

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

ORCM NEWSLETTER

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

ISSUE NO. 27
APRIL 29, 1977

"THE ROMAN CATHOLIC CHURCH: ITS TRAGEDY AND ITS HOPE"

The lecture bearing the above title is proving to be an increasingly effective means of getting the truth to concerned Catholics about what has happened to the Roman Catholic Church and what is being done about it. As of this writing, the talk has been delivered on 14 occasions in eleven states. In addition to the list of confirmed upcoming engagements given below, traditional groups in Illinois, Minnesota, New Jersey, Ohio, Utah and Canada have expressed interest in scheduling the lecture in their area within the next several months.

Sunday, May 1 ———————— VIRGINIA

Holiday Inn
5203 Williamsburg Road
SANDSTON, VA
[804] 737-8211 or 262-4354
Confessions at 10-10:45 a.m.
Mass at 11:00 a.m.
Refreshments followed by Lecture Program.

Tuesday, May 10 ———— CONNECTICUT

Holiday Inn
879 Connecticut Avenue
NORWALK, CT
[Exit 13 off Conn. Tpke.]
Lecture at 8:00 p.m.
[$2.00 admission]



Sunday, May 15 ———————— ILLINOIS

[Chicago area]
Confessions at 10-10:45 a.m. and
Mass at 11:00 a.m. at:
Shrine of St. Pius V
30 Miller Road
LAKE ZURICH, IL
Lunch and Lecture program at:
Mundelien Holiday Inn
Routes 45 & 83
MUNDELEIN, IL
For luncheon reservations & other information, call: [414] 652-5512 or [312] 546-5865.
[Lecture scheduled at 2:00 p.m.]

Sunday, June 26 ———— PENNSYLVANIA

St. Pius X Chapel
Holiday West Motel
U.S. Route 15 & Penna. Tpke.
MECHANICSBURG, PA
[Harrisburg area]
[717] 774-2108
Confessions at 10-10:45 a.m.
Mass at 11:00 a.m.
Free for lunch.
Lecture at 1:30 p.m.

Sunday, July 10 ———— WASHINGTON

KENNEWICK, WA
Confessions at 10-10:45 a.m.
Mass at 11:00 a.m.
Luncheon.
Lecture at 1:30 p.m.
[additional details to follow in next ORCM NEWSLETTER]

Monday, July 11 ———————— MONTANA

HELENA, MT
Lecture at 8:00 p.m.
[additional details to follow in next ORCM NEWSLETTER]

SIX REASONS FOR ORCM SUCCESS

On pages 6 and 7 of this issue of our newsletter appear photographs and brief "write-ups" of six ORCM'ers. At first glance one might understandably conclude that these particular individuals were chosen because they are all so good-looking! A reading of the lines that accompany each picture, however, will indicate that this was not the criterion which determined the matter at all but rather the fact that these particular individuals are a few of those making a distinct contribution to the ORCM cause. I hasten to add that I am well aware of a number of other men and women across the country who are also exceedingly dedicated to the ORCM and likewise deserving of recognition. Would that all of them could be given similar publicity in these pages! What we do plan for one of our future newsletter issues though are photographs of our permanent chapels, of which there are presently seven around the USA. There are also several other priests presently working with our ORCM, though not members. Perhaps, with their permission, we could carry their photographs at some future date.

RESPONSE VERY ENCOURAGING

This applies both to our last newsletter [#26] and to our reprints. That issue of the newsletter got the best response by far of any we have published to date. As for the reprints, which we just brought out in an attractive new format a couple of months ago, some 16,000 of them have already been purchased---and that, we figure, isn't a bad start. Needless to say, we are very grateful for the continually growing interest in our ORCM apostolate which is manifest in this and in other ways.

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THE IDEAL OF CHRISTENDOM

By JOHN MARK TRUJILLO



THE FORUM

The destruction of orthodoxy in the "New Church" is the final, perhaps almost logical, outcome of the death of Christendom. The end of Christendom preceeded the second Vatican Council. What we are witnessing now is the rejection of this ideal for the sake of the Conciliar ideals of "aggiornamento" and "renewal." Even for traditional Catholics, the moral, political, social and cultural order of Christendom, as inspired by the Church, has become only a dim memory. I will argue here that the desertion of Christendom is largely responsible for the post-Conciliar disaster and is even part of the explanation for the lack of unity in the traditionalist movement. But, whereas in the "New Church" the ability to rebuild Christendom has been lost, the traditional movement still has the potential to accomplish this.

