

"...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

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ORCM Priests

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.)

EXPANSION OF NEWSLETTER

It is our present plan to increase the size of this newsletter to 12 or 16 pages in the months ahead although it has not yet been determined with what issue this will materialize. A larger publication will enable us to carry more articles by our ORCM priests and laymen around the country. One of the added features will be a question-and-answer column conducted by Father Joseph Gorecki. If space permits in any particular issue, perhaps a letters-to-the-editor section will also appear.

NEW ADDITIONS TO OUR "ORCM LITERATURE" LIST

◄ RUBRICS FOR LOW/HIGH MASS
a card [3¼" x 5½"] containing directions for proper attendance at Mass (when to kneel, stand and sit); will insure uniformity of action on the part of the congregation.

◄ "ECUMENISM" LEADS TO APOSTASY
a reprint of Father Victor Mroz' article in the previous issue (#34) of this newsletter.

◄ FOR CHURCH AND COUNTRY
a reprint of the editorial in this newsletter issue.

◄ THE ROMAN CATHOLIC CHURCH: ITS TRAGEDY AND ITS HOPE
the text in pamphlet form of the lecture of the same title.

[*The cost and scale of prices for the above items are listed under* ORCM LITERATURE.]

MASS STIPENDS

The quantity of Mass requests coming to our ORCM office again poses a problem. As of this writing, I have about 70 Masses to which I am committed. Since I always offer Mass on Sundays for the ORCM, that means that I presently have a Mass intention to be fulfilled each weekday for approximately the next three months. I ask, then, that those requesting Masses limit their requests to one or two Masses and preferably at intervals of some two or three months. If, in a particular case because of some grave urgency, it is requested that a Mass be offered as soon as possible, I will, of course, do my best to comply.

LECTURE SCHEDULE

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)

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EDITORIAL

For Church and Country

BY FR. FRANCIS E. FENTON, STL

Among the many qualities or distinctive marks of a truly traditional Roman Catholic is, or ought to be, that of loyalty and devotion to his country. It would be regrettable, then, were traditional Catholics outside the USA who receive this newsletter to take any offense from the following article because of its emphasis on American patriotism. And, insofar as the preservation of freedom in what's left of the free world depends so very much, under God, upon the survival of America against Communism, traditional Roman Catholics the world over may even grant the particular urgency of a reawakening of American patriotism in this our day.

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Both the Roman Catholic Church and the United States of America are in exceedingly bad shape. With that statement no informed Catholic American, or, for that matter, no informed individual, can honestly take issue in the slightest. Indeed, in my opinion, neither the Church in the 19½ centuries of its existence, nor this nation throughout the two centuries since its birth, has ever been in more dire straits than they are at the moment. And it is my further contention that the current mournful tragic state of Church and nation is, at least in very large part, the consequence of the machinations of the same evil forces, arduously and systematically working over many years to bring about the ultimate destruction of both. And there is the added parallel in this planned demolition of Church and civil government in that the enemy's destructive work in both cases is being accomplished, and very effectively so, primarily from within through subversion and treason. The betrayal of the Church and corruption of the Faith on the part of the Vatican and of bishops and priests around the world are all too well known to, and lamented by, all knowledgeable traditional Catholics, while treason in the top echelons of the federal government, including the principal resident in the White House, has surely never been more blatant and brazen. (Pope Paul VI, incidentally, gave a statement of approval for the giveaway of the Panama Canal.)

Now it seems very logical to me that any American who is a truly traditional Roman Catholic ought to be as active and involved as he can be in the task of helping to save his country. The fact of the matter though is that this is not the case. There are some traditional Catholics in the USA (what percentage of the total I have no idea, but a sizeable number) who, however devoted they may be to the preservation and practice of our God-given Faith, and however concerned they may honestly be about the present state and future survival of their country, seem to do little or nothing which would justify their being described as truly patriotic Americans. Since the category of traditionalists to whom I refer here are good people, I am not accusing them of any conscious moral wrong or attributing any evil intent to them. They are in good faith and they *think* they're good Americans. I contend that such individuals are *not* good Americans and, consequently, are *not* the good Catholics they sincerely suppose they are.

