

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

ORCM Newsletter

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
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STRATFORD, CONNECTICUT 06497
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ISSUE NO. 41 **MARCH 30, 1979**

— Joins the ORCM —



Father Kenneth R. Hodgson, S.T.L., Ph.D.

A former clergyman of the Episcopal Church, Father Hodgson became a Roman Catholic in December, 1955. He prepared for the priesthood at the Pontifical Beda College in Rome and was ordained on April 7, 1962 at the Church of Saint John Lateran in Rome. Following his ordination he taught for some years at the College of Saint Pius X in Newcastle, Australia (a college which he helped to establish), and then served as Acting Administrator of Saint Mary's Cathedral in Hobart, Australia. His last position in Australia was that of Rector of Saint Bede's College, the largest Catholic college in that country.

At the request of Archbishop Marcel Lefebvre, Father Hodgson came to the United States in 1977 to work with the Society of Saint Pius X. Throughout the year 1978 he taught Church History and Sacred Scripture at the Society's seminary in Armada, Michigan.

In addition to membership in the Australian College of Education, Father Hodgson holds a Doctor of Philosophy degree in English, an M.A. in history and an S.T.L. in theology. If that were not enough for one priest, he also has an honorary degree in literature. He has published works on Saint Cyprian, Juliana of Norwich, William Langland and others.

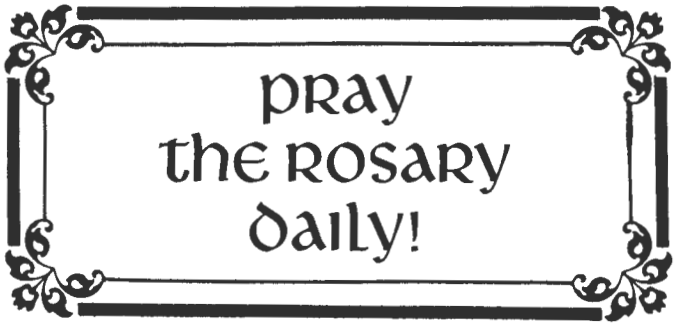
With the appearance of this brief biography in these pages, Father Hodgson formally becomes a member of the ORCM, bringing the total of our priest-members to 11. As always, it is a distinct delight to welcome another *real* priest to our ranks. Because he is presently ill, Father Hodgson will not be able to become active in the ORCM for some time. Once back in good shape though, he will be on our Mass circuit and writing for this newsletter, among other things. Since he is a mere 50 years of age (or is it 51 now?), we do intend to keep him working! Despite all those degrees (!), Father Hodgson is a true and humble priest. Please give him a frequent remembrance in your prayers.

ORCM NATIONAL CONVENTION

It looks like our first try at a national convention is going to be a very successful one. While these lines are being written several weeks before, present indications are that we will have a sizeable turnout of traditional Catholics from around the country on April 16, 17 and 18. Just how sizeable, I simply don't know at this point. We are prepared though because it so happens that the Holiday Inn at Chicago's O'Hare Airport is the largest Holiday Inn Convention Center in the world! We do think big, don't we? Well, you never know! Seriously, we do have high expectations that our upcoming ORCM convention will prove to be a very worthwhile venture and will accomplish much for the cause of true Catholicism. That our expectations may be realized, we ask your prayers.

NEW ORCM BOOK REPRINT

Paulist Father Bertrand L. Conway's *The Question Box* is the latest in our ORCM series of book reprints. Containing several hundred questions and answers relating to the history and teaching of the Church, this renowned book has sold well over two million copies since it first appeared some 75 years ago. Out of print for some years now, we are proud to make this fine volume again available to the Catholic reading public. While we have made a number of revisions in the book for reasons of practicality or for the purpose of bringing particular subjects up to date, no other changes have been made in its original content. The cost for single or multiple copies is noted elsewhere in this issue of the newsletter. As we have written in the Preface to this ORCM reprint of *The Question Box*, "Roman Catholics will find it to be both a storehouse of information on a multitude of matters pertaining to the Faith and an abundant source of reference for answers to questions commonly asked by non-Catholics."



MASS REQUESTS

Here we go again! I now have an accumulation of well over 200 Mass intentions to be fulfilled. Consequently, as much as I dislike doing so, I have no choice but to declare another moratorium on Mass requests. Henceforth, then, I will not accept any Mass intentions. Nor, in the interest of fairness, will I make any exceptions. All Mass stipends which I receive after the date on this issue of the newsletter (March 30) will, however reluctantly, be returned to the sender. Just as soon as I can see my way clear to resume the acceptance of Mass requests, word to that effect will appear in a future newsletter issue. Until then, *everyone's* cooperation in this matter will be much appreciated.

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ORCM NEWSLETTER
a publication of the
ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.

Published every 50 days (7 or 8 issues a year) and sent via First Class Mail.
Subscription price is $5.00 a year for the United States, Canada and Mexico.
(All other countries: $6.00 a year via Air Mail)
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The Rosary



by Fr. Robert McKenna, O.P.

