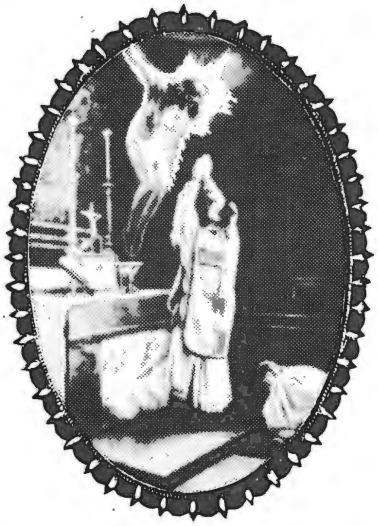


ORCM NEWS

Orthodox Roman Catholic Movement, Inc.
Post Office Box 542
Stratford, Connecticut 06497
(203) 375-9240

". . . hold fast to the traditions which you have received." II Thessalonians, 2:15

Editor: Fr. Francis E. Fenton, STL | Newsletter #15 September 7, 1975

ORCM MASS IN ORLANDO, FLORIDA . . . . . Our Lady of the Rosary, Red Carpet Inn, S. R. 436 at I-4, Orlando, Florida. Sunday Mass at 10:00 a.m. For more information call: (305) 299-0068.

OBLATES OF SAINT JUDE . . . . . If for no other reason than lack of space, it is our general policy not to provide information in this newsletter concerning other traditional groups. However, a general policy allows occasional exceptions and we are making such an exception here.

Oblates of Saint Jude
Holy Family Monastery
Cross Keys Road
Berlin, New Jersey
(17 miles from Philadelphia)

The Holy Sacrifice of the Mass is offered every Sunday at 11:00 a.m., and every Wednesday, First Friday and First Saturday at 8:00 p.m. Father John J. Doyle is the priest at Holy Family Monastery. The monastery is under the direction of Brother Joseph. Three other religious brothers also form part of the present community there.

ORCM PRIEST-MEMBERS . . . . . Monsignor Paul F. Marceau - Florida; Father Robert F. McKenna, O. P. - Connecticut; Father Francis E. Fenton - Connecticut; Father Charles P. Donahue - California; Father Leo M. Carley - Connecticut; Father Daniel E. Jones - Colorado.

ORCM LECTURE TOURS TO DATE . . . . Including the schedule of speeches on the following page, our ORCM lecture will have been delivered 33 times in twelve states around the country. With some 500-600 copies of the cassette tape of the talk also in circulation, it appears that our ORCM story has gotten a quite satisfactory hearing to date by way of this particular speech.

ORCM MASSES AND/OR LECTURES . . . . .

Sunday, September 7, 1975
Route 1, Box 195
(Old Church Point Highway)
Opelousas, Louisiana
Mass at 10:30 a.m.
Phone Contact: (318) 942-9053

Wednesday, September 17, 1975
Infant Saviour Church Hall
Pine Bush, New York
Lecture at 8:00 p.m.
Phone Contact: (914) 944-2391

Sunday, September 21, 1975
Wheeling, West Virginia
Mass and Lecture
(Details not available in time
for inclusion in this newsletter.)
Phone Contact: (304) 277-2928

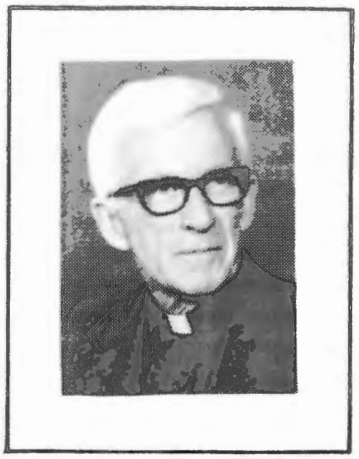
Sunday, September 28, 1975
Landwehr Hall
8th and Scott
Covington, Kentucky
Mass at 10:30 a.m.
Phone Contact: (606) 331-1873

Sunday, October 12, 1975
Wallingford, Connecticut
Mass and Lecture
(Details not available in time
for inclusion in this newsletter.)
Phone Contact: (203) 265-1015

WORD STILL AWAITED . . . . . A few months ago three of our former ORCM seminarians applied for admission to Archbishop Marcel Lefebvre's International Seminary of Saint Pius X in Switzerland. In our ORCM News #12 of April 10, 1975, we expressed our hope and prayer that they would be accepted there to continue their studies for the priesthood. In that newsletter we also assured you that, if and when they were accepted, we would inform you of this "as soon as possible in a subsequent newsletter." Lest you think we might have forgotten, we have not. As of this writing (August 18, 1975), word has not yet been received.

