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Editor: Fr. Francis E. Fenton, STL

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First Things First

Fr. Francis E. Fenton

According to a study made a few years ago, an average 70-year-old man has spent his life as follows: 24 years sleeping; 14 years working; 8 years in amusements; 6 years eating; 5 years traveling; 5 years in education and reading; 4 years in conversation; 3 years and 7 months in miscellaneous other activities; and 5 months for church on Sunday and daily prayer. In the course of a 70-year life then, the average man has given Almighty God a measly five months of his more or less undivided time and attention. In other words, God has rated a total of one month of prayer out of every 168 months in the life of that average man. The average 70-year-old woman has likely amassed a less atrocious record, an achievement which obviously wouldn't take much doing.

The overwhelming majority of Americans seems all but totally lacking a scale of values. Nor is any particular brilliance or insight required to arrive at that conclusion. Any reasonably intelligent person of principle cannot help but conclude likewise for the signs are everywhere. Money, sex, sports, fun - these are the things which occupy the time and attention of the typical American. Not that any of them are wrong or immoral in themselves. Money is an essential commodity of life; morally licit sex is a part of God's creative plan; sports are a legitimate form of recreation and entertainment; fun or pleasure as such is surely not frowned upon by God. But proper and lawful and orderly use is one thing; abuse, immoderation, excess is something else again.

In this country today money and sex and sports and fun and the like (such as television and video games) are the overriding interest and concern of countless Americans. Indeed, they are so preoccupied with, and absorbed in, them that these things are, in effect, gods or idols to which all else in life is subordinate. One sometimes wonders whether such concepts as Church, heaven, hell, prayer, the soul, etc. have any meaning at all in the lives of so many Americans, so engulfed are they in materialism and secularism and pleasure-seeking. "Have fun" - that's the word, and to blazes with religion, family and country!

In the eternal plan of God as manifest in the world there is a divine order of priorities, a scale of values which we must observe if we would live our lives in a rational and intelligent manner. "God made us to know Him, to love Him and to serve Him in this world and to be happy with Him forever in Heaven." This one simple catechism statement says it all. God created every human being for eternal union with Him in Heaven, the Beatific Vision, to be attained by man through knowing and loving and serving God in this world. Such is the very simple principle upon which the life of each and every person must be based and upon which the only true scale of values can be established. The things of God must come before those of man; the spiritual must take precedence over the temporal and material; our lives on this earth must be ever lived with an eye on eternity. In a word, the only kind of life that makes any sense in the final analysis is that which is lived according to the plan of God and in obedience to His moral law. Any other kind of life is a paradox, a contradiction in which an individual lives according to his own rules - or according to no rules - while often enough risking the salvation of his immortal soul in the process. And if, God forbid, this ultimate tragedy should befall him, what, pray tell, will all of his earthly successes and pleasures avail him? "What doth it profit a man if he gain the world and suffer the loss of his soul?"

But what about traditional Roman Catholics? Surely they are one category of people who have their priorities straight. Well, in many matters I would say that that is probably true for a number of them - with one notable exception. It just happens though that the exception to which I refer is supposed to be the number one priority in any traditional Catholic's scale of values - and that is our Roman Catholic Faith.

Cont. on page 5

Saint Benedict

R. Lance Lohr

"The great social institution by which the Church carried out the work of Christian acculturation and which dominated the whole development of early medieval culture was the monastic community." So writes a famous Catholic historian. His statement is indisputable. But it is ironic in all but God's mind that the sainted man most responsible for monasticism in the West only wanted to provide a reliable means to an end. And that end was the salvation of the individual's soul, not the "Christian acculturation" of Europe.