The greatest Catholic devotion is the Holy Rosary. By "devotion" we refer to the non-liturgical prayers of the Church—those left to the choice of the faithful and apart from the Holy Sacrifice of the Mass, the Divine Office, and Sacraments. The Rosary, indeed, has been called "The Layman's Psalter," or breviary, and takes its inspiration from the 150 psalms (the Psalter) which form the substance of the breviary or Divine Office said daily by priests and religious in solemn vows. Thus in the Rosary (taken as a whole) we have 150 Angelic Salutations (Hail Marys) in groups of ten, called decades, separated by the Lord's Prayer. And as in the Divine Office, each psalm is terminated by the doxology "Glory be to the Father," so in the Rosary is each of the 15 decades also concluded. And just as the Church, by requiring traditionally the daily recitation of the breviary by her priests and cloistered religious, would have them prolong the spirit of the Holy Sacrifice through the course of the day, continuing the celebration of the liturgy or feast of the day—so in the Rosary are the faithful invited to live in the same spirit of prayer, adapted to their state in life.

The Rosary is the gift of Mary, having been revealed to St. Dominic as the means for overcoming the heresy of the Albigensians. This evil sect, teaching that matter is evil and of the devil, was rampant in the south of France in the early 13th century. From that time on the holy patriarch and the Order of Preachers he founded propagated this devotion among the faithful with great success—so much so that Pope Pius XI did not hesitate to say that the Rosary was the very "reason for being" of the Dominican Order. Modern historians who question its origin in the revelation of Our Lady to St. Dominic disregard the authority of the Roman breviary and the constant teaching of a whole line of Sovereign Pontiffs.

It is well to reflect on the fact that the Rosary was instituted as a weapon against heresy. Heresy is the denial of some Catholic dogma, as in the case of the Albigensians who denied (among other things) that God created the material world. What better arms for the Church Militant against such lies than the "sword of the spirit" in the Rosary, in which they are not only *contradicted* by the complete and integral recollection of the mysteries of Faith, but *driven back* into hell by the divine force of prayer! Far from being (in the eyes of the sophisticated) the diversion of the simple and "overly" devout, the Rosary is rather the scourge of Satan and the stronghold of the Faith. Not merely the well-known Battle of Lepanto but several other famous victories of Christian armies are attributed to its power when it was prayed not only by the faithful but by the troops themselves. St. Ignatius Loyola, founder of the militant and once glorious Jesuit Order, was not ashamed to carry his rosary on his arm.

No wonder Our Lady herself within the last two centuries—most notably at Lourdes and Fatima—has come to inculcate the Holy Rosary in the hearts of her children. With the rise of Freemasonry in the 18th century and Communism in the 19th, both now full-grown, and the menace of Modernism ("the synthesis of all heresies") in the 20th, the Rosary is more necessary than ever. Identifying herself at Fatima as "The Lady of the Rosary," the Blessed Virgin was unequivocal: Pray the Rosary or else...!

Sacred Scripture itself seems to have foretold the Rosary in the accounts of David and Goliath, and of the walls of Jericho. The youthful David, discarding the conventional armor, shield and sword, went to meet the giant Philistine with merely a *sling* and "five smooth stones from the running brook." The Goliath of Communism today (and its two allies) will not be overcome except by the slingshot of the *Rosary* with its five beautiful *mysteries* in each of its three parts.

In the case of Jericho we see the fantastic spectacle of the walls of that pagan stronghold collapsing after the Israelites (priests and people) repeatedly *encircled* it, then *shouted* to heaven. So we traditional Catholics today must surround our enemies with the web of the Holy Rosary, perseveringly, and by the fervor of our hearts in reciting it raise our strong voices to heaven, "whence shall come our help."

The great *deterrent* to saying the Rosary seems to be (if not pride) the difficulty the average person experiences in meditating on its mysteries. This meditation or mental prayer is, however, essential to the Rosary. What does it entail and how should it be done? The ordinary method is, while the lips are reciting the *Aves*, to picture or relive in our mind or memory the scenes and events of the corresponding mystery—to the end that our *hearts* may be aroused to prayerful sentiments of Faith, Hope, Love, humility, contrition, gratitude—or whatever virtues accord with the mystery in question. It is not so much the thoughts as the affections that count in mental prayer, nor is there any need for new reflections as long as old ones continue to move our hearts. And by the heart we mean, not the emotions necessarily, but the will. That is what God seeks! New or ingenious reflections on the mysteries of the Rosary are not an end in themselves.

In any case, it is only the intention and effort to meditate, to keep our mind on the Rosary, that matters in the eyes of God, not necessarily success in doing so. The Little Flower herself complained of the difficulty she had in meditating on the Rosary, yet she never thought of relinquishing it. To persevere in the Rosary in spite of dryness and distractions is at least a salutary penance for our sins.

One thing is certain: no one can be devoted to the Rosary (the daily Rosary) and possibly lose his soul—indeed, hardly continue for long in the state of mortal sin. Either the Rosary will cease or the sin. St. Louis de Montfort, as ardent an apostle of the Rosary as ever there was, saw in it a "touchstone" for telling the predestined from the reprobate, and said he would be willing to give his life in testimony to his conviction that none of its devotees would ever fall into heresy or be deceived by the devil.

