THE ATHANASIAN

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

Vol. IV, No. 2
March 1, 1983

The Communist Threat Demands Catholic Action

R. Lance Lohr

We all seem to have the tendency to ask questions about the hypothetical, what is possible or probable. This is really quite intelligent. (Schools, for example, should prepare students to deal with probable future situations. The best schools prepare students to deal with the world on God's terms. Beware the school, usually government-operated, that prepares students to "cope with the world.") It is much better to deal with concrete situations after we have had time to "think things out." Most of us would recognize the obvious benefit to have at some previous time thought out various options for a given set of circumstances. As a matter of fact, a wise and prudent person can avoid allowing circumstances to get the best of him if he has dealt with a growing problem long before in his mind. Woe to the person who finds himself in a situation that had never even occurred to him in the past and where he is forced to decide and act quickly! It surely is better to take swimming lessons than to find oneself aboard a sinking ship having had no lessons and without a lifeboat. The obvious problem with a "sink or swim" attitude is that you just might sink!

One can become quite weary listening to the supposedly pious and traditional Catholic who belittles and is otherwise critical of priests and laity who from time to time admonish him to take a more than passing interest in the political and economic affairs of his nation. Admittedly, some individuals are drawn to an inordinate interest in these affairs. But it is more dangerous to dismiss affairs of state entirely than it is to be too interested. Why? Well, let us ask some questions . . . What if there were no United State of America? What if we become nothing more than another soviet republic?

Stupid questions you might say. Well, not really. While the United States is essentially a Protestant country (including most of the so-called Catholics today), it has provided the economic and political freedom that, until recently, has allowed the Church to thrive in a fashion unknown since the great Age of Faith during the Middle Ages. Spiritually, intellectually and physically the American Church grew from a mission territory in the care of a few Jesuits to a place where the evidence of those things Catholic was almost everywhere. Churches, seminaries, universities - all so obviously the result of a Catholic spiritual commitment that we hear so much about today, but have a difficult time finding. We can even see the change in television. Less than thirty years ago Bishop Sheen had a higher Nielson television rating than Milton Berle! Maybe a rerun of the "Life is Worth Living" series would shock America back to its senses. Alas, that probably will not happen. (There would be too many bishops against it!) Unfortunately, by 1952 standards most of what is popular on television today would be banned as pornography.

The point is that in a truly free society the Church has no real competition. Ironically, the opposite is also true. When the Church is persecuted it also thrives. But when the Church is ignored by society or when the Church is other than itself, denying its role as Christ's bride and aide to man's salvation, the result is what we see around us.

One traditional priest, Father Victor Mroz, believes, as one would expect from a Polish Franciscan, that suffering is what really tempers the metal of a nation's faith. Here in America the Church, at least in one sense, has suffered very little. On occasion the petty bigotry of the Know-Nothings and the Ku Klux Klan led to violence, but only occasionally. The Church here has, of course, suffered a most devastating spiritual violence from within at the hands of its own priests and bishops. And with its betrayal from within the American Church abandoned its heritage before Catholicism could ever become the national faith.

cont. on next page

Father Victor also believes that, unless a nation or individual suffers for the Faith, God has not really blessed them. Maybe American Catholicism, as most of us knew it, died when the plenty that fostered the most loving outburst of Christian humanism in this century became nothing more than the crass materialism that engulfs us now.

In spite of this negative critique of the past two decades or so, the United States still has a great potential for the revival of all the good things of mind and spirit that make Catholicism truly great. In spite of the many diseases we as a people suffer, we have the means of curing ourselves with God's help.

In other parts of the world, especially since World War II and the surge of the "Red tide," Catholics have suffered and will suffer greatly for their Faith. But, unlike here in America, the Church in many lands suffers from the physical distress of Communism. And, like most cases of physical persecution in the past, the Church thrives on the suffering of the faithful. Here the spirit of the faithful is subtly eroded; in foreign lands the faithful suffer at the hands of a more recognizable foe, the Communist State.