St. Benedict was born about 480 A.D. in Nursia in Italy. His early years were spent in Rome living with his upper-class parents. Pope St. Gregory the Great, writing about one hundred years after Benedict's birth, gives the most detailed account of his life. At about twenty years of age, after what was probably a thorough education, St. Benedict left his parent's home. While the overt persecution of Christians had ended two centuries before, all was far from peaceful in Rome. In 476 A.D. the last Italian Roman emperor had been deposed by the barbarian Odocer. It should be kept in mind that by this time most Romans were baptized and that, contrary to what is commonly believed, the German invaders were not as hostile toward the advanced culture they had conquered as they were ignorant of its great classical and Christian foundations and its then current state of decay. Put bluntly, Benedict's world, like our own, was suffering from "moral decadence, contamination of the faith and the decline of culture."

The word monasticism comes from the Greek meaning "dwelling alone." But, although Benedict for some time was a hermit, living in a cave only ten feet deep near the ruins of the pagan Emperor Nero's villa at Subiaco, he did not really wish to reject totally the world in the fashion of the hermits of the Egyptian desert. Years later in his famous Rule, he would be quite critical of those ascetics for several reasons. Tradition holds that while at Subiaco Benedict did frequent battle with the Devil, once having to roll in thorns to overcome severe temptations. Still in his early twenties, Benedict was asked by the monks of a nearby monastery to become their abbot. He reluctantly accepted. But when he attempted to cure them of their laxity they tried to poison him. Benedict returned to his cave.

St. Gregory's Dialogues frequently recounts Benedict's miracles and piety. It is not surprising then that he soon attracted many holy men to his isolated valley. At first he divided them into groups of twelve, each with an abbot, and soon he and his first monks began the great Benedictine apostolate to educate the ignorant. One of his first students was St. Placid who had been entrusted to Benedict by the boy's patrician father.

In the sixth century there was a lake below the monasteries fed by a waterfall. Neither exists at the place today. Not unexpectedly, Placid was attracted to the water. Once, in a vision, Benedict saw Placid drowning. He quickly dispatched the boy's companion Maurus to save his friend. Tradition holds that Maurus ran across the surface of the lake to Placid and carried him to safety.

While Benedict was indeed successful in providing an avenue to sanctity for his followers, the condition of monastic life elsewhere in the West was very poor. Many men had read St. John's admonition in his gospel: "Love not the world, nor the things that are in this world." In order to do this the ascetic must reject aspects of earthly existence that tend to draw one away from God. Wealth or simply the desire for it is countered by holy poverty. What property is necessary is held in common. Lust or carnal desires are answered with celibacy. Even overindulgence in eating is denied by fasting. Lastly, the human desire for power over others is controlled in monastic life by obedience to the abbot. The world, of course, does not understand St. John or the monk, and yet every man does understand all this in his heart even if he cannot or will not make the sacrifice necessary to follow the Gospel. In Benedict's time, as in all time, there were many hypocrites. St. Augustine had earlier condemned these "long-haired fake ascetics and wandering monks who lived in idleness and exploited popular superstition!"

At Subiaco the jealousy of a local priest led to the harassment of Benedict and his monks and even threats on Benedict's life. This prompted him to leave his secluded valley in search of a new place of peace. Along one of the famous Roman roads, the Via Latina, between Rome and Naples, Benedict found the site for his holy retreat, high on a mountainside above the town of Cassino. He destroyed the altar of the pagan god Jupiter he found there, and in its place erected an oratory. Title to the land was arranged by Placid's well-born father, Tertullus. Here in 529 A.D. the great Abbey of Monte Cassino had its beginnings. Unlike out-of-the-way Subiaco, Monte Cassino, although high in the Apennines, was not really out of the world's way. It was quite in the world's way. Very much in the world but not of it. Benedict and his monks preached to and substantively aided the people of the vast valley his monastery surveyed. Travellers and guests, he wrote, should be treated as Christ; frequently they stayed within the monastery walls. Only a few years

after Benedict's death in the 580's, the abbey was first destroyed by barbarians as predicted by its holy founder. Many of the monks sought refuge in Rome. After being rebuilt and destroyed several times, the abbey was again leveled in 1944 by Allied bombers during one of this century's futile wars.

