

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

ORCM NEWSLETTER

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
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EDITOR:
FR. FRANCIS E. FENTON, STL

ISSUE NO. 34
APRIL 14, 1978

ANOTHER PRIEST JOINS ORCM!



Father Joseph H. Gorecki *was born on July 1, 1927 in Baltimore, Maryland. Having received his primary and secondary education in Catholic schools (they were Catholic at that time), Father joined the Franciscan Conventual Friars after graduation from high school and completed his novitiate year at Becket, Mass. He then attended Saint Bonaventure University in New York State and received his philosophical training for the priesthood at Saint Joseph Cupertino Seminary in Ellicott City, Maryland.*

After taking simple vows in the Franciscan Order, Father left the Franciscans and worked in industry for five years in the Baltimore area. He then resumed his studies at Towson State Teachers College, Maryland, where he received a Master Degree in Education, after which he taught school for three years in the Baltimore public school system.

In 1955 Father Gorecki was incardinated into the Diocese of Bridgeport, Conn. and began his theological studies at Mount Saint Mary's Seminary in Emmitsburg, Maryland. He was ordained to the priesthood on May 23, 1959 in Saint Augustine Cathedral in Bridgeport by Bishop (later Cardinal) Lawrence Shehan. After serving in several parishes in the Bridgeport Diocese, Father was assigned to the Norwich (Conn.) Diocese for two years of parish work there. He then served one year as Chaplain at Saint Vincent Medical Center in Bridgeport, Conn.

After struggling with the "Novus Ordo" for some time, Father Gorecki joined the ORCM on March 4, 1978 (the feast of St. Casimir). The straw that broke the camel's back in his case was, as he readily admits, the compulsory giving of Communion in the hand. "When I walked into Our Lady of the Rosary Chapel in Monroe, Conn.," said Father Gorecki, "I felt that finally I was back home where I belong. In the ORCM I am back in the right place with the Faith for which I was ordained 19 years ago."

Father Joseph Gorecki and the editor of this newsletter have known each other for some 15 years or more. He is a most welcome addition to the ranks of our ORCM priests. For the time being at least, Father Gorecki will be working with Father McKenna at our chapels in Monroe, Conn. and Brewster, N.Y. and will be frequently serving ORCM groups on our Mass circuit as well.

ORCM Priests

Although other traditional priests assist or work with us, only those priests are members whose entry into our ORCM has been announced in the pages of this newsletter. In alphabetical order, the following priests, as of this writing, are ORCM members:

Father Henry Angelino (Walnut Creek, Cal.)
Father Francis Fenton (Stratford, Conn.)
Father Joseph Gorecki (Monroe, Conn.)
Father Daniel Jones (Westcliffe, Colo.)
Father Robert McKenna, O.P. (Monroe, Conn.)
Father Victor Mroz, O.F.M. Conv. (Buffalo, N.Y.)
Father Placid White, O.S.B. (Aurora, Colo.)

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EDITORIAL

THE ORCM: A STATEMENT OF POLICY

By Fr. Francis E. Fenton, STL

A recurring subject in a portion of the letters we receive is that of the fragmentation and discord so painfully in evidence among traditional Roman Catholic organizations and groups around the country. While presumably working toward the same ultimate objectives—the glory of God, the salvation of souls, the preservation of our divine Faith—yet strife and dissension are almost commonplace in the relationship of many of these associations with one another. Where theoretically one might logically expect to find a strikingly high degree of unity, quite the opposite is all too often found to be the case in practice. True enough, all authentic traditional Roman Catholics accept in its entirety the deposit of Faith (the revealed truth and moral law of God as presented by the Church), and accept too its traditional teachings in matters of worship and discipline. But, apart from this, disunity abounds, due undoubtedly, in large part at least, to the near-total breakdown in ecclesiastical authority which has been both one of the principal causes and most manifest signs of the human or temporal deterioration of the Church during and since Vatican Council II.

With the present condition of the Church being what it is then, the smooth and proper functioning of this or that particular traditional group is contingent in great measure upon the goodwill of its members and the extent of their confidence in the group's leadership. In other words, since those who occupy positions of leadership in such cases do not hold those positions through ecclesiastical assignment or delegation, whatever authority they may endeavor to exercise is ineffectual without the benevolent understanding and voluntary cooperation of the members of the groups. If that understanding and cooperation are lacking to any significant degree in any particular group, then trouble and problems and disunity are inevitable.