ORCM MAILOUT TO PRIESTS . . . . . On May 1, 1975, by way of an experiment to recruit priests for our ORCM, we mailed a copy of our brochure, "Holding Fast", together with a covering letter, to 1,636 priests in the Archdiocese of New York and the Diocese of Paterson, New Jersey. It is now some 3½ months since that mailout was done and so ample time has passed for an evaluation of its results. To put it bluntly, it was a near-total failure . . . . . Of the more than 1,600 priests contacted, only nine responded. Of the nine responses, four were sympathetic. Of those four, just one warranted a continuation of correspondence and I am not inclined to think that even that one is likely to seek admission to our ranks with any undue haste . . . . . The failure of this mailout, needless to say, does not dim our spirits in the slightest. At least these 1,636 priests are now aware of our existence and the stand we take and perhaps, at some future date, one or another of them may have second thoughts on the subject. If so, we will always be willing to meet and talk with them. What the result of this mailout does prove quite conclusively is that this is <u>not</u> an effective way of trying to recruit priests for our ORCM. No one would contest that statement, I guess.

EDITORIAL



by Fr. Francis E. Fenton, STL

The Orthodox Roman Catholic Movement

Unity and Strength Through Organization

As of this writing (August, 1975), the Orthodox Roman Catholic Movement (ORCM) is approximately 2½ years old. While our progress over that period of time could hardly be described as fantastic or world-shaking, it has been an overall steady and, consequently, satisfactory and encouraging progress.

We presently have six priests and two nuns who are members of our ORCM. Six other priests are working with us and three or four more seem to be good prospects at the moment. We now have eight permanent ORCM chapels and/or ORCM-sponsored Masses in six states (Connecticut, New York, New Jersey, Florida, Colorado and California). If all goes well, we will also have a chapel and full time priest in a seventh state in the not-too-distant future. In addition, our ORCM priests are bringing the True Mass and the Sacraments with increasing frequency to other traditional Catholic groups across the country who have no traditional priest in their area and who, in some places, seldom even see one (in recent weeks our priests have been to Michigan, Oklahoma, Louisiana, Florida, Kentucky and Ohio).

To be sure, we do have some pains and problems (rather miraculous if we didn't), and I would be somewhat less than honest with the readers of this newsletter were I to imply otherwise. All in all though, the pains we have had thus far have been quite bearable and the problems not overwhelming either in number or kind. That we are criticized and attacked from time to time is, in itself, no surprise. What was for some period a surprise to me and a cause of temporary disillusionment was the fact that most of the criticism we received came, not from the Establishment Catholic Church or from anti-Catholic or secular sources, but from other traditional individuals or groups. How does that saying go: "I can cope with my enemies but the Lord preserve me from my friends"? Believe me, there's more than a grain of truth in it. With traditional Roman Catholics being the minority they are and with the tremendous work they have to do, all the dissension and hassling and in-fighting that goes on among them is, to say the least, most regrettable and, in my opinion, does considerable harm to the traditionalist cause. Assuredly, the sight of so many of its proponents continually fighting one another is not likely to enhance the image of Catholic traditionalism nor is it conducive to the gaining of much needed recruits to the traditionalist ranks.

- cont'd -

For our part, we have consistently followed a policy, and will continue to do so, of abstention from involvement in the various debates in which so many of the traditionalists engage themselves. Even when the ORCM is the target of a particular criticism or attack, our policy has been to ignore it, unless, of course, the cause of truth or justice imposes upon us an obligation to respond. The purpose of the ORCM is to preserve and to promote our God-given faith by providing the True Mass, the Sacraments, sound Catholic doctrine, etc. for as many traditional Roman Catholics as we can. This is our apostolate and it is a full time one. Consequently, we have neither the time nor the inclination to involve ourselves in polemics — polemics, we might add, perhaps the most noticeable result of which is a further splitting of the already quite fragmented traditionalist ranks. We do not wish to contribute to this sorry spectacle. On the contrary, it has always been, and remains, our hope and prayer that, as our story becomes ever more widely known and as our record of accomplishment becomes ever more a reality, our ORCM will prove to be a sound rallying point for genuine and lasting unity among traditional Roman Catholics.

Since the question sometimes arises as to the <u>need</u> of a national organization of traditional Roman Catholics, perhaps a listing of the principal reasons, all quite elementary, would be in order here:

(1) Far more can be accomplished towards the goal of preserving and propagating our divine faith in these chaotic times if traditional Catholics are well organized than could otherwise be accomplished. A national organization offers a means of unity, which unity, in turn, provides a basis of strength and is a builder of morale.