Most of us have difficulty conceiving of a public Christian order. We have accepted a secular environment as a fact of life, and only of late have we begun to realize the disasterous consequences of peaceful coexistence with a non-Christian society. The increasing control of government over our public and private lives has caused us to forget that ideally the Church inspires and upholds the public institutions of a state. This has, until rather recently, been the norm. In this country, a large Catholic minority flourished in a relatively religious environment. The founders of America generally fostered an ideal of decentralized government, which in theory allowed Catholics to practice their religion unmolested.

The rise of the modern state has made all this a thing of the past. Louis XIV never dreamed of having as much power over his subjects as is wielded by twentieth century governments. But more than simply regulating or overseeing the public life of its citizens, the organs of the state now dictate essential values, through public education and the media. As society drifts relentlessly into a secular vacuum, Catholics find themselves becoming captives in an increasingly hostile environment. The abortion tragedy is perhaps the most striking example of this.

We know that Christianity can survive without a Christian government or environment, yet we should realize that religious indifference is only one step removed from religious persecution. Modern secularism (including Communism) is, in fact, a kind of religion, one that cooperates with Catholicism only when it is convenient. The dangers in our becoming too comfortable in such a situation are manifested in "Gaudium et Spes" and other Vatican II documents, which misunderstood or misrepresented the world situation almost completely.

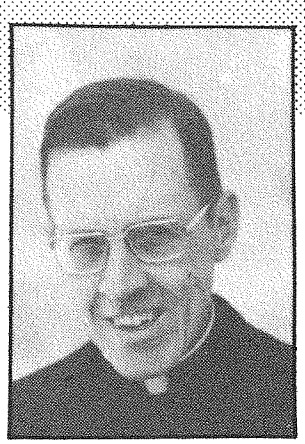
The traditionalist movement, through its loyalty to the true teachings of the Church, makes up the soul of Christendom. We are not likely to see the return of Christian kings, but we should rekindle our loyalty to the idea of making Christianity once again the center of civilization. We are by our vocation as Catholics the natural rulers of society. And I am not proposing here the idea of taking over civil government. What I a speaking of is the almost forgotten fact that without t Roman Catholic Church there would be no society. Witho the Church as its guide, society decays into nothingness. starves to death without the moral sustenance which giv society life. Strange as it may sound, even to mar traditionalist Catholics, our tiny movement is the last hope c society. The "dialogue" of the "New Church" with th modern world is hastening the former's descent into sel destruction. Our intolerance, our steadfastness, in contras provides a living reminder of society's original foundations.

Let us recall that it was not Our Lord's intention that the earl Christians remain a despised minority. It was the Church's goa to conquer pagan Rome and from this base to Christianize an civilize the world. We must not be content to preserve th Sacraments untarnished (though this is our primary duty); w must realize the further duty of reintroducing the ideal o Christendom into the public mind. This, by the way, is a excellent argument for establishing a traditionalist schoo system. Here, in our children, we can begin to sow the seeds o a new Age of Christendom.

We traditionalists who are older and who have been exposed t secular propaganda our whole lives search confusedly for som lever, some rallying point to overcome our internal disunity Obviously our adherence to the True Mass is the key element i what unity we do have. Yet beyond this, there is little positiv direction in our efforts. A dangerous mentality of "persecuted Church" is filling some traditional Catholics wit dread that these are the last times. Many traditionalist mistrust everyone, even other traditionalists, because c disagreements over secondary, even childish, issues. Eve worse, some branches of the movement are nurturin dangerous and false doctrines in opposition to the Churc Alleged apparitions of Our Blessed Mother keep som traditional Catholics in suspended animation, half hoping fo half fearing a great chastisement from heaven. I am n holding that all, or even any, of the recent report appearances of Mary are definitely false. I bring these to t reader's attention merely because there seems an inhere danger in this kind of piety that the Church will be constrict from the public dimension even further than it already is.