Keep in mind that, if most American Catholics lose the battle for the spirit, those that remain faithful may suffer as do our Catholic brothers elsewhere. Our priests here can still travel freely to bring us the Mass and Sacraments. In general, we are still financially able to acquire chapels or rent comfortable rooms. We still enjoy the freedom to establish our own schools with usually relatively little real sacrifice. None of these things is the case in Communist countries, as we can see from just a few examples.

Since 1948 Catholicism has been outlawed in the Ukraine. The persecution of the clergy and laity since then has been tremendous. Ten bishops, 1400 priests, 800 nuns and tens of thousands of faithful Catholics have died in Communist prisons. In spite of persecution the little country of Ukraine has at least four million Catholics out of a population of forty million. If ten percent of America's population embraced the true faith, would the American Church provide such martyrs also? The West does not seem to understand suffering. Pope Paul VI reflected this lack of understanding by arranging with the Communists for the release of Cardinal Joseph Slipyi, the symbol of resistance for the Ukranian people. A modern hero, he steeled the people against the brutality of the state. His removal to Rome only helped the Communists.

Recently comrade Brezhnev died. In March, 1980 some of his fellow Communists bound Father Anatol Gorula and proceeded to burn him alive after covering him with gasoline, simply because he was a priest.

And what of the Church in Red China? One good priest has estimated that martyred Chinese Christians outnumbered the total of all martyrs since the time of the apostles! He may be right. In China the surviving native priests still say the Tridentine Mass! A Philadelphia congressman visting Peking attended the only Mass allowed in the city. He was shocked at seeing the Mass of his youth. He approached the old Chinese priest after Mass and told him that the Mass he had just said was outlawed (sic) throughout the world by Rome. The old priest did not believe him. He and so many others had suffered too much to abandon the true Mass on the word of a U.S. Congressman.

Lutheran pastor Richard Wurmbrand recently published a forty-year-old picture of eight Albanian Catholic priests. He noted that seven of the eight had been tortured and executed. The remaining priest, a Father Koliqi, has spent thrity years in Communist labor camps.

In Lithuania the Church also suffers greatly. In a conversation only a few years ago with a Lithuanian priest refugee, the priest said that the Tridentine Mass was still offered by priests in his country. It appears that, like in China, Lithuania has been spared the "liturgical revolution." It is not unusual for Catholic girls there to be threatened with rape by paramilitary police for practicing the Faith. Or for women to be fined and imprisoned for teaching catechism. The latter happened to Bernadeta Maliskaite and Onute Sarakauskaite on August 20, 1982. Students are denied university education for being Catholic. One young woman, Marija Velyvyte, was threatened with expulsion from medical school for being a Catholic.

Also in Lithuania, Father Recardes Cerniauskas was arrested and, in December, 1981, threatened with death if he continued to be critical of the government and to spread the Faith to young people. Father Cerniauskas was only 28 at the time. At least three Lithuanian priests have been murdered within the past three years. The Diocese of Telsiai has been without a bishop since 1964. Bishop Vincius Borisevicius had died there after nineteen years in prison. It has been estimated that, just in the ten years after World War II, four bishops, 185 priests and hundreds of thousands of faithful were sent to Siberia. Yet half of the population of Lithuania remains true to their Catholic Faith.

In spite of all the evidence Dr. Billy Graham, after a short visit to Moscow in May of 1982, said he believed that the rumors (?!) of religious persecution in the Soviet Union and its vassal states were much

exaggerated. Father Casimir Pugevicius of Lithuanian Catholic Aid in New York responded to Graham's nonsense:

> While the militant atheists gladly get propaganda mileage out of his statements, we may be sure that he will never get to preach to an uncontrolled congregation of any size. It is tragic that, while thousands of Christians and others pay a terrible price to witness to the truth under the Soviet regime, a man of Mr. Graham's stature undermines their sacrifice.