The letters we receive on the subject of the lamentable disharmony plaguing the general traditionalist effort sometimes contain the plea that the ORCM do something about it. My more or less standard reply to such requests includes some or all of the following observations:

1) My agreement and sympathy with the concerned correspondent, assuring him or her that I am well aware of this situation.

2) While it could hardly be said in truth that the ORCM enjoys a state of perfect peace and harmony from coast to coast, yet, thank God, we do have, in my opinion, a significant and encouraging degree of unity within the ORCM fold.

3) One of the primary purposes for which the ORCM organization was founded was to unify traditional Catholics; as is evidenced from the many scores of local and regional independent traditional groups around the country, our success in attaining that particular objective has been a very limited one; when the ORCM came into being some five years ago, I never dreamed so many causes of seemingly interminable dissension would, or even could, exist among traditional Catholics desirous and determined to preserve their Faith. Does the devil exist? He most certainly does!

4) Barring unpredictable developments, I presently have no sound reason to expect in the forseeable future any really significant unity to materialize among the many groups and organizations and associations of traditional Roman Catholics in this country. Catholic traditionalist unity in the USA is by no means an impossible dream but, in my judgment, anyone who thinks that such unity will come soon is not being very realistic because the current situation simply does not warrant such optimism. Indeed, I do believe that, as of now, nothing short of a miracle could bring that universal harmony and solidarity to the traditionalist ranks which all sincere traditional Catholics so ardently and prayerfully desire. But with God, we know, all things are possible.

In the 34 issues of this newsletter that have been published to date, never once has any traditional group or leader or spokesman been attacked in its pages. Such has been our policy, and one which we will endeavor to continue, thereby making, at least in a negative way, some small contribution towards traditionalist unity. This policy is not inflexible, of course, and so could and would be broken if a particular situation or set of circumstances were to warrant it. Unless the demands of truth or justice or the common good of the traditionalist cause clearly and gravely called for it though, this ORCM NEWSLETTER will maintain its non-interventionist policy in relation to other traditional groups or individuals. The apostolate we have undertaken and are endeavoring, with the grace of God, to carry out is a full-time one and we are determined not to be diverted from it.

A brief presentation of the ORCM stand on, I believe, the major issues dividing traditional Catholics would be in order for the benefit of those who have but recently become acquainted with the ORCM. That stand, then, in rather capsule form, is as follows:

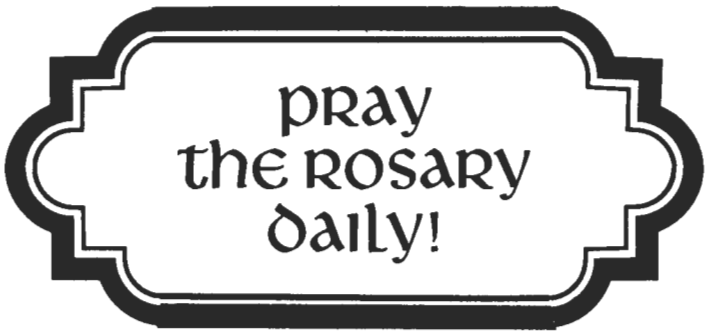
1) THE "NEW MASS": while the "new Mass" is likely invalid when the words "for all men" are used in the formula for the consecration of the wine (it could, of course, be invalid for other reasons too), the ORCM, for lack of indisputable proof, refrains from any blanket condemnation of the *Novus Ordo* as always and everywhere invalid. Apart entirely from the question of its validity, however, the "new Mass" is unorthodox, ambiguous, sacrilegious and perhaps even bordering on heresy. It is, then, a false form of worship and Roman Catholics are forbidden by the First Commandment to attend false forms of worship (our ORCM brochure, *HOLDING FAST*, contains an excellent, though concise, treatment of this subject; for a comprehensive analysis of the *Novus Ordo*, read the book, *IN DEFENSE OF THE FAITH*, advertised elsewhere in this issue of the newsletter).