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Saint Thomas Aquinas

by R. Lance Lohr

St. Thomas Aquinas, the Angelic Doctor, was the extraordinary product of an extraordinary century. To most Catholics, mention of his name brings to mind the image of an obese Dominican friar who was gifted with tremendous intellectual prowess. As Dr. James Walsh in his classic, *The Thirteenth, Greatest of Centuries*, puts it, "No one of all the sons of the Thirteenth Century, not even Dante himself, so typifies the greatness of the mentality of the period as does Thomas..." While he appears to be the first saint canonized because he was a theologian and teacher, it would be a great injustice not to acknowledge that he was a devout, humble and obedient friar.

Born about 1225, Thomas was the youngest son of Landolfo of Aquin, an official in the service of the Emperor of Sicily. Both his parents were of German stock, that is, descendants of the "barbarian" invaders of the Roman Empire. A precocious child, he was sent to school at the famed Benedictine Abbey of Monte Cassino at age five. His higher education began in Naples and at nineteen he joined the Order of Preachers, much to the chagrin of his family. In 1245 he went to the most famous university in the West at Paris and studied under one of the great scholars of the time, Albertus Magnus. After acquiring the necessary degrees Thomas served as a professor at the University of Paris and other universities, rarely remaining more than two years at any post. The one exception is his tenure at Paris for six years, which was twice as long as any of his colleagues.

Thomas began his academic career in an atmosphere that had been dominated by one type of Greek philosophy—Platonism, tempered by St. Augustine. But this atmosphere was rapidly changing with the availability of the writings of Aristotle, those of certain Moslem philosophers and others. His partial assimilation and partial refutation of these pagan writers gave Thomas' work a cosmopolitan character that was not readily appreciated by his contemporaries.

Thomas was accused of belittling God and giving inordinate emphasis to the natural order. While his opponents turned against nature in favor of revelation, he saw revelation and natural reason as complementary. Pope Leo XIII summarized Thomas' triumph in his encyclical, *Aeterni Patris*:

"He won this title of distinction for himself: that single-handed he victoriously combated the errors of former times, supplied invincible arms to put to rout those which might in aftertimes spring up. Again, clearly distinguishing, as is fitting, reason and faith, he both preserved and had regard for the rights of each; so much so, indeed, that reason borne on the wings of Thomas can scarcely rise higher, while faith could scarcely expect more or stronger aids from reason than those which she has already obtained through Thomas."

Thomas did not begin his two most famous works the *Summa Contra Gentiles* and the *Summa Theologica* until the last decade of his life. Commenting on the *Summa Contra Gentiles* an early 20th century scholar wrote that a study of St. Thomas would show his work to be "a perfect encyclopedia of the learning of the day." The consistency and logic of these works have provided Catholicism with a foundation in apologetics that is the envy of pagans and Protestants (in and outside the Church).

Today the reformed Vatican II Church does exactly what the Middle Ages is unjustly criticized for—the arbitrary silencing of the opposition. But the Thirteenth Century was the time of the formal disputation, where dissenting theologians were forced to defend their positions before their colleagues. It is a hallmark of the decline of Scholasticism that the Establishment Church constantly uses what Thomas considered the weakest of all arguments—authority. At the highest levels this is shown by denying Archbishop Lefebvre access to the Vatican courts to plead his case.

The exhortations of Popes Leo XIII and Pius XII, to give the theology of St. Thomas the priviledged position in Catholic schools and seminaries, are now ignored. Vatican II has signalled the demise of traditional and systematic theological studies for the priesthood. Is it any wonder that so many priests are unable to recognize the enemies within the Church, let alone able adequately to refute them?

Thus it falls to a remnant of the clergy and laymen to maintain the essence of St. Thomas within the Faith. This is not as difficult as it sounds in that there is still an abundance of literature available for such an effort.

One should not think that Thomas dealt simply with theological and philosophical problems although tradition does tell us that he was often preoccupied with his work. For instance, the time at a rather boisterous dinner to which he had been invited by King St. Louis IX of France (even a king was a saint in the 13th century!), Thomas in deep thought ignoring the din around him, suddenly in a loud voice proclaimed: "That will stop the Manichees!" At which the king immediately ordered one of his secretaries to take down Thomas' thoughts!

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FOCUS ON . . .

Our Lady of the Rosary Chapel
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ST. PHILOMENA'S SHRINE

EDITORIAL



Treason Against the Church

by Fr. Francis E. Fenton, STL

The U.S. Constitution (Art. III, Sec. 3) reads in part: "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." Since the word treason is almost invariably used in this sense, that is, to denote the betrayal of one's country, we are perhaps inclined to attribute to it that meaning exclusively. But the term has a much broader signification. The dictionary gives the *primary* definition of treason as the betrayal of a trust, the violation of allegiance, treachery. The concept of treason against the Church, then, is every bit as valid as that of treason against the country. A Roman Catholic who is an American citizen may, through his commission of a particular act of disloyalty to the Church, be just as truly described as a traitor to the Faith, as he would be a traitor to America were he to perform some treasonous action against this nation.