It was here at Monte Cassino that Benedict wrote his timeless Rule that was destined to provide not only for the transmission of classical and Christian tradition through the so-called Dark Ages but also to provide an avenue to sanctity for those men and women who followed it. The Catholic Encyclopedia tells us that the rule was written for laymen, not clerics. In the saint's own words:

> My words are addressed to thee, whoever thou art, that renouncing thine own will dost put on the strong and bright armour of obedience in order to fight for the Lord Christ, our true King.

The Church has, over the centuries, added the clerical aspects to monastic life. There is no record, for example, of Benedict's ever having been ordained. And priest members of the community exercise their sacerdotal powers at the will of the abbot, enjoying no superior rank otherwise.

The rule is far from original and some Church historians believe that Benedict was commissioned by Pope Hormisdas to write it. To those familiar with the subject it is obvious that the Rule is a synthesis of existing rules, albeit an original synthesis. Benedict set out to "form a school of divine service in which we trust nothing too heavy or too vigorous will be established." Thus the hallmark of his rule was its moderation or, as St. Gregory the Great called it, discretion. Benedict enjoined grave reservations on his monks with relation to the eremites or hermits, discouraging the imitation of the hermits by all but the hardiest in spirit. He criticized the undisciplined sarabitae monks, the source of great scandal for centuries, and the gyroyagi monks who wandered from place to place, frequently idle.

The Rule was not written for hermits but for cenobites, that is, for those who would live a community life. The common life was not to be coldly institutional. Benedict wished it to be in many ways a warmly human family. Monks pledged to work to preserve the monastery until their death, unless sent by their superiors to tend to other important work outside the monastery. The abbot was to be obeyed like a father even in difficult assignments, in many ways like children should obey their parents. As with all obedience, it was not to be blind. Benedict allowed for the questioning of authority. He even suggests the demeanor for those who feel they cannot obey:

> Let him reasonably and with patience lay before his superior the reasons for his incapacity to obey, without showing pride, resistance or contradiction.

Chapter five of the seventy-three chapters of the Rule deals with obedience and, although frequently treated in absolute terms, it is not the obedience of a soldier that is described, but that obedience needed in a family seeking a common goal. Needless to say, this often proves the most difficult promise for a monk to keep. To show its importance Benedict requires an explicit promise of obedience in the rule, while poverty and chastity are just strongly implied.

In the forty-eighth chapter of the Rule Saint Benedict writes of work: ". . . idleness is an enemy of the soul, therefore the brethren ought to be employed at fixed times in toiling with their hands." Benedict did not prescribe the kind of work a monk should do, leaving this to be decided by the individual, his abbot and the needs of the community. Thus, Benedictines really have no set apostolate as do newer orders of religious. This freedom has produced great things. No small number of monks became builders and architects, producing many of the most beautiful cathedrals, monasteries and churches in Western Europe. Others have become scholars and educators of the first rank, responsible for schools and universities.

Monks were in large part responsible for developing the "Trivium" and the "Quadrivium" or the seven "liberal arts." Although classical and therefore secular in origin, the liberal arts should not be connected to the liberalism that has been so justly condemned by the Church. They were the studies of a free (Latin: liber) man. In the Christian sense, with philosophy and theology added, they were the studies that freed men from many of the useless distractions of this life (as opposed to the servile arts, in ancient and medieval times equated with the work of slaves, now the preoccupation of most men in today's world whose daily activities rarely reflect man's divine origin or his supernatural destiny).

Because of their skill and learning and because monasteries had become the depositories for classical manuscripts, writings of the Church Fathers, and the first manuscripts of Holy Scripture, monks began the work of reproducing, with beautiful illumination, these invaluable writings. By the middle ages the scriptorium of the monastery was very well organized, with various monks in charge of making ink, painting miniatures or copying documents, frequently working six hours a day at this tedious occupation.