Perhaps we will indeed be driven to practice our Fai underground. But even if this does come to pass, the conditi will be temporary. Our mission is to convert the nations. Let not betray this trust by whispering in dark corners of stran apparitions and secret messages given to the "lucky few." I us shout with a voice of thunder, from the mountain tops, t world in the depths of despair. Let us put aside our differen and rally around the standard of Christendom, even as t French, Germans, Spanish, English and other nations p aside their differences in the Crusades against the enemies Christ and His Mystical Body, the Church.

Feature



"Many pastors have destroyed my vineyard." (Jer. 12:10)

THE HIRELINGS

By FR. ROBERT McKENNA, O.P.

Saint John Chrysostom, commenting on the Gospel of the Good Shepherd (II Sunday after Easter), calls attention to two kinds of bad priests. His distinction is most enlightening in this our own day when the traditional Catholic clergy, like the Church itself, has been all but annihilated.

The first kind are those who have been transformed into (or have revealed themselves to be) the "ravening wolves" of which Our Lord speaks elsewhere, who turn on and tear apart the flock of the faithful. By any truly traditional Catholic such priests are readily recognized for what they are, though their sheep's clothing of clerical garb (mitred heads among them) never cease to deceive and pacify the naive majority of laymen.

These are the "new breed" priests---some young, some old---who preach the "Social(ist) Gospel," who invent or embrace every aberration in the liturgy, and who belittle everything remotely traditional in the Church. They seem to spend their nights dreaming up new ways of scandalizing the people, either from the pulpit or from the altar. They disdain even to dress like priests---whether at the altar or on the street.

We are not concerned with this brood of priests here. They are the Judases and the "false Christs" foretold by Christ Himself---manifest enough, we say, to any commonsense Catholic who has not slumbered through that other Gospel of the false prophets (VII Sunday after Pentecost). Indeed, one's first thought on the occasion of any scandalous sermon or service from a priest should be a suspicion that he might not be a priest at all! The infiltration of the clergy and hierarchy is not only a possibility (Satan is amazingly astute) but a documented fact.

Our lamentation here is rather for the second kind of bad priests. These, Saint John points out in his homily on the Good Shepherd, are the *hirelings*. "The hireling," Our Lord says in the Gospel, "who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; but the hireling flees because he is a hireling, and has no concern for the sheep."

What a prophetic parable of today! The "new breed" wolves and jackals are ravishing the sheep of Christ in the fold of the Church, and how many traditional-minded priests there are who are fleeing, or have fled, their duty to *defend* the sheep! These are the priests (older ones) who *deplore* the so-called "changes" and who wring their hands in anguish over the brazen conduct of their liberal confreres, whether these be their companion priests, their curates, or their bishops. Yet, like the Pharisees of old, it seems, these "conservative" priests who know better will scarcely "with a finger of their own lift the burden."

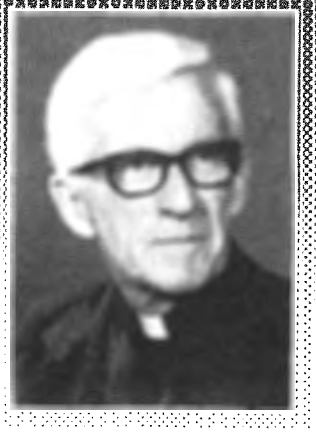
If all truly traditional priests had *obeyed* their Catholic instincts, not to say their Catholic theology, when Vatican II began to put the axe to Catholic Tradition, the Church would not today lie in rubble, virtually destroyed, the laughing stock of its enemies. Had they "held fast," ready to "contend earnestly for the faith once and for all delivered to the saints," the whole scheme of the Modernist and Communist subverters might have been foiled. Were it not for the hirelings, the wolves might well have failed. But as it is, there is now left to the Church an unbelievably small handful of shepherds---traditional priests---defending the flock for which Christ died!

Oh, but how deceiving are appearances! The *hirelings* are the ones who are holding their posts, while the *shepherds* have had to flee. The conservative clergy of traditional-minded priests are still to be found in their parishes and under their "bishops," while the few shepherds are saying the true Mass and administering the true Sacraments in "rebel" chapels and to "outlawed" organizations. And how convenient this makes it for the hirelings to "save face" by "staying put," with the stauncher ones among them settling for reassignment to lesser posts or "retirement."