The United States is today being sold out, betrayed to Communism by its alleged leaders in the highest echelons of the federal government. This is a stark and sordid fact which no informed individual can sincerely deny. Ever more openly and brazenly this country is being sold down the river to the greatest mass murderers in history by despicable politicians, men without principle, without honor. On a massive scale and in countless ways the American government is aiding and abetting the satanic conspiracy of Communism, the giveaway of the Panama Canal, the diplomatic recognition of Red China and the virtual abandonment of Taiwan being but the most glaring current examples. This, of course, is outright treason, the best known practitioner of which, God help us, is none other than the President of the United States! In the words of one great American, "the most powerful single force promoting the worldwide advance of the Communist conspiracy is the government of the United States." While this has been true for many years now, it is becoming ever more painfully obvious in this our day.

And just as a Catholic may commit a treasonous offense against the country, so also may he commit a like offense against the Church. Again, treason primarily means the betrayal of a trust, the violation of allegiance. Take, for example, a Catholic in one or another Communist country who, fearful of death or imprisonment if his Faith were known, denies his membership in the Church when the question is put to him by some Communist functionary. Is not such a denial, which is forbidden by divine law, a betrayal of the Faith, a violation of allegiance to the Church? In a word, is not such a denial treason? Assuredly it is, and many similar examples can be given. The Church teaches that a Catholic may never deny the Faith either directly or indirectly. To do so would be a grave sin, a sin which, as indicated, may accurately be designated as one of treason against the Church.

Now, whatever the *Novus Ordo* Church is, it isn't Catholic. Its central act of worship, the "new Mass," however reverent and right-intentioned the priest offering it may be, is of doubtful validity (at best) when the distorted words of consecration are employed and is in any case condemnable on other scores. All of the Sacraments have been given the change treatment, so much so that the very validity of at least some of them is highly questionable (I, for one, have very grave reservations about the validity of the priesthood of any man who has been "ordained" by way of the new rite of ordination). The doctrinal and moral teachings in countless so-called Catholic schools of the *Novus Ordo* Church bear little

resemblance to orthodox Catholicism. The Lord alone knows how many "priests" there are in the "new Church" (and their number may well be considerable) who deny or call into question basic doctrines of the Faith, to say nothing of those who are out-and-out Marxists. Some of the declarations of nullity being granted by the *Novus Ordo* Church in marriage cases pose the question as to the validity of such declarations. In the matter of Communism, although Pope Pius XI declared that "no one who would save Christian civilization may collaborate with it" because it is "intrinsically evil," the "new Church" has been doing so for many years now. It is inconceivable that the true Church would collaborate with anything intrinsically evil. And so on and on.

Yes, whatever the *Novus Ordo* Church is, and though it continues to retain the name Catholic or Roman Catholic, it is quite obviously *not* the One, True, Eternal Church of Christ. This exceedingly tragic situation is the result of a combination of causes, just one of which I would single out for the purpose of this article.

To my mind there is no question whatsoever but that one of the major causes for the unprecedented chaotic state of the Roman Catholic Church today is the hierarchy. They—the bishops of the world, the successors of the Apostles, possessors of the fullness of the priesthood—they, I submit, must bear no small portion of the blame for what has happened to the Church over the past fifteen years or so. Almost without exception, they, who held from God the awesome responsibility of spiritual and moral leadership, have abdicated that responsibility. They have allowed heretical priests to function in their dioceses; they have permitted unorthodox doctrine to be taught in their schools; they have allowed the government of their dioceses to degenerate into a democracy, and their authority to be undermined by committees and commissions and councils which are almost invariably "liberal" or leftist oriented. (I say "allowed" and "permitted" but "encouraged" and "approved" would be the correct terms in some cases.)

There are bishops who are in favor of women "priests" (never mind that this is contrary to all Sacred Scripture and tradition). There are bishops who are in favor of homosexual school teachers. (I wouldn't be surprised if there were bishops who uphold abortion.) There are bishops who are Masons even though Freemasonry has been unequivocally and severely condemned by some ten Popes over the years. There are bishops who are openly and undeniably pro-Communist. Not a single bishop in America, as I have often noted, has spoken out in years against the satanic evil of Communism. Nor has a single bishop in America stood up in defense of our traditional Catholic Faith, while certain of them have attempted to censure priests who have done so.

The two preceding paragraphs are but a partial presentation of the case against the bishops but quite sufficient for the purpose at hand. Now, to charge an individual with treason is indeed a grave accusation—and, hence, not to be made lightly or offhandedly—for it means that that person is being accused of disloyalty in the performance of duty, of betraying a trust, of infidelity to a moral commitment, of violating an allegiance—all of which is to say, of being a traitor. With this being fully understood then, I do not hesitate to assert that, as I see it, the bishops, with but a pitiably few exceptions, have shown themselves over the past 15 years to be traitors to the Roman Catholic Faith. As a consequence of the massive destruction which it has experienced during and since Vatican Council II, our beloved Church, humanly speaking, is today but a shell of its former self. The bishops could have done so much to prevent this colossal tragedy, but instead, almost to a man, they collaborated with the destructive process in various ways and degrees or, at best, maintained a cowardly silence. What else is all this, pray tell, but treason? Others there are, to be sure, among the clergy, religious and laity in the *Novus Ordo* Church against whom the charge of treason could likewise justifiably be levelled, but I strongly believe that none there are in that Church who are more deserving of it than the hierarchy.