As stated in the first paragraph of this article, the principal enemies of the Roman Catholic Church today, both in the USA and worldwide, are to a very great extent the same hostile forces at work in the destruction of our country and of free nations everywhere. That being the case, traditional Roman Catholics are failing in the performance of their duty who are content with merely leading good personal lives and who confine their activism solely to matters directly pertaining to the Faith. Those Catholics, who are not also activists in the fight against Communism and its allies in the political realm and elsewhere, are, I submit, delinquent in the fulfillment of their moral obligation as members of the One True Church. The USA is the last remaining bastion of freedom in the world. As I have so often said and written in recent years, if this country falls victim to Communist enslavement, freedom will perish for all mankind. And if, God forbid, this should happen, traditional Roman Catholics, as unjustly treated as they now are by the powers that be in the Novus Ordo Church, will have a far worse fate in store for them in the future. Nor is there any question in the world but that this country *will* go down if the One Worlders and traitors and consummate hypocrites, whatever their Party label,

who are today in positions of power in the American government are allowed to continue their destructive course.

Hence, it is, I contend, the imperative duty of all truly traditional Roman Catholics of this nation not only to pray but also to work for the preservation of America as well as for the preservation of their divine Faith. We are duty bound to oppose evil, whether that evil be found in religion or in the political sphere. While the generality of traditionalists are apparently more or less well informed on the evils that directly beset the Church, all too few of them seem to be knowledgeable about the exceedingly grave evils which threaten their country in the political realm, with fewer still doing anything about it. For the well-being, indeed, for the survival, of both the Church in America and of America itself, it is exceedingly urgent that those despicable politicians in all echelons of government (and especially on the federal level) who are today in the process of selling out this nation be brought to task and replaced by God-loving and God-fearing men of wisdom and honor and courage. And again, it is a moral duty incumbent upon all traditional Roman Catholics to do their part towards that end. In a letter to the Bishop of Madrid, Spain, in 1906, Pope Saint Pius X wrote in part as follows:

> "All must remember that nobody has the right to remain indifferent when religion or the public welfare is in danger. Those who strive to destroy religion and civil society aim above all at getting control, as far as possible, of the direction of public affairs and at having themselves chosen legislators. It is therefore necessary that Catholics should strive *with all their might* to avert that danger." (emphasis added.)

It is the undeniable objective of those who today occupy the highest positions of power and influence in the American government so to transform the political and economic structure of this nation that it can be merged with that of the Soviet Union, and this as an essential preliminary step toward the ultimate end of a One World government, the New World Order (the Novus Ordo, if you will). In other words, the name of the game (an abhorrent game, to be sure) is the destruction of the independence and sovereignty of the USA and its amalgamation into a One World organization under the total control of a ruthless, power-hungry, godless, amoral regime of universal slavery such as exists, say, in Red China today. The world, in a word, will become one vast concentration camp in which all believers in God will be endlessly persecuted or brutally exterminated (remember that a minimum of 34 million human beings have been put to death since the Communist murderers took over on the mainland of China, and some 2 million have been killed in Cambodia since the Reds got control of that unhappy land.) Needless to say, in any Red conquest of America traditional Roman Catholics would be in the forefront of those marked for persecution and liquidation.

Would that the gruesome observations in the preceding paragraph were but the figment of a weird hyperactive imagination! That they, and many more observations of the same kind, are all too literally true, however, is a terrifying fact, as all sincere, well informed Roman Catholics fully realize. Both our Church and our nation are being destroyed from within, a destructive process now far advanced towards its ultimate goal.

How very distressing it is, then, to realize that there are some (many?) traditional Roman Catholics in this country who, from my observation, do little or nothing that would identify them as truly patriotic Americans or, worse still, who see fit to criticize and to belittle the efforts of their fellow traditionalists who *are* truly patriotic Americans and actively committed to the fight against Communism. What motivates such traditional Catholics (including some priests) in their opposition to the patriotic endeavors of their associates in the traditionalist apostolate? Does their professed total loyalty to the Church blind them to the fact (so very plain to me) that, if this nation falls victim to Communist conquest, the Roman Catholic Church in America will surely function quite literally underground and that all true Catholic priests, sisters and laymen will undergo a persecution every bit as horrible as did their predecessors in the early Church or at the time of the so-called Reformation in sixteenth century England? Don't they realize, as previously noted, that the enemies of our Church and our nation are much the same? Is one somewhat less a Catholic because he is also a patriotic American? Frankly, the logic of such thinking totally escapes me. Perhaps such people honestly want to be martyrs and figure that the Communist subjugation of their country will ensure their martyrdom. Well, that could well be. Speaking for myself though, I have always felt that I could serve the cause of God and country far better alive than dead!