In Czechoslovakia Father Jan Barta was sentenced to twenty years in prison in 1952. He was again convicted in 1980. He was yet again arrested in May of 1982 and later sentenced to eighteen months in prison. Father Barta is now sixty-one years old. A fellow Franciscan, Father Ladislaw Kosmas, was sentenced last April. As expected, the charges against them were for performing their priestly duties, a crime in Czechoslovakia.

With rare exceptions only underground churches have true priests in Communist countries. Communists are not fools. They frequently allow some churches to function after supplying their own "clergy" to minister to the faithful. In such "churches" the priest is more often than not a KGB operative. Knowing this, a Hungarian Catholic priest, Father Bulyani, spoke out against these frauds and was subsequently arrested and tortured.

On April 19th, 1982 Father Ion Ecsy was murdered by Romanian secret police. He was a Franciscan.

Remember how, only a little over three years ago, American bishops and priests were demanding the ouster of President Somoza from Nicaragua? This was needed so that the Sandinistas (read Communists) could implement meaningful "land reform." With the help of President Carter this was done and Somoza eventually was murdered. The new Communist government now has four priests, including a Jesuit and a Maryknoller! There is a new spectacle in Managua, Nicaragua's capital. Recently a Catholic priest was dragged, naked, through the streets complete with jeering crowds. The priest was Father Bismarck Carballo, the director of the only Catholic radio station in the country. Yet in a recent issue of the National Catholic Register (November 19, 1982) Father George Crespin, after a visit to this new "people's paradise," wrote that the Sandinista government was "based on a profoundly Christian value system."

Most examples given thus far have been quite recent. Every age is an age of persecution for the Church of Christ, as it must be. The battle between the Prince of Light and the Prince of Darkness will not cease until the end of time. The blood of martyrs is shed at all times even though the places may vary. How could a true Catholic expect to be treated in this world any differently than the world treated Christ himself? Well, some traditionalists seem to think that their comfortable religion of, in some areas, once-a-month Masses with very few demands on self or substance is just ideal.

The overt persecution of fellow Catholics and Christians around the world today is quite real. But it did not have to be. Most countries that now suffer under Communism had begun to rot from within long before any form of totalitarianism took over. As Monsignor James Connelly has written, "In the totalitarian system of government the state (dictates) every facet of culture, politics, economics, religion, and personal liberty of its citizens . . . Totalitarianism always shackles the Church, the champion of human freedom."

Culpable ignorance (ignorance for which we can be held accountable) in serious matters is gravely sinful. Various presidents and other high officials of the United States Government have for decades supported the oppression of the Catholic Church around the world. In Mexico, for example, at the close of World War I a new government came into power with the help of the United States. It operated under a constitution approved by Woodrow Wilson. It was this government that deported all missionaries, outlawed public worship, and worse. On November 23, 1927, Father Miguel Pio, S.J. was shot, accused of subversion. What were his subversive acts? Saying the Mass and administering the Sacraments. But that was over fifty years ago, you say. Well, today Mexico is more ripe for Communism than ever before and the Rio Grande is not wide enough to stop the disease from spreading.

To quote a familiar Marine Corps recruiting poster, what this country needs is a "few good men" (and women) who as Catholics see their obligation to oppose evil in the nation's public life. Notice the word was obligation, not option. One may think the battle not worth fighting, the internal rot of our society too widespread to be overcome. That may be true (personally I do not think so), but for a Christian it matters little for as Bishop Sheen said over thirty years ago:

> When you hear of the diabolical wickedness of the men whose flag is red, because drenched in the blood of its victims; when you hear of those who martyr not only body, but soul, and who make what we might call the dry martyrs, like the Mindszentys and the Stepinacs and the Berans, be assured that these broken bodies and minds will cry to heaven for greater vengeance than the blood of Abel cried, and that a new day of hope will dawn, when these men will chant a requiem over the graves of those who won the battle, but lost the day.

cont. on next page

> God never permits an evil without good coming from it. Communism is an evil but, in the Providence of God, it may be the fertilizer of a new civilization, the death that is spread over the world in the winter of its discontent to prepare the dead earth to tell its secrets in flowers in the new springtime of the spirit.