2) POPE PAUL VI: the ORCM does not put credence in any of the theories put forth to explain or to justify much of what Pope Paul VI has said and done. For all sincere, informed and realistic Roman Catholics, the shameful record of the present Pope speaks for itself, whose pontificate to date is surely one of the most tragic in the entire history of the Church. Despite his record, however, and in the absence of incontrovertible proof to the contrary, it is the position of the ORCM that Pope Paul VI is a legitimate pontiff. Consequently, insofar as he teaches and rules in harmony with tradition, we obey and follow him; insofar as he does not, we refuse to do so.

3) "APPARITIONS" AND "MESSAGES": the ORCM does not promote, and indeed has grave reservation about the authenticity of, any and all of the various current visionaries and seers and their alleged messages, in whom and in which some, relatively few, traditional Catholics seem to place unbounded belief and trust. Within the limits set by the Church, the ORCM accepts those apparitions and messages officially authenticated by the Church (Lourdes, Fatima, LaSalette, etc.), but maintains a high degree of skepticism regarding all others. In our opinion, the cause of sound traditional Catholicism is not enhanced by the devotees and promoters of the visionaries to whom we here refer.

4) THE JEWS: some traditional Catholics, although, again, a proportionately small number, are of the mind that the Jews are the ultimate powers that be among the evil forces (Communism, Freemasonry, Modernism, etc.) that beset the Church and have wrought such massive destruction upon it to date. Such Catholics, and others as well, consider the Jews as "the real enemy" and do not hesitate to berate those who do not agree with them. The ORCM assuredly does not agree. That a number of Jews are a part of what is often described as the Master Conspiracy, and that some of them may well be in the high echelons of that Conspiracy, there is little, if any, doubt. But indiscriminately to classify all Jews as "the real enemy," or as an enemy at all, is as much without justification as to condemn all Russians because a percentage of them (actually a small percentage) are Communists.

The primary work and purpose of the ORCM are the bringing of the True Mass and Sacraments to the Roman Catholic laity, and the preaching and teaching of completely orthodox Catholic doctrine. The ORCM is not *a* Church or *the* Church. It is but a part of the Roman Catholic Church. It is simply an organized effort on the part of traditional Catholic priests, sisters and laymen to preserve the totality of our Faith, to "hold fast to the traditions" we have received. Since it accepts the entire deposit of Faith as contained in Sacred Scripture and in Tradition, and as taught by the True Church down through the centuries, the ORCM is not heretical; since it accepts in its entirety the traditional teaching of the Church on the Papacy and is readily obedient to the Pope in all matters lawfully mandated by him, it is not schismatic. The ORCM is, if you will, a holding action, made necessary by the crisis in the Church, in order to preserve the Faith intact and inviolate for the duration of that crisis. Such is our apostolate, an apostolate to which, with the grace of God and under the guidance and protection of His Immaculate Mother, we are irrevocably committed.



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Feature

"Ecumenism" leads to apostasy

by Fr. Victor Mroz, OFM Conv.

The Resurrection of Christ is the cornerstone of the Catholic Faith. Nowhere is this more forcefully expressed than in St. Paul's First Letter to the Corinthians: "If Christ has not risen, vain then is our preaching, vain too is your faith." (1 Cor., 15:13)

Immediately after the Ascension, the Apostles and disciples of Christ began to proclaim publicly His resurrection, right there in Jerusalem and before the same crowds of people who had witnessed the Crucifixion and death of Our Lord. Absolutely sure of Christ's victory over sin and death, they feared nothing—neither scourging, nor imprisonment, nor even death. When brought before the Sanhedrin, they answered the threats of the high priest fearlessly: "We must obey God rather than men. God of our fathers raised Jesus, whom you put to death, hanging Him on a tree, and we are witnesses of these things." (Acts 5:29)

Throughout the ages, until the end of the pontificate of Pope Pius XII in 1958, the successors of the Apostles—Popes, bishops, priests, the whole teaching body of the Church—taught the same truths revealed by Jesus Christ and with the same unbending firmness, with one Council after another, nineteen of them, cutting off every sprout of adverse doctrine of human origin. The heresies were quickly condemned and the Articles of Faith were again and again confirmed.