So, which comes first, Church or country? To which should a traditional Catholic American give prior or greater love and loyalty and service? By any standard the answer, of course, is self-evident. As Heaven transcends earth, the claims of the Church to the allegiance and fidelity of a Catholic transcend those of his native or adopted land. Were a situation ever to arise wherein he would be forced to choose between the two, the choice he must make is a foregone conclusion. In practice, however, the two loyalties are much intertwined in view of the fact that true patriotism (not to be confused with extreme nationalism) is both a virtue and a moral obligation imposed by the Fourth Commandment. It follows, then, that a Catholic American who is a good Catholic is also a good American, and, if he is not a good American, he can hardly be classified as a good Catholic. Note the words of Pope Pius XII (March 23, 1958):

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In Search of a Catholic Past

by JOHN MARK TRUJILLO, M.A.

the forum

From where I am writing this article, a great past lingers and refuses to die. It lingers in the faces of the Mexican and Indian populations here in New Mexico. It lingers in the architecture of the churches, missions and public buildings which once dominated the cities and which still dot the countryside. Together they speak to the traveler in a voice both tragic and prophetic: "This was once a Catholic land!" A sight so vibrant and beckoning cannot but touch Catholics from the vast urban population centers, from the great churchless, cement, secular Sodoms that this country has allowed to arise.

But even this my homeland, an area truly Catholic by nature, has not escaped the all-pervasive work of decay that certainly predated the Second Vatican Council. Long before that august body gave the funeral oration to Christendom (the social, political, cultural expression of Christianity), it was a dead thing, and it was dead because its past was allowed to die. In a sense the tragedy is even deeper here in the American Southwest. Most of the U.S. cannot point to physical evidence of a Catholic past (not counting churches, of course). It was never possessed; therefore it could not be taken away. Here in the Southwest, Catholics are a race of dispossessed kings. They share a common wretchedness, the loss of their land to foreign heretics.

Yet, cannot what I have pointed to be said of all Catholics in America? Are we not all prisoners in a secular purgatory? And is it not true that if we read back in history far enough we will find our Faith expressed in every activity of the public life? This great truth has hitherto escaped our notice, and our continued absentmindedness in this area is a crack in the foundation of post-Conciliar Catholic traditionalism.

The days immediately preceding the Council are sometimes idealized, not without some reason, as days of great prosperity for the Church. Yes, the seminaries were full, but seething with mediocrity and discontent ready to explode into the craziest forms of secularism. Pope Pius XII through a monumental effort held a clergy together that was bored with, or ignorant of, their past. And for the Catholic, once the past becomes merely a dim memory and not a living ideal, loss of faith is often not far away.

More than anything else, Catholicism is its past. If philosophy,as the Medievals put it, is the "handmaiden of theology", theology can in a sense be called the handmaiden of tradition. And tradition is not only the development of doctrine; it is also the history of its cultural expression. To paraphrase Christopher Dawson, a great Catholic historian, the truths of the Faith express themselves dynamically in the cultural, social and political realms by an internal logic and as a necessary adjunct in the fulfillment of the Church's mission. The early Church laid the foundations for the eventual tie of Christianity with the state. Not surprisingly, the greatest Ages of Faith have also been the greatest ages of Catholic political domination. In other words, the Church has prospered spiritually and physically to the greatest extent when it has enjoyed the approval and protection of civil government. Indeed, according to St. Augustine, the very reason for the existence of the state is to protect the Church.

We live in a post-Christian society, one contemptuous of the very institutions which gave birth to Western Civilization. Thus our tie to the past does not consist of a living, day-to-day experience, as in the High Middle Ages. We must depend upon the artificial medium of reading about the heroes and saints of Catholic history. Not all of us are historians or avid readers by disposition, but it seems to me that we have a duty—and more so now because of the poverty of our cultural environment—to instill or reinstill in ourselves a genuine love of Catholic tradition through the written word. There is not space here to render a bibliography of good Catholic histories, many of which (alas!) are out of print. However, many libraries stock good authors like H. Daniel-Rops and Christopher Dawson. A good rule of thumb, by the way, is that most histories written since Vatican II, with some few exceptions, are fit only for the flames. Also, stay away from Will Durant's (an ex-Catholic) histories, unless you want to get a "bellyful" of Liberalism.

The Holy Sacrifice of the Mass is itself a great treasury of our past, and one may profitably begin the study of Catholic history by researching the development of the Mass through the Ages. This study can be the door through which one may enter into the great storehouse of our entire history.