One would hope that Communism would become the "fertilizer of a new civilization." Maybe those countries that now suffer so greatly under Communism will be the source of the revitalized spirit the West needs so badly. Meanwhile, those in America who see their obligation to preserve the Faith and the morals we call Catholic must take what honorable action is necessary for the public life of the nation to improve. That is why Catholic action has been feared by all of the totalitarians of this century. Pope Pius XI, the father of Catholic Action, knew this very well. He realized that social and political activity by Catholics, in particular the laity, was necessary to combat Communism, the greatest enemy of the body and the spirit the world has ever known. In his encyclical "Divini Redemptoris" (1937), an encyclical much talked about but rarely read by traditionalists, he encouraged Catholics to do something about this growing evil. He wrote:

> We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

Fellow American Catholics, he was speaking to us!

Remember Death!

Death is a fact of life. Indeed, of the innumerable facts of life, none is more unquestionable than the fact that life will one day come to an end. Nothing is more inevitable than death. While God alone knows the day and the hour of its occurrence for each of us, yet it is incontrovertibly certain that all will die in a matter of time. And when it comes to death, God is no respecter of persons. In a very true sense, death is the great equalizer, the great leveler of humanity. Whatever the inequalities (some just, others unjust) among men in life, death produces a unique equality in which all partake without exception. The rich and the poor, the young and the old, the strong and the weak, the famous and the infamous, etc. - all will die and, in the stark reality of death, all are equal. But even that equality is a transitory one because death is but the gateway to what's beyond - and it's what's beyond that counts!

Although many of the saints in the history of the Church joyfully looked forward to death, most of us, I suppose, contemplate it with something less than eager anticipation (one indication, perhaps, that most of us are not saints!). Relatively very few, it's safe to say, are the number of people who want to die, and most of those are likely to be individuals whose desire for death is motivated by extreme discontent, for one reason or another, with their lot in life rather than by a yearning for the Beatific Vision. In any case, while one would be rightly described as morbid who would continually brood upon the thought of death, yet it is indeed a wholesome and salutary thing prayerfully to reflect from time to time upon this reality and its eternal consequences. It's good for the soul. For those who believe, as do we traditional Roman Catholics, that the perfect happiness of Heaven or the unmitigated suffering of hell is the eternal destiny of all mankind, to shun all thought of death - and, specifically, of our own ever-approaching death - is simply nonsensical, irrational. For those who believe in God, and in the doctrines of Heaven and hell as taught by the Church, a sane and sound fear of death and hell can be a powerful incentive to living a morally good, truly Christian life. Yes, love of God because of His infinite goodness is a far higher and more meritorious motive for doing His will than is the fear of hell, but the latter is not therefore to be discounted as an unworthy incentive. Many of those heroes and heroines of the Church who rose to the heights of sanctity may well have been initially motivated by a vivid realization of the perfect justice of God and what that justice means in terms of hell for those who die in unrepented mortal sin.

In the words of Saint Paul," . . . it is appointed unto men once to die, and after this the judgment." (Hebr. 9,27) And after "the judgment", Heaven (whether immediately or by way of Purgatory) or hell. Apart from the fate of infants who die without baptism then, either the one or the other, Heaven or hell, is the eternal destiny of every human being born into this world. Such is the teaching of our Faith, a teaching which no Catholic can deny and remain a Catholic.

There are, I submit, few, if any, doctrines more clearly taught in the pages of the New Testament than that of hell. It's evidently "out" in the Conciliar Church though, an excellent example, incidentally, of the practical denial of one of the basic dogmas of the Roman Catholic Church. When, I wonder, was the last time a Conciliar Church Catholic heard a sermon on hell in his parish church? With the "Mass" of the Resurrection as the burial service, all Novus Ordo "Catholics" evidently go to Heaven! No wonder so many remain with the "new Church" - no matter how they live, they apparently will make it to Heaven anyway!