To teach the truth and the whole truth of the Gospel was always the supreme rule of the Magisterium. Studying the history of the Church Councils, we find no trace of any change in religion, in teaching, in moral or dogmatic theology. Even the liturgy, based more on tradition and Church legislation than direct divine revelation, remained unchanged for centuries. The pastors and leaders of the Church kept in mind what Jesus Christ commanded them: "Teach all the nations. Observe all that I have commanded you." (Matt. 28:20) And not forgotten were these strong words of Saint Paul: "If anyone preach a gospel to you other than that which you have received, let him be anathema." (Gal. 1:8) In a word, throughout the centuries since the time of Christ and His Apostles, the Catholic Church has zealously guarded and propagated the Doctrine of Christ as taught by His Apostles. The Church sought no compromise of the Faith with heretics or false prophets. The word "ecumenism" was not invented. No Pope ever tried to "open the window" or "accomodate the Church to modern times." Each effort to make concessions to the fallen nature of man or to the world was met with strong opposition offered by the teaching body and leadership in the Church, mindful of such strong warnings as that of the Apostle St. John: "Anyone who advances and does not abide in the doctrine of Christ is not of God. He who abides in the doctrine, he has both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not receive him into the house, or say to him welcome. For he who says welcome is sharer in his evil works." (2 John, 7-11) And those who would like to compromise the doctrine on account of "ecumenism," St. Paul candidly asks: "What fellowship hath light with darkness?" (II Cor. 6:14)

After the death of Pope Pius XII in 1958 we see for the first time in the history of the Church a sharp contradiction to this rule: Preserve the Truth at any cost. Under the pressure of the "ecumenical movement," many teachers, theologians, even top leaders of the Catholic Church, including Pope Paul VI, envision the utopian unity of mankind under a One World Church and a One World Government. This "ECUMANIA" is not a mere dream of a few radical priests and nuns, but it has affected already the majority of clergymen in many countries, especially the younger segments of the Catholic clergy.

Certainly one of the main objectives of the Second Vatican Council was to promote "unity." Therefore, all kinds of Protestant and non-Catholic representatives were invited to participate. Article I of the *Decree on Ecumenism* states clearly that "promoting the restoration of unity among all Christians is one of the chief concerns of the Second Ecumenical Synod of the Vatican." For the first time in the history of the Church the heretics and schismatics were sitting together with the Catholic hierarchy, deliberating the future course of that Divine Institution, the Catholic Church. No wonder that the outcome of such a Council was a sheer catastrophe!

In 1962, two weeks before Vatican Council II was due to start, Cardinal Jan Willebrands was sent from Rome to Moscow. His mission was to persuade the Russian Orthodox Church to send observers to the Council. Till that time they had always refused to have anything to do with it. But Willebrands was

a very determined man. He was authorized to make some concessions to Russians. His mission was successful. The Communist agents came to participate. How did the Cardinal win over the Russians? Peter Nichols, *Times* correspondent in Rome, explains: "There cannot be much doubt, that the Vatican gave assurances that the Council would not become anti-communistic . . . "

During the course of the Council, 450 bishops—some one-quarter of the world's total—prepared a petition to the Council, asking it to issue a condemnation of Communism. In it they pointed out that, if the Council were to remain silent about the danger of Communism, this would be equivalent to a rejection of all that previous Popes had said against it. But this did not seem to bother those who ran the Council. The petition was blocked and ended in the wastepaper basket.

Vatican Council II will pass into history as the one Council in which the leadership of the Catholic Church deliberately chose to cooperate not only with all kinds of heresies but also with Communism, most deadly enemy of the Church.

While the Council was still in session, Cardinal Willebrands made another visit to Moscow. He went with one of the Russian observers to the Council. They went at night to a small cheap hotel where they were introduced to another Cardinal—Cardinal Slipyi, head of the Catholic Church in the Ukraine. Cardinal Slipyi had just been brought from a prison camp where he had spent the past 18 years. The Soviet authorities had agreed to release him on condition that he was not "exploited as anti-Communist propaganda." The Vatican readily agreed. Slipyi, who was not well enough to fly, was taken by rail to Vienna where he was made to change into a dark civilian suit so that no sign of his ecclesiastical office was visible. In Rome, unnoticed by other travellers, he was whisked away in the car of the Pope's secretary. What a strange behavior! Why the night journeys, the change of clothes? Why the secrecy? Is the Church ashamed of her living martyrs? Had not Cardinal Slipyi seen his Church officially liquidated by the Soviet satraps in 1946, its five million members forcibly absorbed into the Russian Orthodox Church, half of his 2,000 clergy murdered? Why wasn't he given a hero's welcome in broad daylight on the steps of St. Peter's? Even now he is still a prisoner of the Vatican!