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Charity - the Supreme Virtue

by FR. DANIEL E. JONES

For God and the love of God! In the order of Providence man has only one final end: Heaven and the Beatific Vision. It is, therefore, of the most vital importance for him to strive to direct his entire life towards this supreme goal.

What is the difference between the saints and imperfect souls? Is it in the nature of the work to which they devote themselves? Evidently not. During the whole of our lives we may be performing actions which are sublime, and at the end of a long career we may be far from being saints. On the other hand, we see simple Christians—such as Anna Marie Taigi or Matt Talbot, a Dublin docker—whose whole day is taken up with commonplace occupations, and *they* are on their way to sainthood. How does the difference arise? From love! Charity, more and more detached from all that is not God, has made of these apparently humdrum lives an unbroken canticle of praise, an unceasing prayer.

In the spiritual life, it is evident that charity is of capital importance. Recall the words of St. Paul: "If I should have all faith so that I could remove mountains .... and if I should distribute all my goods to feed the poor and if I should deliver my body to be burned and have not charity, it profiteth me nothing." (I Cor. 12:2-3)

"Yet we are sometimes tempted to believe that if we were entrusted with this duty or if we could be relieved of that employment, or could be freed from the company of some irritating person, we should make more rapid progress in the way of perfection. This is a great illusion. In principle these imagined obstacles are intended to be transformed into ladders to lead us up to God for ... our perfection depends neither on the form of our work, nor on our environment, but on the charity which inspires our activity." (Abbot Marmion, O.S.B.)

So it is with our Orthodox Roman Catholic Movement (ORCM). What counts is the charity which motivates us and our dedication to doing God's Will. True, the work in which we are engaged is a most sublime one, the preservation of our God-given Faith in a time of unparalleled general apostasy. Maybe things were worse at the time of Noah. I don't know. We have been forced out of our once-Catholic churches. Those who used to be our legitimate bishops and pastors now preside over a new, foreign, apostate religion. We are suddenly, visibly, in the minority, as Noah and his followers surely were. Nevertheless, we have the all-important duty to remain faithful to God and to His holy laws and teachings. We must hold fast to the traditions we have received. (II Thess. 2:15)

The faithful priests among us are true ministers of God. They share in the responsibility to teach, to sanctify and to lead in the hierarchical structure Jesus gave His Church. It has seemed imperative for us traditional Catholics to *organize* Mass centers and chapels to more readily preserve our threatened Faith. In many cases the laity have had to take the initiative, yet we all realize that it is the faithful clergy who must be our leaders. In the ORCM we have the powerful added advantage of having a central coordinating office, like the diocesan chancery office, which assists our otherwise often isolated groups to function more efficiently and with a broader sense of purpose. Our clergy and religious are becoming united in a way reminiscent of the diocesan organization and religious orders with which we were familiar before they were subverted.

We thank God that we are seeing some encouraging fruits germinating from the organizational framework established when the ORCM was founded in 1973. I remember a few years ago when it was dawning on several of us how deep and profuse was the cancerous subversion of our beloved Church. It seems to me that, in these five or so short years, our understanding of what has been and is transpiring in the worldwide picture of religion has noticeably improved. And we have been all the while making steady strides in doing *our part* in the building of an *organized* visible resistance to this general apostasy. Organized conspiracy against the Church calls for organized resistance.

We don't know what the future has in store for us. We do know, however, that we must do our best in the current circumstances and prepare for the future as realistically as we can. As long as charity rules in our hearts, we need not fear that our efforts will be fruitless.

Many of those who call themselves traditional Catholics lack that charity we would expect and

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IN SEARCH OF A CATHOLIC PAST, *cont'd from Page 4*

Moreover, the True Mass has been one of the prime targets of false scholarship in the campaign to get Catholics to accept the Novus Ordo. Seeking out good works on the subject is one way for Catholics to arm themselves against the errors taught in the "new Mass."

There are myriad ways to begin the study of our history. Many devotional practices, like reading the lives of the Saints, can become a springboard to a deeper knowledge of Catholic history and tradition. Hence, the reading of St. Ignatius Loyola can lead the reader to Counter-Reformation Spain—the same logic applies to the writings of many other saints.

Certainly some aspects of our past will be of more interest than others. The point is that knowledge of even a modest portion of the subject is far better than knowing little or nothing at all, which is the sad condition of far too many Catholics. In one sense it is quite understandable that the names of George Washington and Thomas Jefferson are more familiar to most American Catholics than those of great Popes, like Leo I and Gregory VII, or great Catholic kings, like St. Louis, or Phillip II of Spain. But in another sense it is quite disturbing—almost blameworthy—for reasons that have hopefully been made a little clearer in this article.