"God is the Supreme Being, infinitely perfect" and, because He is, He is all-good, all-loving, all-merciful.

But the infinite perfection of God means that He is likewise all-just. By His very nature then, God is both infinite Mercy and perfect Justice, impossible though it be for our finite minds fully to comprehend these two attributes of divinity, much less to reconcile their perfectly harmonious operation in God. So many people, it seems, who believe in God think of Him more or less exclusively in terms of His mercy and goodness and love, to the extent that the very concept of hell is alien to them. "How can an all-good and all-merciful God," they ask, "allow any soul to go, or condemn anyone, to hell?" Those who ask that question have no genuine conception either of the profound gravity of mortal sin or of divine justice. God, of course, condemns no one to hell. Because mortal sin, however, is by its nature an infinite offense against God, the perfect justice of the Almighty demands an eternal retribution for its unrepented commission. In other words, the eternal punishment of hell is but the divinely logical consequence of any unrepented serious offense against the law of God, Who is as perfect in His justice as He is in His mercy.

And so, while the very existence of hell may well be a debatable question today in the Conciliar Church, it remains nonetheless very much the stark reality it has always been, a reality abundantly confirmed in the pages of Holy Scripture and in the perennial teaching of the Roman Catholic Church for some 19½ centuries. How imperative it is, then, so to live spiritually and morally as to be ever ready to die, having a rational, salutary fear of hell and, hence, of death! In other words, how imperative it is to live always with an eye to eternity, loving God in His goodness and fearing Him in His justice! To strive always to lead a truly Christian life is the only sane and sound preparation for the supreme moment of death and, if we do, the thought of death need hold no undue or morbid fear for us. Quite the contrary, for death will then be what the good Lord wills it to be, the gateway to the Beatific Vision, to the eternal happiness of Heaven. Yes, remember death! Eternity hangs in the balance!

†††††††††††††††††††††††

SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues.

†††††††††††††††††††††††

School Debt

Fr. Francis E. Fenton

The unpleasant announcement of the closing of Christ the King School was made in the previous issue of this newsletter, a closing necessitated by an increasing lack of funds to keep the school in operation. In that article it was noted that the school had a debt of approximately $11,000, that figure being - with the exception of several hundred dollars -the amount borrowed over the preceding few months. The $11,000 sum, however, does not represent our total school debt. We have, in addition, some $3,000 in unpaid bills, the largest being a public utilities bill of $1,500. So, our current school debt for which our TCA is responsible is, as of this writing, about $14,000. The TCA itself has been unable, for a year or more, to accumulate any funds for its own use, the financial requirements of the school having drained the TCA nearly dry.

Although I should long since have learned not to anticipate anything, I did anticipate that the article in the previous newsletter issue, on the closing of our school for lack of funds, would have resulted in our receiving at least a substantial portion of the money needed to pay the school bills and to reimburse those from whom money was borrowed. Such did not happen though and, hence, the necessity of this article. Since the financial demands of the school during its short-lived existence quite drained whatever meagre funds I had, I myself am unable to help in paying the bills in question. To whom, then, am I to turn for assistance in this matter except to traditional Roman Catholics? And so I appeal to them to contribute whatever they can so that I may fulfill the moral obligation I have to pay our school debt.

Throughout my years as a priest my record as a fund-raiser is not a particularly enviable one, in large part, I suppose, because of my reluctance to ask for financial help. Nor do I cherish having to write this brief appeal for funds - a very unprofessional one, no doubt. I do hope it will accomplish its purpose though. To all who may respond I will be very grateful.