But most monks through history have engaged in much more humble tasks. Agriculture has been the labor most common, for Benedict insisted that the monastery be self-sufficient, especially providing for its own food so as not to be in competition with the poor for alms (the seeming opposite of mendicant orders of friars, like the Franciscans, of a few centuries later). The monastery was expected to take care of the poor. Monks not only became

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accomplished farmers teaching peasants who sought their aid, but also were responsible for the spreading of civilization as they cleared forests and drained swamps in the European wilderness.

In time many monasteries, because of their efficiency and occasional bequest of land and money, became quite wealthy - something condemned by St. Benedict. He realized that corruption frequently followed riches and admonished his followers just as Jesus did in His gospels. In Chapter 35 of the Rule Benedict writes: "The vice of private ownership (a vice for the monks - Ed.) is above all to be cut off from the monastery by the roots. Let none presume to give or receive anything without leave of the Abbot . . . But if any one shall be found to indulge in this baneful vice, . . . let him be subject to correction." Pope Pius XII selected passages from the Rule that give Benedict's answer for the disposition of a monastery's wealth: "Let special care be taken in receiving the poor and travellers, because in them Christ is most surely received." "Let all guests who come to the monastery be entertained like Christ Himself, because He will say 'I was a stranger and you took Me in.'" "Before all things and above all things, special care must be taken of the sick, so that they be served in very deed as Christ Himself for He said 'I was sick and you visited Me.'"

This did not mean that monks should deny themselves to the point of injuring their health. For, as previously mentioned, St. Gregory the Great noted one of the Rule's hallmarks was its moderation. Benedict even discouraged excessive fasting. He limited to the sick the consumption of meat but, in Chapter 40, he advises two meals in summer and one in winter, with two cooked vegetables at each and a pound of bread daily. He compromises on the consumption of wine, stating that it be allowed, but avoided. In addition Benedict called for reasonable hours of sleep and sufficient clothing for his monks, a reaction to the excesses observed in many of the ascetics of the time.

But more important than work, rest, food or recreation was prayer. In this also Benedict discouraged excess although, by modern standards, the monk's prayers seem quite lengthy. In addition to their own private prayer and community Mass, the monks were to gather several times during the day to chant the Divine Office or Opus Dei. The Office or Breviary is of course the Psalms. (Today the Breviary has additional other prayers which are to be recited in the course of the week.) In Benedict's day the Office or Psalter was much less formal and was the common prayer of the laity, a practice encouraged by Pope Pius XII and, in this country, by Cardinal Spellman who gave his imprimatur and provided the introduction to an English edition of the Breviary in 1951 - a practice (the Breviary's recitation by the laity) that has not been widespread, unfortunately. But for the monk this official prayer of the Church was his community prayer to the Almighty. Beautiful as it is, recited in Latin or English and coupled with Gregorian Chant, it becomes a combination that quite fully raises the mind and heart to God. And yet again, Benedict in his wisdom limits the Office lest it become too banal or lengthy.

One historian has observed that from St. Benedict's Rule one can learn more about him than from what little of biography has survived the centuries since his death. And from the few examples given here the historian appears to be correct. And yet tradition and history do provide further insight into this saint's greatness.

By the year 543 Benedict's powers as a seer had spread throughout Italy and beyond. Totila, king of the Goths, wanted to learn of the prospects for his future conquests and travelled to see Benedict at Monte Cassino. But the king, wanting to test the abbot he had never met, sent an aide dressed in his clothing to Benedict first. Benedict called out that he was a fraud and ordered him back to his master. Totila, understandably impressed, listened very closely to Benedict's predictions. First he condemned Totila's cruelty, then said he would rule his new domains for only nine years and die in the tenth. St. Gregory records the incident and tells us that, while Totila was not as vile a man afterward, he did die ten years later.