The sole purpose of any genuine traditional Roman Catholic group is the preservation and advancement of the Faith which they themselves received and which the Church has taught down through the centuries. The Mass offered, the Sacraments administered, the doctrine taught by any truly traditional priest today are the same Mass, Sacraments and doctrine of the Roman Catholic Church of, say, a thousand years ago. Yet how often we traditionalists have been accused of being schismatic or of having left the Church and abandoned the Faith, accused, in effect, of being traitors? Now, in view of the content of this article and in the name of common sense, who, I ask, are disloyal to the Church, who have betrayed it, who are the traitors? The record speaks for itself. And since the Church founded by Christ is the selfsame Church in the 20th century as it was on the first Pentecost, the day of its birth, where is it to be found today? Where else but among those traditional Roman Catholics in this country and worldwide who have remained uncompromisingly faithful to it. The true Church is God-made; the *Novus Ordo* Church is man-made—and, in the words of none other than the Apostles, "we must obey God rather than men" (Acts 5, 29).

[This article is available as an ORCM REPRINT. See Literature Section on Page 8.]

THE ROSARY, *cont'd*

A word about the Indulgences presently attached to the Rosary: all Indulgences formerly attached to it were abrogated (validly if unfortunately) with the general revision of the Code of Indulgences by Pope Paul VI after Vatican Council II. In the new Code there is simply a Partial Indulgence attached, not to the blessed beads themselves but to the *recitation* of the Rosary. The value of Partial Indulgences is no longer determined in days or years, but depends on the quality of the particular devotion and the fervor or devotion of the one practicing it. A Plenary Indulgence, however, under the usual conditions of receiving the Sacraments (within a week) and offering a prayer for the Pope, may be gained each time the Rosary (five decades) is recited in a church or in a group. Any priest is able to impart the blessing for a Rosary (formerly reserved to Dominican priests or others delegated by the Order), that blessing now being the only one for Rosaries.

Anyone interested in joining our Perpetual Rosary Crusade may write for information to Sister M. Gerard Vincent, O.S.F. at Our Lady of the Rosary Chapel, Monroe, Conn. 06468.

[This article is available as an ORCM REPRINT. See Literature section below.]

ST. THOMAS AQUINAS, *cont'd*

But there is another side of this great saint. Thomas' poems, for example, many of which traditional Catholics still sing as hymns, show his devout faith. They are beautiful and simple and devoid of complicated theology.

Known for his devotion to the Blessed Sacrament, Thomas was requested by the Pope himself to compose what used to be the Corpus Christi office. Expressly beautiful in Latin the *Adoro Te Devote* is superb as well in English translation:

Hidden God, devoutly I adore thee
Truly present underneath these veils:
All my heart subdues itself before thee,
Since it all before thee faints and fails.

Not to sight, or taste, or touch be credit,
Hearing only do we trust secure;
I believe, for God the Son hath said it—
Word of truth that ever shall endure.

Though I look on thy wounds with Thomas,
Thee, my Lord, and thee, my God, I call:
Make me more and more believe thy promise,
Hope in thee, and love thee over all.

And what true Catholic with the fire of Faith and love of the Holy Eucharist is not overwhelmed by the *Pange Lingua* and its last two stanzas, the *Tantum Ergo*? Now discarded by the *Novus Ordo* Church, this too was written by St. Thomas.

Tradition records that in approaching death Thomas' faith did not waver nor his love of the Eucharist:

If in this world there be any knowledge of this Sacrament stronger than that of faith, I wish now to use it in affirming that I firmly believe and know as certain that Jesus Christ, True God and True Man, Son of God and Son of the Virgin Mary, is in this Sacrament. I receive Thee, the price of my redemption, for Whose love I have watched, studied, and laboured. Thee have I preached; Thee have I taught. Never have I said anything against Thee: if anything was not well said, that is to be attributed to my ignorance. Neither do I wish to be obstinate in my opinions, but if I have written anything erroneous concerning this Sacrament or other matters, I submit all to the judgment and correction of the Holy Roman Church, in whose obedience I now pass from this life.

The body of Thomas Aquinas died on March 7th, 1274 and, since then, many, including Popes St. Pius V, Leo XIII and Pius XII, have sung his praises. And his memory and gifts are still with us, every time a young seminarian studies the *Summa* or a child sings at Benediction. The spirit of St. Thomas will never leave the Faith he loved.

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THE UNITED STATES AND CHINA

by Lawrence R. Borne, Ph.D.

On December 15, 1978 President Carter announced that, on January 1, 1979, the United States would recognize the government of Communist China. To comply with the conditions of the Communists, he also broke relations and cancelled a defense treaty with the Nationalist Chinese government.