To Whom It May Concern

Fr. Francis E. Fenton

Of all the problems plaguing and fragmenting the ranks of traditional Roman Catholics today, surely the one causing the most dissension is that relating to the current occupant of the papal throne. Is he or is he not Pope John Paul II? Is he a valid supreme pontiff or is he an anti-pope? Is he a legitimate successor of Saint Peter - and, hence, the Vicar of Christ - or is he a pretender who has illegally and fraudulently attained that most august position?

The fact that such questions are even posed points up as well as anything the pathetic human condition of the Roman Catholic Church in this our day. But the stark truth is that this subject of the validity/invalidity of John Paul II is, far and away, the predominant cause of division and source of discord among traditional Roman Catholics not only in this country but throughout the world. Certainly there is no single question relating to the current Church situation with which I am more frequently confronted than that of the validity/invalidity of the present incumbent of the Chair of Peter.

Thus far I have never given an unqualified answer to that question for the simple reason that I do not know the answer with absolute certainty. My thinking on the matter has always been, and remains, that, since I am not convinced that John Paul II is not a valid pontiff, I must assume that he is. Assuredly, if I were so convinced, I would not refrain from saying so. But whether he is or is not, what practical difference would this make as far as traditional Roman Catholics are concerned? Whether it be conclusively established that John Paul II were a true pope or an anti-pope, I do not see what effect that would have, either way, on the day-to-day living of the Faith by traditional Catholics and on their efforts to preserve and propagate it. Whatever John Paul II may be, I, for one, simply continue to accept and to preach and to practice the Roman Catholic religion as best I can.

Now it might be noted by some of those who have been reading this newsletter for some months or years that I have written from time to time therein that the Conciliar Catholic Church is not the Roman Catholic Church even though many of the Conciliar clergy and laity persist in describing themselves as Roman Catholics. Having discussed this matter previously in these pages, I make mention of it now merely to make this point: If the Conciliar Church is not the Roman Catholic Church (and I firmly believe this to be the case), then how can the one presiding over it be a valid pope? Can a non-Catholic Church have a true pope as its head?

And now to the purpose for which this article is written - and that is to disclaim any association with Archbishop Ngo-Dinh-Thuc and the succession of bishops whose consecration stems from him (in this country, Bishops George Musey and Louis Vezelis). Even though it be granted that the current occupant of the papal throne is unquestionally an invalid pope, I am firmly convinced that the action these men have taken is without justification and cannot be condoned. While I think that I am as well aware as anyone of the gravity of the crisis in the Church and its many ramifications, yet I cannot conceive the situation to be such, or ever to be such, as to warrant the action in question - and I anticipate very dire results from it. Far from being a contribution toward a solution of the Church crisis, I contend that it will, in due time, but intensify that crisis. What these men have done and are doing strikes me as extremely audacious and presumptuous, saying, in effect: "God is somehow remiss in the care of His Church and so let us take the matter into our own hands."

But this can't be right. While the present lamentable state of our beloved Church has assuredly no parallel in the Christian centuries and while we cannot even begin to fathom the inscrutable designs of divine Providence in all this, yet we cannot arbitrarily authorize ourselves as divinely commissioned to save the Church. And this is how I view the action of Archbishop Thuc and those bishops aligned with him. Christ has not abandoned His Church. He remains at the helm and in full control.

(Initially I was inclined to look with favor on the action of Archbishop Thuc and his associate bishops. From the above article it is obvious that I no longer do so. There are some traditional Roman Catholics, however, who remain under the impression that I am in some way affiliated with this movement. To whom it may concern then, I am not.)

Change of Address

We have new P.O. box and zip code numbers. Our TCA office has not moved but we have a new Post Office location. So, henceforth all correspondence to us should have the following address:

P.O. Box 38335
Colorado Springs, CO
80937

Hypocrisy

Honesty is the quality or state of being genuine, sincere, honorable, upright in our relations with our fellow men. It is associated with the moral virtue of veracity or truthfulness. Its opposite is the sin or vice of dishonesty or deception in one form or another, such as lying, cheating, stealing - and hypocrisy.