St. Benedict had a sister that many hold to be his twin. Her name was Scholastica. In imitation of her brother she was a very pious woman, founding several convents according to Benedict's Rule. Each year he would visit his sister and did so for the last time shortly before her death. At this time Scholastica wanted him to stay with her, but Benedict insisted that his first duty was to return to Monte Cassino. Undaunted, she said a short prayer and there arose such a storm that Benedict and his companions were forced to stay the night. Three days later Benedict saw his sister's soul rise to heaven in the form of a dove. (Saint Benedict's sister is honored by the Church on February 10 as Saint Scholastica.)

St. Gregory wrote that shortly before Benedict died he had a vision of God and all creation. (St. Thomas rejects this as impossible for he believed no mortal could look upon God and live.) Soon after, Benedict did plan for his own death. On his last day on earth he asked to be carried to the oratory of St. John the Baptist at Monte Cassino. There he received the Holy Eucharist, raised his arms in prayer, and died. His feast day is March 21.

A most fitting eulogy of Benedict was penned by John Cardinal Newman a little over one hundred years ago:

> St. Benedict found the world, physical and social, in ruins, and his mission was to restore

it in the way not of science, but of nature, not as if setting about to do it, not professing to do it by any set time, or by any rare specific, or by any series of strokes, but so quietly, patiently, gradually, that often till the work was done, it was not known to be doing. It was a restoration rather than a visitation, correction or conversion. The work which he helped to create was a growth rather than a structure. Silent men were observed about the country, or discovered in the forest, digging, clearing and building; and other silent men, not seen, were sitting in the cold cloister, tiring their eyes and keeping their attention on the stretch, while they painfully copied and recopied the manuscripts which they had saved. There was no one who contended or cried out, or drew attention to what was going on, but by degrees the woody swamp became a hermitage, a religious house, a farm, an abbey, a village, a seminary, a school of learning and a city.

But most assuredly the result of his labor that Saint Benedict himself would most appreciate is that so many men and women through the centuries have worked out their eternal salvation by following his Rule.

Father Placid White, OSB, as the initials following his name indicate, is a Benedictine. He is no ordinary Benedictine, however, but in these chaotic days of the Church he is a most unusual, almost unique, one indeed because he is a traditional Roman Catholic priest. For a number of years now Father White has been the pastor of the traditional Roman Catholic chapel and congregation in Aurora, Colorado. In addition, he brings the Mass and the Sacraments to several locations on our TCA Mass circuit. So? Well, you see, Father White is 84 years of age, the oldest traditional priest in the USA -if not, indeed, in the world.

Father Placid White is a truly traditional Roman Catholic priest in the full sense of those terms. His love for the priesthood of Christ; his unswerving loyalty to the Faith and his refusal to have any part of the Conciliar Church; his so obviously deep devotion to the true Mass; his steadfastness, despite his advanced years, in the performance of his priestly duties - all of these, and much more, combine to make Father White an exemplar of the Roman Catholic priesthood. As a spiritual son of Saint Benedict, he is a priest of God of whom that great saint must be very proud indeed. - Ed.

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cont. from page 1

How many traditional Catholics give their Faith top priority in their daily lives, and its financial support top priority in their pocketbooks? From my observations in my extensive dealings with them around the country for quite some years now, I believe that the number of such traditional Catholics is but a small percentage of the total. There are many, to be sure, who are vitally concerned about their own spiritual welfare and eternal salvation and that of those closest to them - and that, of course, is as it should be. But what I have in mind here is that profound love for and dedication to the Faith which ought to permeate and saturate the life of every traditional Roman Catholic worthy of the name. Such an individual is one who not only knows and lives his religion in his personal life but who does all he reasonably can to bring his non-Catholic associates to a knowledge and acceptance of the one true Church. Such an individual is one who is ready and willing courageously to defend his Faith and his Church whenever they are attacked. Such a person is one to whom the preservation and the propagation of the traditional Roman Catholic Faith is the most important thing in the world. Such a Catholic, in a word, is one whose intensity of love for the Faith and whose loyalty to the Church at least remotely approach that of the myriad of saints and martyrs down through the centuries whose lives and deaths are one of the greatest glories of the Roman Catholic Church.