This recognition of Communist China is more than a political question; it is also a moral one. In taking this step the President is supporting the greatest mass murderers in human history. There has been a great deal of horror expressed in the last thirty years over the terrible deeds of the Nazis before and during World War II. Their crimes in killing and brutally treating millions of Jews and Christians have been vividly portrayed in books, movies, and television shows.

The Nazis do deserve our scorn and revulsion; yet their crimes are not even close in number to those of the Chinese Communists.

The figure of six million killed is generally listed as the total for Nazi victims; this number has been disputed but it is one that can be used as an approximation. In contrast, the minimum figure given for those killed by the Chinese Communists is thirty-four million, more than five times as many deaths as have been charged to the Nazis. A more realistic figure for the Communists in China is sixty-four million, a number killed that staggers the human mind. And many of these deaths came as a result of various methods of torture that are simply too horrible to describe.

Dwell on these facts for a few minutes and then consider the magnitude of the President's decision. Can anyone visualize the U.S. government recognizing the Nazi regime after its crimes had been revealed?

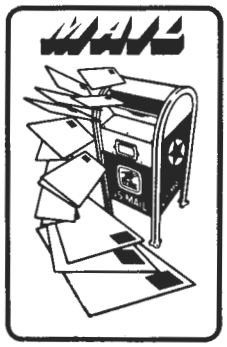
There is, of course, more than a mere exchange of ambassadors involved in President Carter's actions. By cancelling the U.S. recognition of and defense treaty with the Nationalist Chinese government, he has given the Communists *carte blanche* to enslave the millions of free people living on Taiwan.

When the leaders of the Nationalist government had to flee the Chinese mainland in 1949 (largely because of the treachery of the U.S. government), they faced a very uncertain and difficult future. They had to rebuild Taiwan, which had been controlled by the Japanese in World War II, and they had to build a viable economy for all its inhabitants, those who had survived the Japanese occupation and those who were arriving from the mainland. The results have been astounding. Taiwan has the highest population density in the world, yet the people enjoy one of the highest standards of living in Asia. Not only do they grow their own food but they are also able to export some food to other countries. They have been able to build this thriving economy with some initial aid from the United States but they have developed and maintained it because of a large amount of economic and personal freedom. Respect for the rights of the individual is high on Taiwan and non-existent in Communist China.

But the U.S. recognition is even more insidious than giving the Communists free rein to enslave more Chinese. Based on previous actions, one can safely assume that the United States will actually aid the Communists in their takeover of Taiwan. The U.S. government has consistently sold or given military assistance to Communist nations; and this aid has been used by the Red butchers to enslave, or keep enslaved, millions of victims. And the U.S. government has also used diplomatic pressure, trade policies, and loans to assist the Communist seizures of power. There is no reason to believe U.S. policy will be any different in regard to China in the years ahead.

It is incredible to think that the President of the United States has taken these recent steps with little official protest being raised. A few Congressmen have filed suit to reverse his unilateral decision but this seems destined to failure in our federal courts. If the U.S. were a truly religious nation, a roar of righteous indignation would already have led to steps calling for the impeachment and removal of the President.

As Catholics we are obligated to fight evil. As Americans we have more freedom than most of the people who have ever lived on this earth. We should combine this freedom with our obligation to fight what our government is doing, with our taxes, to the Chinese people.



LETTERS TO THE EDITOR . . .

To the Editor:

Orthodox Roman Catholics might well feel a sense of hopelessness in our task of rebuilding the traditional Catholicism which we cling to uncompromisingly. In comparison to the mainstream "modern" Church, our numbers are small in both lay and priestly membership. Surely, we might think, it is beyond our power to surmount the obstacles which must be hurdled if the name "Catholic" is ever again to have the meaning it did prior to Vatican II.

And indeed, such a task *is* beyond our power alone; to be successful we must look to God and to those close to Him who can speak for us.

The traditional Catholic movement is dedicated already to Jesus and His Holy Mother: to Jesus because of our insistence upon maintaining His Real Presence and His unbloody Sacrifice in the Mass; and to Mary because of her special position as Holy Mother of both Our Lord and His Church. *(The ORCM was publicly consecrated to the Immaculate Heart of Mary on October 9, 1977—Ed.)* But should we not also dedicate ourselves and our cause to the third member of the Holy Family—St. Joseph? It would seem only natural to request the help of the Patron of the Universal Church in our attempt to have that Church return to the traditions which for centuries guided it and provided its unity and universality. What better way to honor the husband of Mary and father of Jesus than to ask him to support us from his position as Patron of the True Church?

Jesus, Mary and Joseph—dedicated to them and sustained by them, we no longer need be in awe of the task we have set for ourselves—to perpetuate the real Catholicism and to see it returned to its pre-Vatican II strength.

John P. Callahan
Pittsfield, Mass.

To the Editor:

Those who condone, counsel, command, conduct or consent to abortion are baby killers!

Yet they are horrified at Hitler's gassing of Jews; at "peoples' court" mob executions in Red China; at racking, scalding and quartering in the Middle Ages; or at the Aztecs' beating heart sacrifice to a sun god.

Abortion is the modern grisly blood sacrifice on the hedonistic altar of self-gratification. It is dismemberment, blistering, poisoning, even strangulation of living human beings. Worse odds than the Inquisition, where ordeal survivors were spared.