Cardinal Willebrands, president of the Vatican Secretariat for Christian Unity, in a letter to Dr. Potter of the World Council of Churches made this revealing statement: "As Catholics our best ecumenical efforts are directed both to remove the causes of separation that still remain, as well as to give adequate expression to the communion which already exists among all Christians." Most Fundamentalist Protestants, incidentally, regard the World Council of Churches and National Council of Churches as strongly pro-Communistic bodies.

Most of the ecumenical zealots believe that, in order to promote unity with Protestants, Jews, Communists, Freemasons and other enemies of the Church, the Catholic Faith of the Apostles must be watered down, and not only Liturgy but all the practices of the Catholic Tradition that are an obstacle to that unity must be eliminated. Hence, we are witnessing the process of the destruction of the Catholic Faith in this present post-Vatican Council II era. What began as "ecumenism" bids fair to end as apostasy!

ORCM LITERATURE

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The following are 20 cents each (min. order of 5 copies); 25 copies or more at 15 cents each:

No.12—"OUTSIDE THE CHURCH THERE IS NO SALVATION"

THE LAST CHANGE



by
Fr. R. McKenna, O.P.

Let us suppose that tomorrow the Vatican were to announce that the Church was going to change its name. From now on it would be called the Universal Church instead of the Catholic Church. Catholics were no longer to call themselves Catholics but Universalists.

The change would probably prove to be a shocking one even for the general run of Catholics now quite accustomed to "changes in the Church." The traditionalist Catholics, as they have come to be called, would of course hear nothing of it and refuse to obey, but then this has come to be expected of them. Are they not considered to be practically schismatic?

Assurance would not be wanting, however, for the faithful in the parishes—*establishment* Catholics, as the traditionalists have come to call them—that the change of name is not only a matter of obedience, having been approved by the Pope himself, but altogether fitting and appropriate. (Let us suppose the Holy Father in person were to explain the reasons for the change at one of his weekly public audiences.)

The new name "Universal" would certainly be in the interest of Ecumenism. The name "Catholic," of course, implies its opposite—"Protestant" and non-Catholics in general—thus emphasizing our *disunity* and disagreement with our "separated brethren."

The name "Universal," on the other hand, does not have this disadvantage, and it is, besides, the literal meaning of the word "catholic." As most Catholics know, the word "catholic" is simply the Greek word for "universal." There would be no question, actually, of changing the Church's name at all. Just as "car" and "automobile" mean the same thing, so do "catholic" and "universal." God forbid, then, that we should quibble over mere words to the detriment of souls!

But, as "new breed" Theologians and Church Historians would point out, the name "Catholic" has acquired, over the course of centuries, another meaning quite the *opposite* of "universal." In the minds of people it has come to signify something exclusive. Catholics have unconsciously come to think of themselves as the *only* church meriting consideration. Such an attitude is, to say the least, uncharitable, if not plainly arrogant.

To be sure, the word "catholic" is traditionally found in the Apostles' Creed ("I believe in the holy Catholic Church"). But, the "new Church" spokesmen will say, this is an apparent oversight in the original translation of the Creed into Latin. The translator left the word "Catholic" in its Greek form instead of translating it into *universalis*—the Latin for "universal."

As a result of this oversight and its perpetuation, the word "catholic" in the Creed came to be taken—mistaken—for a proper name, whereas until then the Church was commonly known as simply the Christian Church and its members called Christians.

It would also undoubtedly be remarked, in all this explanation for changing the name of the Church, that capital letters were rarely used in ancient manuscripts, so that in all probability the word "catholic" was originally written in small letters and not intended to be used as a name for the Church.