CHARITY—THE SUPREME VIRTUE, *cont'd from Page 5*

hope to see in them. The same applies to many Protestants and New Ordo Christians. Those who have been baptized into the one true Church but do not now profess the Faith in its entirety are, you might say, our prodigal brethren who have strayed from the Faith of all times. By our good example, our perseverence in the Faith, our apostolic charity, we may be able, by the grace of God, to show some of them the way back into the heart of the Church and to the faithful profession of our Holy Catholic Faith. God desires their conversion far more than we do, yet somehow it appears that He allows Himself to be dependent on us, His poor human creatures, to be instruments in the salvation of others. So it behooves us to make ourselves as available as we can to Him, and to Our Blessed Mother who is Mediatrix of All Graces, so that not only may we be saved, but many of those around us as well whose lives God would have us influence. Charity urges us on.

Almost as a footnote to this article, it seems to me that there are three simple practices to which we traditional Catholics should ever remain faithful in order to retain and to increase the life of charity in our souls: (1) pray the Rosary daily; (2) wear the Brown Scapular; (3) read at least a chapter a day from the Holy Bible.

ORCM LITERATURE

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No. 11—THE NAME WE CLAIM
No. 13— WILL AMERICA SURVIVE?
No. 14—THE MISSING MASS
No. 15—AN OPEN LETTER TO PRIESTS
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No. 17—CANON LAW AND COMMON SENSE
No. 18—RELIGION AND POLITICS
No. 19—"ECUMENISM" LEADS TO APOSTASY

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No. 12—"OUTSIDE THE CHURCH THERE IS NO SALVATION"
No. 20—FOR CHURCH AND COUNTRY

FOR CHURCH AND COUNTRY, *cont'd from Page 3*

> "Today you sometimes meet citizens who are almost afraid to show any particular devotion to their country. As if a love of your own land has to mean a contempt for all other lands; as if the natural desire to see your own country beautiful, internally prosperous, and esteemed and respected by others, must inevitably lead to a hostility toward other peoples!...
>
> "Surely, beloved Sons, We must say that this diminished love for one's native land—the largest family given to us by God—is one more sign, and not the least important, of a loss of direction on the part of modern men."

The subject matter of this article is, I think, a rather timely one in these days of ever increasing crisis for both our Church and our country. While all truly traditional Catholics in America are gravely concerned over the current pathetic state of the Church and are wholeheartedly devoting themselves to the preservation of the Faith, so many of them do not seem to have a comparable concern for the survival of their country or any significant awareness of the extent to which it is today under the control of its enemies. Do they not see, despite the massive brainwashing process to which they are exposed from the abominable so-called American press (radio, TV, etc.), that their country is being sold down the river by its traitorous leadership? Don't they see that the precious freedom they have to practice their beloved Faith will cease to be if Communism takes over, and that their lot will be that of the many millions of their fellow men already subjugated to its diabolical tyranny? Do they not realize, in a word, that their Catholicism is deficient to the extent that they fail to be informed, active, truly patriotic Americans as well?

Today I behold with grave anxiety and profound sorrow both my Church and my country being destroyed by diabolically evil forces whose ultimate aim is the destruction and abolition of all religion and all lawfully constituted civil government from the face of the earth. And just as I apologize to no one for my uncompromising stand on behalf of my God-given Faith and the One True Church, so also do I apologize to no one for my steadfast allegiance and devotion to my country. I am a Roman Catholic priest. I am also a patriotic American. I am very proud to be both.

[*This article is available as an* ORCM REPRINT. *See* ORCM LITERATURE *on Page 6.*]

NEWSNOTES, *cont'd from Page 1*

TUESDAY, JUNE 27 **MONTANA**
RAINBOW HOTEL
20 Third 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**
FRIENDSHIP INTERNATIONAL HOTEL
At Baltimore-Washington Int'l Airport (North End)
BALTIMORE, MD
(301) 744-4866 or 747-5985
Mass and Lecture Program
[Further details to follow in next newsletter]