And how many traditional Roman Catholics of the calibre I have indicated do we have? Precious few indeed. And yet never from the dawn of Christianity has there likely been a time when the Church and the nation have more desperately needed such Catholics, such apostolic men and women, as they do today. The fact that we have so woefully few of them is not only a sad commentary indeed on the average traditional Roman Catholic but a strong indication as well of the extent to which the manifold evils of our day have rubbed off on so many of them.

Multitudes of Americans have a totally materialistic outlook on and attitude toward life, a pagan philosophy well expressed by the words: "Eat, drink and be merry for tomorrow we die." If they can be said to have any sense or scale of values at all, it is a very twisted and distorted one indeed. Traditional Roman Catholics though, with the powerful supernatural helps and incentives they have for leading exemplary Christian lives, should be radically different from their non-Catholic fellow men in the spiritual and moral quality of their lives and in their dedication to the glorious cause they espouse. If any category of people on earth should have their priorities straight and live accordingly, surely it must be traditional Roman Catholics. But is this true? It is my conviction that traditional Roman Catholics in geneal leave much to be desired in this matter. For them an examination of conscience is very much in order with the purpose of overhauling their scale of values and getting their priorities straight. And the highest among those priorities must be their traditional Roman Catholic Faith.

The Privilege of Being Roman Catholics

(The following is taken from A Course in Religion (Part IV, pp. 127, 128), a 1934 catechism of four volumes by Father John Laux, M.A.)

Although those who are outside the Catholic Church through no fault of theirs can be saved, yet they are deprived of the inestimable advantages enjoyed by Catholics. We must never forget that the Spirit of Christ, the practices which spring out of that spirit, the means appointed by Christ for the regeneration and salvation of mankind, are found in all their original purity, fullness, and power in the Catholic Church, and in her alone. Hence the privilege of being Catholics is a grace for which we can never be sufficiently thankful. How wonderful this privilege is, can be best felt by one who has long groped about in the darkness of unbelief and the half-light of Protestantism, and then found his way suddenly into the "light and kingdom of God."

"When I am asked," writes John L. Stoddard, "what I have found within the Catholic Church superior to all that Protestantism gave me, I find that language is inadequate to express it. One thinks of the familiar metaphor of the stained-glass window in a vast cathedral. Seen from without by day, this seems to be an unintelligible mass of dusky glass. Viewed from within, however, it reveals a beautiful design, where sacred story glows resplendently in form and color. So it is with the Church of Rome. One must enter it to understand its sanctity and charm. When I reflect upon that Church's long, unbroken continuity extending back to the very days of the Apostles; when I recall her grand, inspiring traditions, her blessed Sacraments, her immemorial language, her changeless creed, her noble ritual, her stately ceremonies, her priceless works of art, her wondrous unity of doctrine, her ancient prayers, her matchless organization, her Apostolic authority, her splendid roll of Saints and Martyrs reaching up like Jacob's ladder, and uniting earth and Heaven; when I reflect upon the intercession for us of those Saints and Martyrs, enhanced by the petitions of the Blessed Mother of our Lord; and, last but not least, when I consider the abiding Presence of the Saviour on her altars; — I feel that this One, Holy, Apostolic Church has given me certainty for doubt, order for confusion, sunlight for darkness, and substance for shadow. It is the Bread of Life and the Wine of the Soul, instead of the unsatisfying husks; the father's welcome, with the ring and the robe, instead of the weary exile in the wilderness of doubt. It is true, the prodigal must retrace the homeward road, and even enter the doorway of the mansion on his knees; but, within, what a recompense!" (Rebuilding a Lost Faith, pp. 221-222).