As for why the Church should not rather revert to the name Christian rather than to the new name "Universal Church," this too, it would be argued, is in the interest of Ecumenism. We must certainly not alienate the Jews and Mohammedans from the unity of the Church.

On what grounds, then, could today's establishment Catholics refuse to accept a change in the name of the Church, embarrassing as it might be to them? If they have "gone along" with the changes so far, cowed by such alleged authority for, and calmed by such kooky logic behind, such a change as we have here supposed, why should they draw the line at this point? Universalists they would have to become in the Universal Church, admittedly no longer the Catholic Church. The Traditionalists would then be the only ones still known as Catholics!

But if anyone honestly thinks that this is all a mere "battle of words" and not involving reality, and that the Church would continue to be the Catholic Church "by any other name" (like Shakespeare's rose), then let him consider how many changes in the Church are *left* before the fateful change of name may actually take place. The only two major ones that we can think of are married priests and ordained women. Names do have a way of catching up with reality, and, when at last all Catholic tradition has been scrapped, the powers that be will spring their *last* change—a trapdoor indeed! Almighty God Himself will no longer suffer them to keep the name of Catholic!

LECTURE SCHEDULE

Listed below are the engagements confirmed to date for the months ahead for the speech, THE ROMAN CATHOLIC CHURCH: ITS TRAGEDY AND ITS HOPE (also available on cassette tape as noted under ORCM LITERATURE). Since, at the conclusion of the schedule which follows, this talk will have been delivered 60 times in 22 states and Canada, it is our present intention to terminate its delivery on the lecture circuit a few months hence. It has been, and continues to be, very well received and, we believe, has proved to be an effective means in alerting and informing concerned Catholics of the grave problems afflicting the Church. By no means do we intend to abandon public speaking, however, in the continuing promotion of our ORCM apostolate. God willing, another speech will be put together in due time and we will start our lecture tours all over again.

TUESDAY, APRIL 18 — **WISCONSIN**
Sheraton Inn
706 John Nolen Drive
MADISON, WI
(608) 238-0008
Lecture at 8:00 P.M. ($4.00 Admission)

WEDNESDAY, APRIL 19 — **WISCONSIN**
Red Carpet Inn
Highway 38 at Layton and Howell Streets
(Half Mile from Airport)
MILWAUKEE, WI
(414) 481-8000
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, APRIL 30 — **LOUISIANA**
Ramada Inn
Roadside Hotel
2211 MacArthur Drive
ALEXANDRIA, LA
(318) 443-4021
Mass at 11:00 A.M.
Free for lunch (refreshments also available)
Lecture at 1:30 P.M. ($4.00 Admission)

SUNDAY, MAY 7 — **NEW YORK**
Holiday Inn
Route 17K
NEWBURGH, NY
Mass at 11:00 A.M. Breakfast follows. Lecture at 1:30 P.M. Breakfast-lecture tickets available at $6.00. (Lecture tickets only at $3.00 each; lecture tickets also available at doors unless sold out in advance.) Reservations accompanied by payment (payable to ORCM, INC.) for breakfast and lecture, or for lecture only, must be made by Saturday, April 22 to:

Mr. Robert McKeown
R.D. 3, Box 375
Monroe, NY 10950
(914) 783-9080

OR

Mr. Tony Cirillo
26 Lakeview Drive
Newburgh, NY 12550
(914) 561-1891

MONDAY, MAY 22 — **OHIO**
Westside Racquet Club
Banquet Room
2323 Ferguson Road
(Off Glenway Ave. near Western Hills H.S.)
CINCINNATI, OH
(513) 385-2208 or 271-5333
Lecture at 8:00 P.M. ($4.00 Admission)

TUESDAY, MAY 23 — **NEW YORK**
The Sheraton
Route 81 and North 7th Street
LIVERPOOL, NY (Syracuse area)
(315) 343-6618
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, JUNE 4 — **CANADA**
Hotel Toronto
145 Richmond Street West
TORONTO, ONTARIO
(416) 244-0206 After 6:00 P.M.
Mass at 11:00 A.M. Free for lunch.
Lecture at 1:30 P.M. ($4.00 Admission)