In sham ignorance, they say the unborn is not yet human; only a part of a woman's body. But the most primitive savage knows better, even giving religious note to various stages of prenatal growth. Normal babies have been taken from already dead mothers.

They say a woman has a right to control her own body. An obvious truism, though often not asserted, judging from all the "accidents" aborted.

Anyone, man or woman, will one day answer to God for a life they started and then abandoned.

Once the legality (not the right) to kill the innocent has been established, the "when to do it" is a minor question. Before birth if expedient; at birth if defective (the wrong sex or color); at six months if impeding a "life style"; at three years if mentally retarded; at 12 years if hopelessly delinquent; at 65 if expensively ill?

Don't hide behind a statute contrary to the natural law. A degenerate society spawns degenerate laws and customs.

Ironically, many who accept the execution of the innocent unborn are opposed to well-deserved, morally justified capital punishment for those duly convicted of the most fiendish crimes, who in effect volunteered for their fate. Can this be a sharing of guilt, a camaraderie among felons?

Henry C. Towne
Kent, Wash.

To the Editor:

I wish to alert you to a program called *Genesis II*. It is a twelve-week program involving tapes, film and class discussion, and costs $1,995.00. It is produced by a Father Dwyer and his Intermedia Foundation of Santa Monica, California.

Fr. Dwyer is described by the *National Catholic Reporter* (one of the program's backers) as a "priestly guru who wishes to bring about change based on self-knowledge." The methodology used in Genesis II is based on humanist Kohlberg's theories of moral development. Others quoted as sources are the atheistic and humanistic psychologist Paiget Maslow, and the heretical theologian Hans Kung.

The basic thrust of the program is that we cannot love God unless we love ourselves first. The traditional ideas of Christianity are inverted, and Dwyer in his film presentation ridicules the saints and martyrs for their sacrifice and humility. Along with priests and bishops of the past, he describes them in his favorite vulgarity, as being "all screwed up."

The techniques are those of the behavioral psychologists: breathing exercises, role-playing and sensitivity training. Much of the group activity is merely ridiculous "non-verbal expression" in the form of collages and cartoons, verbalizing roles of animals and inanimate objects. Other activities can be emotionally dangerous.

Some of the presentation is "sick." The few times Christ is dealt with, only His human nature is considered. The questions indicate a pathological condition among the protagonists of the program:

"State your thoughts about the *need* (emphasis added) that Jesus had for human friends. How important do you think the love of women like Mary and Mary Magdalene was for Jesus' own growth? How difficult is it for you to visualize Jesus touching women, not in ritual greeting but in affection?"

One taped segment treats the Holy Trinity in a blasphemous fashion. Then discussions follow, based on the pagan concept of God. When prayer is mentioned, traditional prayer is made fun of, and prayer in Genesis II consists of such activities as bowling and "making love to your spouse." Dwyer is quoted as saying that even as a person sins he can experience the presence and activity of God.

In short, this course glorifies selfishness and ridicules sacrifice; it is flippant in its portrayal of God; it teaches ongoing revelation and the primacy of the fundamental option, in clear contradiction to the teachings of the Church; it makes no mention of original sin or other basic teachings of the Church.

The course is shallow, dull, expensive, and detrimental to faith and morals.

Lawrence Petroski
Tacoma, Wash

ORCM NATIONAL CIRCUIT MASS SCHEDULE

SUNDAY, APRIL 8
OUR LADY OF THE ROSARY
Florida Grange Hall (S.E. of Durango)
DURANGO, COLORADO
(303) 884-2878
Mass at 10:00 A.M.

SUNDAY, APRIL 8
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 11:00 A.M.

SUNDAY, APRIL 8
OUR LADY OF THE ROSARY
Charter House
6643 Transit Road
(NY Thruway Exit 49—near Airport)
BUFFALO, NEW YORK
(716) 897-3755 or 692-5308
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 8
OUR LADY OF THE ROSARY
1302 Lake Avenue
ROCHESTER, NEW YORK
(716) 342-3132 or 544-8778
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

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

SUNDAY, APRIL 15
OUR LADY OF THE ROSARY
Buckeye Grange Hall
3020 Lake Boulevard
BUCKEYE, CALIFORNIA (Redding area)
(916) 275-2751
Mass at 10:00 A.M.

SUNDAY, APRIL 15
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
Saturday Confessions at 8:30-9:30 P.M.
Sunday Confessions at 9:30-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 15
OUR LADY OF THE ROSARY
Nick's Steak House
Steak House Pavillion
1125 S. Military Highway
CHESAPEAKE, VIRGINIA (Norfolk area)
(804) 486-6259
Mass at 10:00 A.M.

SUNDAY, APRIL 15
OUR LADY OF MOUNT CARMEL
Holiday Inn
Route 17K
NEWBURGH, NEW YORK
(914) 562-8994 or 561-1891
Confessions at 4:00 P.M.
Mass at 4:30 P.M.

SUNDAY, APRIL 15
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(1 mile south of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions at 9-9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, APRIL 22
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336
Mass at 10:00 A.M.