Once Again

Fr. Francis E. Fenton

The previous issue of this newsletter contained an earnest request for financial help that I might pay the debt incurred by our now defunct traditional Roman Catholic school. Only about $3,000 was received in response to that request. That leaves a balance of about $11,000 still to be paid. And so once again I ask for help. Hopefully, the necessary funds will be forthcoming. If they are not, well, I just don't know right now what to do about it. (Ironically, I never owed anyone anything in my life until I became involved in this debt incurred in trying to maintain a Roman Catholic school.) In any case, I will not ask further for financial assistance in this matter from the subscribers to this newsletter. If the response to this appeal is not sufficient to liquidate the school debt, I will drop the subject in these pages. One thing is certain though: every penny of the debt will be paid, God willing, insofar as it is humanly possible for me to accomplish this.

An Oversight

In the articles that appeared in the two previous issues of this newsletter on the closing of our Christ the King School last December, we neglected to mention the various items (books, religious articles, etc.) which had been donated to the school. Perhaps the donors may have rightly wondered what happened to these things. If so, we assure them that, while some of these items are in use, most of them are in storage. We would not want those who made contributions of this kind to the school to think that their contributions were discarded when the school was closed.

The Mother of God and Atheistic Communism

It is the strong conviction of well informed Catholics that the Blessed Mother of God is destined to play a highly significant, indeed decisive role in the determination of the eventual outcome of the developing world crisis in relation to atheistic Communism.

Mary is the Mother of Christ. Christ is God. Mary is, then, the Mother of God. From her divine Maternity flow all of her wondrous privileges and prerogatives: her Immaculate Conception, her Virgin Birth, her Assumption, her office of Mediatrix of all graces. Of all women, God chose Mary to be the Mother of His divine Son and bestowed upon her graces and blessings far above those given to any other human being. Sinless from the first moment of her conception, she lived her entire life free from even the slightest stain of moral guilt. She is, in the words of the poet, "our tainted nature's solitary boast." She is the crowning masterpiece in the creative handiwork of the Almighty. She is our most powerful advocate before the throne of Heaven.

As the conflict intensifies between the forces arrayed on the side of God and those on the side of anti-God and as the battle lines become more and more clearly drawn, it becomes increasingly urgent that more Catholics realize the vital role of Mary in bringing that conflict to a successful issue. While it is unquestionably true that our ultimate fate in relation to atheistic Communism is in the hands of God, yet our prayers and petitions to Him are one essential factor in determining that fate. This being so, there is, in the belief of true Catholics, no one who throne of God and to whom the Almighty will give a more attentive and receptive hearing than to Mary, His Mother. "Never was it known that anyone who fled to her protection, implored her assistance or sought her intercession was left unaided" - so reads part of one of the Church's approved prayers so familiar to traditional Catholics. Do Catholics really believe in the truth of those words? If they do, and if they approach Mary in prayer with the right dispositions of soul, then it follows that her aid in our warfare against the anti-God, anti-Christ forces of our day is a certainty.

The life-and-death battle being waged on various fronts today against international Communism is, basically, one against the militant powers and forces of anti-God. Those who would be effective fighters in the anti-Communist ranks, then, must be, among other things, God-believing, God-loving, God-serving men and women - and true Catholics ought to be in the forefront of those ranks. Nor should there be any doubt in the minds of Catholics concerning the incalculable influence that the Blessed Virgin Mary can wield before God in the determination of the final outcome of that conflict. She will help us if we but do our part. If, however, we fail to do our part; if we refuse to match and to surpass the dedication of the enemy; if we disregard the role of Mary and her intercessory power before the throne of God in helping to bring about a successful resolution of the gigantic conflict in which we are engaged - then, indeed, we will have no one but ourselves to blame for the tragic consequences that will quite surely follow upon such a momentous and inexcusable failure.

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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.

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pray the rosary daily

We know not what the future holds, but we know Who holds the future.

Anonymous

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

St. Thomas More

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. April 24, May 1
(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 May 15

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 11:00 a.m.
May 8, May 22

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 10:00 a.m.
April 24, May 15, May 29

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. April 24
Mass at 10:00 a.m. May 22

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m.
May 8

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m., May 29

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— Fr. Francis E. Fenton, Editor
— Miss Marie Rust, Secretary

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