MONDAY, JUNE 5 — **CANADA**
The DaVinci Center
Corner of Waterloo and Arthur Streets
(Extention of Highway 17)
THUNDER BAY, ONTARIO
(807) 577-9356 or 344-8257
Lecture at 8:00 P.M. ($4.00 Admission)

TUESDAY, JUNE 6 — **CANADA**
Downtown Holiday Inn
150 King Street East
HAMILTON, ONTARIO
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, JUNE 25 — **WASHINGTON**
Holiday Inn
Seattle-Tacoma International Airport
17338 Pacific Highway South
SEATTLE, WA
(206) 475-5471
Mass at 11:00 A.M. Free for lunch.
Lecture at 1:30 P.M. ($4.00 Admission)

TUESDAY, JUNE 27 — **MONTANA**
Rainbow Hotel
20 3rd Street North
GREAT FALLS, MT
(406) 452-8826
Lecture at 8:00 P.M. ($4.00 Admission)

WEDNESDAY, JUNE 28 — **MONTANA**
War Bonnet Inn
I-90 and I-15 at Harrison Avenue
BUTTE, MT
(406) 792-7840
Lecture at 8:00 P.M. ($4.00 Admission)

THURSDAY, JUNE 29 — **MONTANA**
Holiday Inn West
BILLINGS, MT
(406) 259-8617
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, SEPTEMBER 24 — **MARYLAND**
Ramada Inn Beltway
Security Boulevard
Belmont Avenue
WOODLAWN, MD
(Baltimore area)
(301) 744-4866 or 795-4317
(Additional details to follow
in future Newsletter)

BULK NEWSLETTER ORDERS

While each issue of this ORCM NEWSLETTER is sent free to everyone on our mailing list, those ordering additional copies have thus far been charged $1.00 for ten copies. Because of an increase in the cost of printing it, additional copies will henceforth be $1.00 for five. We ask that the newsletter be ordered in quantities of five only. For orders of 100 copies of the *same* issue, the cost will be $15.00.

"HOLDING FAST"

A seventh printing (10,000 copies) of this popular ORCM brochure has just been completed. That makes a total of 80,000 copies in print since it first appeared in May, 1973. No single item we have published to date has received more commendation than has this 24-page brochure. Nor has any single publication of ours likely been a more effective educational tool. Please help us to give it an ever wider circulation.

pray for me as I will pray for thee, that we may merrily meet in heaven.

St. Thomas More

we know not what the future holds, but we know <u>who</u> holds the future.

Anonymous

no man is completely worthless. he can always serve as a horrible example.

AMERICAN OPINION magazine

ORCM REGULAR MASS SCHEDULE

CALIFORNIA

SALINAS
OUR LADY OF THE ROSARY
(408) 449-3251 or 449-2909
Sunday Mass at 10:00 a.m.

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

COLORADO

AURORA [Denver area]
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-4764
Sunday Masses at 9 & 11 a.m.
No Masses 4th and, when occurring, 5th Sundays of each month.

CONNECTICUT

MONROE
[Seven miles from Bridgeport on Rt 25]
OUR LADY OF THE ROSARY CHAPEL
15 Pepper Street
(203) 261-8290
Sunday Masses at 8:00 & 9:30 a.m.

NEW YORK

BREWSTER
OUR LADY OF THE ROSARY CHAPEL
Route 124
(914) 279-3241
Sunday Mass at 12:00 Noon

BUFFALO
OUR LADY OF THE ROSARY
Charter House
6643 Transit Road
(716) 692-5308
Sunday Mass at 9:30 a.m.
No Masses 4th and, when occurring, 5th Sundays of each month.

ROCHESTER
OUR LADY OF THE ROSARY
Airport Holiday Inn
911 Brooks Avenue
(716) 342-3132
Sunday Mass at 1:00 p.m.
No Masses 4th and, when occurring, 5th Sundays of each month.



ORCM CIRCUIT MASS SCHEDULE

SUNDAY, APRIL 23
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 A.M.

SUNDAY, APRIL 23
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336 Mass at 10:00 A.M.

SUNDAY, APRIL 23
OUR LADY OF FATIMA CHAPEL
1279 Parkway
WEST COVINGTON, KENTUCKY (Cincinnati area)
(513) 385-2208
Saturday Confessions at 7-8:00 P.M.
Sunday Confessions at 7:45-8:45 A.M.
Masses at 9:00 and 11:00 A.M.