SUNDAY, OCTOBER 22 **RHODE ISLAND**
CRANSTON HILTON INN
1150 Narragansett Road
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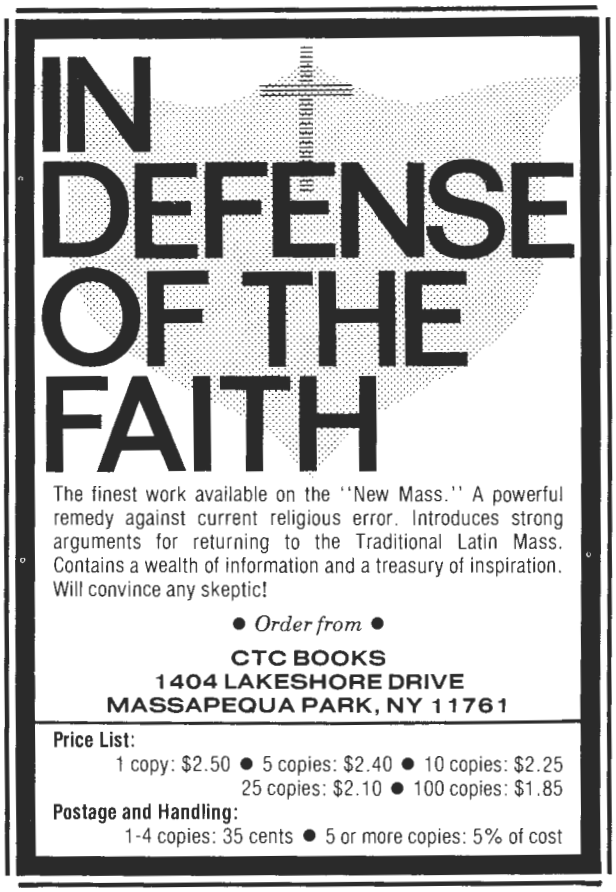
Mass and Lecture Program
[Further details to follow in future newsletter]



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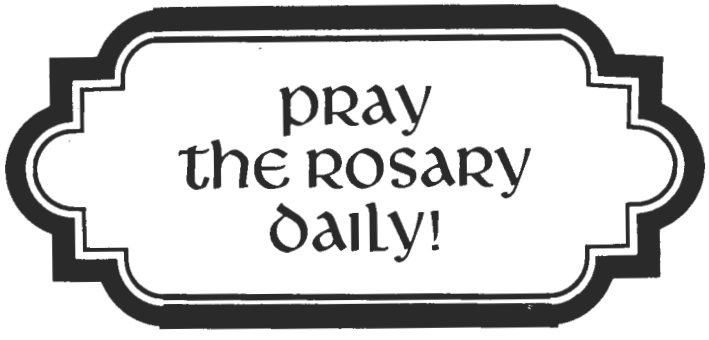

ORCM REGULAR MASS SCHEDULE

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, JUNE 11
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, JUNE 11
OUR LADY OF THE ROSARY
P.O. Box 164
LOVELAND, COLORADO
(303) 667-9047 Mass at 5:30 P.M.

SUNDAY, JUNE 11
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 AM Mass 11:00 AM

SUNDAY, JUNE 18
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 A.M.

SUNDAY, JUNE 18
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 8:30-8:45 A.M.
Masses at 9:00 and 11:00 A.M.

SUNDAY, JUNE 25
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, JUNE 25
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, JUNE 25
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions 9-10:15 A.M. Mass 10:30 A.M.

SUNDAY, JUNE 25
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions 9-9:45 A.M. Mass 10:00 A.M.

SUNDAY, JUNE 25
MOUNT VERNON, WASHINGTON
(206) 424-1808 Mass at 6:00 P.M.

MONDAY, JUNE 26
PORT ANGELES, WASHINGTON
(206) 457-3400 Mass at 5:30 P.M.

SUNDAY, JULY 2
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, JULY 9
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336 Mass at 10:00 A.M.

SUNDAY, JULY 9
OUR LADY OF THE ROSARY
Sheraton O'Hare Hotel
6810 N. Mannheim Road
ROSEMONT, ILLINOIS (Chicago area)
(312) 546-5865
Confessions 9:30-10-45 AM Mass 11:00 AM

SUNDAY, JULY 16
OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
DURANGO, COLORADO
(303) 884-2878 Mass at 10:00 A.M.

SUNDAY, JULY 16
OUR LADY OF THE ROSARY
P.O. Box 164
LOVELAND, COLORADO
(303) 667-9047 Mass at 5:30 P.M.

SUNDAY, JULY 16
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 8:30-8:45 A.M.
Masses at 9:00 and 11:00 A.M.

SUNDAY, JULY 23
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, JULY 23
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 AM Mass at 11:00 AM

SUNDAY, JULY 23
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, JULY 23
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.