(2) Through a national organization a sound monetary foundation can be constructed, and financial assistance made available to its affiliates when needed. Only a few weeks ago, for example, our national ORCM, thanks to the regular (and irregular!) contributions of our members and supporters around the country, was in a position to loan, and did loan interest-free, the sum of $15,000.00 to Father Charles Donahue and his ORCM parishioners in Arcadia, California to assist them in the purchase of a permanent chapel and adjoining property there. (That purchase, incidentally, has since been made).

(3) A national organization can provide replacements for its priest-members if and when they are temporarily or permanently unable to continue their priestly work in a particular area. This, of course, presumes that the organization has a sufficiency of priest-members. Admittedly, our ORCM has not quite reached that plateau of growth as yet!

Having built a solid foundation, the ORCM is today a firmly established traditionalist Roman Catholic movement on the American scene and assuredly we are here to stay. We are fully resolved to "hold fast" to the course we have chosen and nothing, please God, will deter us from that course.

ORCM Feature

by Fr. Robert F. McKenna, O. P.



Private Revelations

Traditional Catholics are the audience for many reports of private revelations. In recent years especially there has been a plethora of such reports, emanating from different countries, including our own. Usually it is the Blessed Virgin, though at times Our Lord Himself, who is said to have appeared to some devout mystic or even to some children, warning men of divine chastisement unless they do penance for their sins. The messages sometimes concern evils in the Church itself. Such is the number of these alleged apparitions that there are not wanting publications exclusively devoted to reporting them. What is one to make of these revelations, and what should be the attitude of a good Catholic when confronted with them?

First of all, we must not confuse these private revelations with public revelation — that contained in Sacred Scripture and Tradition and proposed by the Church to all men as the object of divine faith. The truths and mysteries in this revelation make up the body of Catholic faith — the deposit of faith, as it is called, which is indispensable for salvation. This public revelation is something complete, having ended with the death of the last Apostle.

The private revelations, on the other hand, of which we speak, add nothing to the deposit of faith, and consequently they are not matter for the theological virtue of Faith. Even when genuine and approved by the Church, private revelations, whatever their nature, merit no more than human faith. Indeed, should they contain anything doctrinally new or opposed to Catholic teaching, they are undoubtedly false, even apart from the credibility of those receiving them.

With the distinction between public and private revelation in mind, then, we may say of private revelations that the truth and authenticity of each case must be judged on its own merits. Where the Church itself has approved them, as those of La Salette, Lourdes and Fatima, there should be no difficulty in accepting them. But usually the judgment of Rome is lacking and, in today's circumstances, any official approval of a private revelation is hardly to be expected. In practice, the opinion of a competent and trustworthy traditional priest would best be sought.

- cont'd -

Left to himself, however, one should avoid the extremes of universal skepticism and rash credulity, weighing the evidence for each case. Scripture admonishes us not to "despise prophecy," while cautioning us also to "test every spirit to see if it be of God." There is no doubt that God can and does grant private revelations to certain privileged souls, though the devil for his part, as Scripture says, can clothe himself "as an angel of light" to deceive the unwary. A particular revelation made to a credible witness, containing nothing suspicious or contrary to Catholic teaching, and in nowise seeming to "play" into the devil's hand, may well merit a provisional human faith, while reasonable doubt on any one of these points requires a suspended judgment.

But, while free to "judge for himself" the evidence for a private revelation when confronted with it, no good Catholic should deliberately "go looking" for them. To do so is to expose oneself needlessly to delusions and leads to religious fanaticism. God in His mercy does not refuse extraordinary means to warn the lax and the wicked, but the good and devout faithful have no need of the sensational and are expected to be content with the ordinary path of faith — divine faith — in the teachings of the Church. Let us remember Christ's words: "Unless you see signs and wonders, you do not believe."

* * * * * * * *

In relation to the above article, the following is added by the ORCM News editor:

". . . an individual is free to reject any private revelation of modern times; but he is equally as free to accept any or all such private revelations as he desires — always, of course, with the knowledge that their interpretation is according to official Church teaching. Consequently, nobody is bound, as a matter of dogma, to believe that Our Lady appeared at Fatima, or Lourdes, or La Salette, or any of the other places where she has been reported to have appeared at various times.

"Nevertheless, when one considers the intensive ecclesiastical investigations to which these apparitions were subjected, and when one considers the unreserved judgment by proper ecclesiastical authorities that each of these apparitions is valid . . . then rash indeed would be the individual who would question them . . . Certainly the weight of evidence, from the Church's viewpoint, is so overwhelming in favor of these apparitions that it would be imprudent, to say the least, for any good Catholic to be skeptical of what the Church has so freely certified." (The above two paragraphs are taken from pages 18-19 of the Image Books Edition of the book, A WOMAN CLOTHED WITH THE SUN, edited by John J. Delaney and published in September, 1961, with the Imprimatur of Francis Cardinal Spellman.)