A hypocrite is a person who pretends to be what he is not, who feigns being good or doing good for ulterior purposes. A hypocrite is, in a word, a fraud, an impostor, a liar. Nowhere in Sacred Scripture does our Lord use stronger language than in His condemnation of this vice among the Pharisees, the "phonies" of His day.

While the hypocrite is to be found just about anywhere, his type is especially well exemplified in the professional politician with whom hypocrisy is an art. While the word politician once denoted a person skilled in the science of government, it now is almost invariably used in a derogatory fashion, implying deception, scheming, simulation as characteristic of the individual so described. Indeed, one of the prime reasons for the current state of the nation and the increasing threat it faces in relation to Soviet Russia is that we have a superabundance of politicians in Washington and a woeful scarcity of statesmen. Yes, what better example of the hypocrite than the politicians of our land and how wise the caution that we put not our trust in them.

But, while all manner of hypocrisy is condemnable and to be shunned, it is in the realm of religion that this vice is especially to be censured. Of all places, might we not least expect to find hypocrisy in religion where, as it were, man deals directly with the God of truth and honor and integrity? Surely here, if anywhere, a person can be taken at face value; surely here there will be no speciousness, no ostentation, no duplicity; surely here a person will show himself at his true worth for he can hardly expect to deceive even Almighty God. Well, apparently the hypocrite thinks he can for hypocrisy in religion is very much a reality.

Nor are the ranks of traditional Catholicism exempt from or immune to this virus of hypocrisy. We too have our Jekylls and Hydes, our actors and actresses who play their fraudulent roles very well and mislead the unwary and gullible very effectively. But they cannot deceive the omniscient God who knows even our most secret thoughts and desires. Please God, they will come to a realization of this simple truth and so strive to be in His sight what they feign to be in the sight of their fellow men - lest the woes uttered by our divine Saviour against the hypocritical Pharisees of old be one day pronounced against them.

What with the damaging effects of original sin upon human nature, the chances are that no one is always and everywhere completely without guile in word and deed. And so there is likely a degree of hypocrisy in all of us. But some there are for whom hypocrisy is a way of life and who even pride themselves on their expertise in the satanic art of deception. But however crafty and wily the hypocrite may be in the practice of his deceits among men, he cannot deceive God Who will one day call him to account for his hypocrisy. And need it be said that hypocrisy should have no place in the life of the authentic traditional Roman Catholic?

TCA BUMPER STICKER

In red and black lettering on a white background, it reads: "Traditional Catholics of America — Save the Traditional Mass". Also included is our TCA address. The cost of these bumper stickers is two for $1.00 (minimum order). The price covers postage, and payment must accompany order.



COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

COLORADO SPRINGS
OUR LADY OF THE ROSARY
Mass at 10:00 a.m. March 6, April 24
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday for Mass location

DURANGO
OUR LADY OF THE ROSARY
Centennial Savings and Loan
1101 E. Second Ave.
(303) 884-2526
Mass at 10:00 a.m. April 17

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Mass on March 20

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 11:00 a.m.
March 13, April 10

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
March 6, March 20, April 24

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m.
March 27, April 3, April 24

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m.
April 3

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m., March 27

THE ATHANASIAN
Published by Traditional Catholics of America, Inc.
— Fr. Francis E. Fenton, Editor
— Miss Marie Rust, Secretary

Eight issues a year: (Jan. 15, Mar. 1, Apr. 15, June 1, July 15, Sept. 1, Oct. 15, Dec. 1)
Subscriptions: $8.00 per year (via First Class Mail) for the USA, Canada and Mexico
$12.00 per year (via Air Mail) for all other countries
Additional copies: single copy - $1.00
10 copies - $8.00
40 or more to same address - 70 cents each
Mailing address: P.O. Box 38335, Colorado Springs, CO 80937
Telephone: (303) 636-1575