only true religion, then "ecumenism" is every bit as condemnable today for the same reason. The difference, of course, is that in the past all truly Catholic bishops and priests believed in the uniqueness of the Church as the One True Church and as the Mystical Body of Christ, whereas today there are undoubtedly many self-styled Catholic priests, and perhaps more than a few such bishops, who simply do not believe this. Put another way, the difference is between the logical position on the subject of the real (traditional) Roman Catholic Church and the equally logical position of that Church which is no longer Catholic although it still retains the name. With the latter, one Church might very well indeed be just as good as another.

The Roman Catholic Church is not one of many. It is unique. It is the One True Church whose history can be traced back to the Apostles and to Christ Himself, its Founder. So forceful and convincing are the arguments for its uniqueness among all the Churches of the world that untold millions have entered its fold over the course of some 19½ centuries, included among them some of the greatest minds of every generation.

Of the many obligations, then, which being a Catholic entails is the positive one of professing the Faith when circumstances require it, and the negative one of never denying the Faith either explicitly or implicitly. Religious indifferentism, or as it is called today, "ecumenism", is an implicit denial of the Roman Catholic Church as the one and only true Church. And so no Catholic, however laudable his intentions may be, may talk or act in a manner which even conveys the impression that one religion is just as good as another. This, again, is the heresy of religious indifferentism. This is, in large part, the "ecumenism" so widely in vogue today in the Novus Ordo Church. Once known as the great American heresy, it is now practiced on a worldwide scale. Any and every genuine Catholic, however, must and will shun it like the plague which it most certainly is!

It Borders on the Ludicrous

As time goes on it seems as though the bishops of the Novus Ordo Church in this country are hell-bent in trying to appear as silly as possible to as many as possible. One of the latest of their absurdities occurred some months back at their annual meeting. Not content with the vernacular change of the words of the Son of God from "for many" to "for all men" at the Consecration of the Mass, the bishops voted approximately three to two in favor of removing the word "men" altogether. Because of a 2/3's majority was required for passage the change was defeated, but the fact is that well over half of the bishops present voted in favor! "Men," you see, is a "sexist" term! Christ died for women too, you know. What, I wonder, will be the next ridiculous action on the part of the American Novus Ordo bishops? And these men are the successors of the Apostles?

TCA Mass Circuit

Of the fourteen locations listed in the TCA circuit Mass schedule on the back page of this newsletter, six of them have permanent chapels (Aurora, Pueblo and Stratton, Colorado; Opelousas, Louisiana; Rochester, Minnesota; and Great Falls, Montana). In Richmond, Virginia, five acres of land were recently purchased by the traditional Catholics there, and architectural plans are presently being drawn for the construction of a chapel in that area. In the Philadelphia, Pennsylvania area too encouraging progress is being made towards the acquirement of a permanent traditional chapel by the congregation there. Hopefully, the day may not be too far distant when hundreds of traditional Roman Catholic chapels will be found across the length and breadth of the USA, concrete testimony to the preservation of the Faith despite all efforts of its enemies to destroy it.

TCA TRADITIONAL LATIN MASS SCHEDULE

CALIFORNIA

PETALUMA (San Francisco area)
SAINT MARY'S
Hermann Sons Hall
860 Western Ave. (at Webster St.)
(707) 823-3610 or (415) 924-2587
Mass at 9:00 a.m. (every Sunday)

WALNUT CREEK (Oakland area)
OUR LADY OF THE ROSARY
Veteran Memorial Hall
1250 Locust Street
(415) 837-6499
Mass at 11:30 a.m. (every Sunday)

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 321-3683
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

DURANGO
OUR LADY OF THE ROSARY
Florida Grange Hall (SE of Durango)
(303) 884-2878
Mass at 10:00 a.m.
Mar. 30, Apr. 27

PUEBLO
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
(303) 544-0336
Mass at 10:00 a.m.
Mar. 2, Mar. 30, Apr. 20

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass at 5:00 p.m.: Mar. 30
Call for time: Apr. 20

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 10:30 a.m. on 2nd and 4th
Sundays of month

NEW ORLEANS
OUR LADY OF SORROWS
Quality Inn Midtown
(504) 454-3449 or 834-0730
Mass at 5:00 p.m. on 2nd and 4th
Sundays of month

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 11:00 a.m.:
Mar. 9, Mar. 23, Apr. 6
Mass at 10:00 a.m.: Apr. 13

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m.:
Mar. 2, Mar. 30, Apr. 6, Apr. 27

NEW YORK

BUFFALO
OUR LADY OF THE ROSARY
CHARTER HOUSE
5643 Transit Road
(NY Thruway Exit 49—near Airport)
(716) 897-3755 or 692-5308
Mass at 10:00 a.m. on 1st and 3rd
Sundays of month

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(one mile from airport)
(215) 328-1348
Mass at 10:00 a.m.:
Mar. 16, Mar. 23, Apr. 13

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m.: Mar. 9

VIRGINIA

RICHMOND
OUR LADY OF FATIMA
Jefferson Hotel
Main & Jefferson Streets
(804) 737-8211 or 262-4354
Mass at 11:00 a.m.:
Mar. 9, Mar. 23, Apr. 13, Apr. 27

THE ATHANASIAN

Published by Traditional Catholics of America, Inc.

-Eight issues a year (Jan. 15, Mar. 1, Apr. 15, June 1, July 15, Sept. 1, Oct. 15, Dec. 1)

Subscriptions: -$6.00 per year (via First Class Mail) for the USA, Canada and Mexico
-$7.00 per year (via Air Mail) for all other countries

-Bulk orders: -3 copies for $1.00 (minimum order)
-40 or more copies to same address: 30 cents each
(all prices include postage)

-Mailing address: P.O. Box 6827
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