Only three of the numerous reported apparitions of Our Lady in the 20th century have received "the unreserved judgment by proper ecclesiastical authorities that each of these apparitions is valid": Fatima, Portugal (1917), Beauraing, Belgium (1932-1933) and Banneux, Belgium (1933).

A COMMENTARY

While There Is Yet Time

Some fifty years ago one of the Communist gods, V. I. Lenin, is quoted as having made the following statement: "First, eastern Europe will be taken; next, the masses of Asia; and then we will encircle that last bastion of capitalism, the United States of America. We will not have to attack. It will fall like overripe fruit into our hands." How can any sincere, informed American today seriously doubt the accuracy of that prediction? Yes, barring a miracle, what has happened to once free peoples in country after country throughout the world, and what is happening now in Southeast Asia, will, as surely as night follows day, be the fate of this nation of ours a few years hence unless there is soon a massive awakening of the American people to the grim truth that their leaders are betraying them into the hands of the most satanic enemy of God and freedom that the world has ever known. Treason on the part of "our" leaders is staring the American people in the face. If they cannot recognize it now and if they will not take every moral means at their disposal, while there is yet time, to dispel the traitors who are leading them to destruction, then they are indeed beyond hope and deserve the dire fate that awaits them.

In the past few months alone, millions of our fellow men have been forced into the Communist orbit, there to experience that ineffable "peace" which Communism has in store for them, the peace, that is, of the police state and the concentration camp and the graveyard. Let us pray fervently for them each day and for the other captive nations of the world, and let us pray too that these latest conquests of the diabolical evil which is Communism may alert the American people at long last to the extreme gravity of the world situation and to the disloyalty and perfidy of those in high places here in our own country. If and when true history is again written, it will record, to our nation's everlasting shame, the wanton abandonment by the United States government of the people of Southeast Asia.

Is Portugal next in line for betrayal to Communism by the governments of the free world? Or could it be that, through Our Lady of Fatima, Portugal will survive all betrayal by its "friends" and will, in its heroic resistance to Communism, prove to be an inspiration to the world and the beginning of the end for the forces of anti-Christ everywhere?

A famous Communist spokesman declared many years ago: "One day Communism and Christianity will have to stand face to face in single combat." The time may now be drawing close when the challenge will also confront us of putting our lives on the line for Christ and for our divine faith. God grant us the wisdom and the grace to prepare ourselves well for that day, that we may be ready to meet that challenge in a manner befitting soldiers of Christ and members of His Mystical Body!

ORCM TRADITIONAL LATIN MASS SCHEDULE

CALIFORNIA

ARCADIA
(Los Angeles area)

Our Lady of the Angels Chapel
1100 W. Duarte Road
(Corner Temple City Blvd.)
(213) 447-1752

SUNDAY MASSES:
8:30 & 10:30 a.m.
Full schedule of weekday devotions.

WALNUT CREEK
(Oakland area)

Our Lady of the Rosary
Veteran Memorial Hall
1250 Locust Street
(415) 798-2253

SUNDAY MASS:
12:00 Noon

MONTEREY

Our Lady of the Rosary

(408) 372-3452

SUNDAY MASS:
11:30 a.m.

CONNECTICUT

MONROE
(Seven miles from Bridgeport on Route 25)
Our Lady of the Rosary Chapel
15 Pepper Street

(203) 268-4936

SUNDAY MASSES:
9:00 & 11:00 a.m.
Full schedule of weekday devotions.

COLORADO

DENVER

Our Lady of Victory Chapel
1312 Uinta

(303) 377-0884

SUNDAY MASSES:
1st & 4th Sundays: 9 & 11 a.m.
2nd, 3rd & 5th Sundays: 5:30 pm

FLORIDA

FORT LAUDERDALE

Our Lady of Peace
Howard Johnson's Int'l Motor Lodge
1400 N. Federal Hwy. (US 1)
(across from airport)
Dania (Ft. Lauderdale)
(305) 791-3329

SUNDAY MASS:
12:00 Noon

NEW JERSEY

HASBROUCK HEIGHTS

Our Lady of the Rosary
The Sheraton Heights Hotel
650 Terrace Avenue
(intersection of Interstate 80 and Highway 17)
(201) 529-3138

SUNDAY MASS:
9:00 a.m.

NEW YORK

BREWSTER

Our Lady of the Rosary Chapel
Route 124

(914) 279-3241

SUNDAY MASS:
12 Noon

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