SUNDAY, APRIL 23
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions 9-10:15 A.M. Mass at 10:30 A.M.

SUNDAY, APRIL 30
OUR LADY QUEEN OF HEAVEN
OLATHE, COLORADO
(303) 323-5321 Mass at 11:00 A.M.

SUNDAY, APRIL 30
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(1 Mile South of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions 9-9:45 A.M. Mass at 10:00 A.M.

SUNDAY, APRIL 30
OUR LADY OF FATIMA
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FLORIDA (Tampa area)
(813) 868-0166 Mass at 10:00 A.M.

SUNDAY, APRIL 30
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
LONGWOOD, FLORIDA (Orlando area)
(305) 299-0068 Mass at 5:30 P.M.

SUNDAY, APRIL 30
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions 9-9:45 A.M. Mass at 10:00 A.M.

SUNDAY, APRIL 30
MOUNT VERNON, WASINGTON
(206) 424-1808 Mass at 6:00 P.M.

MONDAY, MAY 1
PORT ANGELES, WASHINGTON
(206) 457-3400 Mass at 5:30 P.M.

SUNDAY, MAY 7
OUR LADY OF THE ROSARY
RAPID CITY, SOUTH DAKOTA
(605) 348-1105 Mass at 11:00 A.M.

SUNDAY, MAY 7
OUR LADY OF THE ROSARY
Izaak Walton Cabin
7th Ave. N.E. at E. Silver Lake Drive
ROCHESTER, MINNESOTA
(507) 282-5163 or 289-8522
Confessions 9-10:45 A.M. Mass at 11:00 A.M.

SUNDAY, MAY 14
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 268-9025 Mass at 11:00 A.M.

SUNDAY, MAY 14
OUR LADY OF FATIMA
Sheraton Patriot Inn
3032 Richmond Road
WILLIAMSBURG, VIRGINIA
(804) 737-8211 or 490-3075 after 5:30 P.M.
Confessions 9:30-10:45 A.M. Mass at 11:00 A.M.

SUNDAY, MAY 21
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 A.M.

SUNDAY, MAY 21
OUR LADY OF FATIMA CHAPEL
1279 Parkway
WEST COVINGTON, KENTUCKY (Cincinnati area)
(513) 385-2208
Saturday Confessions at 7-8:00 P.M.
Sunday Confessions at 7:45-8:45 A.M.
Masses at 9:00 and 11:00 A.M.

SUNDAY, MAY 28
OUR LADY OF THE ROSARY
Hilton Inn
1601 Miracle Mile
TUCSON, ARIZONA
(602) 793-2828
Confessions 9:30-10:45 A.M. Mass at 11:00 A.M.

SUNDAY, MAY 28
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions 9-10:15 A.M. Mass at 10:30 A.M.

SUNDAY, MAY 28
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
LONGWOOD, FLORIDA (Orlando area)
(305) 299-0068 Mass at 10:00 A.M.

SUNDAY, MAY 28
OUR LADY OF FATIMA
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FLORIDA (Tampa area)
(813) 868-0166 Mass at 5:30 P.M.

SUNDAY, MAY 28
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions 9-9:45 A.M. Mass at 10:00 A.M.

SUNDAY, MAY 28
MOUNT VERNON, WASHINGTON
(206) 424-1808 Mass at 6:00 P.M.

MONDAY, MAY 29
PORT ANGELES, WASHINGTON
(206) 457-3400 Mass at 5:30 P.M.

SUNDAY, JUNE 4
OUR LADY OF THE ROSARY
Sheraton O'Hare Hotel
6810 N. Mannheim Road
ROSEMONT, ILLINOIS (Chicago area)
(312) 546-5865
Confessions 9-10:45 A.M. Mass at 11:00 A.M.

SUNDAY, JUNE 4
OUR LADY OF THE ROSARY
Holiday Inn
50 Kenney Place
(Intersection of Rt. 80 at Garden State Pkwy.)
SADDLEBROOK, NEW JERSEY
(201) 664-4962
Confessions 10-10:45 A.M. Mass at 11:00 A.M.