SUNDAY, APRIL 22
OUR LADY OF THE ROSARY
Hilton Inn
1601 Miracle Mile
TUCSON, ARIZONA
(602) 793-2828
Mass at 11:00 A.M.

SUNDAY, APRIL 22
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 298-1371
Mass at 7:00 P.M.

SUNDAY, APRIL 22
OUR LADY OF FATIMA
Hyatt House - Richmond
W. Broad Street & I-64
RICHMOND, VIRGINIA
(804) 737-8211 or 262-4354
Mass at 10:00 A.M.

SUNDAY, APRIL 22
OUR LADY OF THE ROSARY
1302 Lake Avenue
ROCHESTER, NEW YORK
(716) 342-3132 or 544-8778
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 29
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 298-1371
Mass at 10:00 A.M.

SUNDAY, APRIL 29
OUR LADY OF THE ROSARY
Tucson Community Center
Exhibition Hall
350 South Church Avenue
TUCSON, ARIZONA
(602) 793-2828
Mass at 7:00 P.M.

SUNDAY, APRIL 29
OUR LADY OF THE ROSARY
Nick's Steak House
Steak House Pavillion
1125 S. Military Highway
CHESAPEAKE, VIRGINIA (Norfolk area)
(804) 486-6259
Mass at 10:00 A.M.

SUNDAYS, APRIL 29 & MAY 6
OUR LADY OF THE ROSARY
Holiday Inn
2875 Milwaukee Avenue
NORTHBROOK, ILLINOIS (Chicago area)
(312) 546-5865
Confessions at 9:30-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MAY 6
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions at 9-9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, MAY 6
IMMACULATE CONCEPTION
PORT ANGELES, WASHINGTON
(206) 457-3400
Mass at 5:30 P.M.

SUNDAY, MAY 6
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(1 mile south of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions at 9-9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, MAY 6
OUR LADY OF FATIMA
Jefferson Hotel
Main & Jefferson Streets
RICHMOND, VIRGINIA
(804) 737-8211 or 262-4354
Mass at 10:00 A.M.

SUNDAY, MAY 13
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 11:00 A.M.

SUNDAY, MAY 13
OUR LADY OF PERPETUAL HELP
Baugh Motel
153 South Main
LOGAN, UTAH
(801) 278-7501
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MAY 13
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
Saturday Confessions at 8:30-9:30 P.M.
Sunday Confessions at 9:30-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MAY 13
OUR LADY OF THE ROSARY
Charter House
6643 Transit Road
(NY Thruway Exit 49—near Airport)
BUFFALO, NEW YORK
(716) 897-3755 or 692-5308
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

continued on next page

CIRCUIT MASS SCHEDULE, *cont'd*

SUNDAY, MAY 20
OUR LADY OF THE ROSARY
Florida Grange Hall (S.E. of Durango)
DURANGO, COLORADO
(303) 884-2878
Mass at 10:00 A.M.

SUNDAY, MAY 20
OUR LADY OF THE ROSARY
Tucson Community Center
Exhibition Hall
350 South Church Avenue
TUCSON, ARIZONA
(602) 793-2828
Mass at 11:00 A.M.

SUNDAY, MAY 20
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 298-1371
Mass at 7:00 P.M.

SUNDAY, MAY 20
OUR LADY OF FATIMA
Jefferson Hotel
Main & Jefferson Streets
RICHMOND, VIRGINIA
(804) 737-8211 or 262-4354
Mass at 10:00 A.M.

SUNDAY, MAY 20
OUR LADY OF THE ROSARY
Nick's Steak House
Steak House Pavillion
1125 S. Military Highway
CHESAPEAKE, VIRGINIA (Norfolk area)
(804) 486-6259
Mass at 10:00 A.M.

SUNDAY, MAY 20
OUR LADY OF MOUNT CARMEL
Holiday Inn
Route 17K
NEWBURGH, NEW YORK
(914) 562-8994 or 561-1891
Confessions at 4:00 P.M.
Mass at 4:30 P.M.

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PETALUMA [San Francisco area]
SAINT MARY'S
Veteran's Hall
Corner Webster & Western Streets
(707) 823-3610 or (415) 924-2587
Sunday Confessions at 8:30 A.M.
Sunday Mass at 9:00 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) 321-3683
Sunday Masses at 9 & 11 A.M.
Weekday Masses at 8 A.M.

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.

FLORIDA

LONGWOOD [Orlando area]
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
(305) 299-0068
Sunday Confessions at 4:00 P.M.
Mass at 5:30 P.M.

SPRING HILL [Tampa area]
OUR LADY OF FATIMA
Racquet Club
Routes 52 & 19
Beacon Woods
Sunday Mass at 11:00 A.M., except for Sunday, April 25 & Sunday, May 6;
Call: (813) 868-0166 for information.

KENTUCKY

WEST COVINGTON [Cincinnati area]
OUR LADY OF FATIMA CHAPEL
1279 Parkway
(606) 431-4029 or 581-6755
Confessions before Mass on Sundays and weekdays
Sunday Masses at 9 & 11 A.M.
Weekday Mass at 9:30 A.M.

NEW YORK

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