But what is required, of course, is that the wolves be *confronted* by "holding fast to the traditions," even though, under the circumstances, this entails leaving the parishes and the Catholic establishment which will not tolerate Tradition. And if the sheep will not *follow* the shepherds out of danger, then how are they the sheep of Christ, who says that his sheep "know not the voice of strangers"?

An unnerving, even traumatic, thing it may be for a Catholic priest to break with his accustomed pattern of life, trained as he is---even more than the faithful---in the school of obedience, and "obedience" is almost invariably the reason (or excuse) conservative priests offer for their refusal to leave the Conciliar Church. But our *first* obedience, as often said, is to the Catholic Faith. Obedience even to the Pope, when it makes you

- continued on Page 7 -



EDITORIAL

PRAYER VERSUS COMMUNISM

By FR. FRANCIS E. FENTON, STL

That infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself. (Pope Pius IX - 1846)

Communism: *the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin.* (Pope Leo XIII - 1878)

Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. (Pope Pius XI - 1937)

That Communism is, far and away, the paramount evil of our day, no honest, well informed person will deny. Its militant atheism, its total amorality, its objective of world domination, its organization on an international scale, the atrocities it has inflicted on millions of our fellow men - all this and much more combine to make the Communist conspiracy a menace to mankind surely without parallel in all recorded history. Today that conspiracy dominates the largest land mass and the greatest number of people ever brought under a single control, with South Vietnam, Laos, Cambodia, Angola and Mozambique having fallen under its despotic and utterly barbaric rule within the last three years alone. (Since the Reds took over Cambodia in April, 1975, more than one million people have been put to death there by the satanic minions of the Communist apparatus.) As of this writing, South Africa and Rhodesia appear to be next on the list for the kill.

The prize goal in the Red drive for global domination is, of course, the conquest of the United States of America. That the Communists are long since well on their way towards the attainment of that objective is a fact unchallenged by no one who knows the score on the present extent of Communist power and influence on the American scene. The mass media of communications are all but totally controlled by those whose goal is the destruction of America's sovereignty and its merger with Soviet Russia into a New World Order (how dishonorable this nation's press which, for example, can glorify a Martin Luther King and denigrate a Senator Joseph McCarthy). As for most of our so-called leaders, especially on the federal level, the Communist conspiracy would not now pose the threat it does were it not for the massive aid and comfort given to it by successive administrations in Washington over the past several decades (of scores of examples, witness the no-win war in Vietnam and the current proposed sellout of the Panama Canal).

The abject failure over the past two decades or so of the Roman Catholic Church (that is, the failure of its hierarchy and clergy primarily) in the fight against Communism is today a matter of record, sorrowful but indisputable. "Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever." And yet, what do we presently behold on an ever increasing scale but that very collaboration with Communism against which Pope Pius XI warned, and this not merely on the part of *our* political leaders but even by allegedly Roman Catholic bishops and priests around the world (perhaps especially pronounced in some South American countries). Indeed, while it is their bouden duty to expose and oppose Communism, when, pray tell, has it been since any reader of these lines has heard or read of any bishop of the Establishment Catholic Church speaking out against this global menace and condemning it for the horrendous, unmitigated evil which it is? There has been no doubt to my mind for a number of years now not only that some priests and bishops have lost the faith but that some of them may well be Communists in cassocks. 'Tis said "priests don't become Communists but Communists become priests" (and bishops).

But, granting that Communism is an overwhelming and increasingly imminent threat whose evil can hardly be exaggerated; granting that, if it is successful in the years ahead in bringing to completion its aim of world domination, freedom will perish for all mankind, and mass enslavement, torture, starvation, etc. will become the order of the day; even granting that, were the devil himself and his cohorts incarnate in the world today, they must surely be the satanic masterminds who direct the Communist conspiracy---granting all of this, the question arises, what can we do about it?

Well, above all else, we can and we must pray. "More things are wrought by prayer than this world dreams of." Never should a day pass when we who still enjoy the blessings of freedom do not remember in prayer the Captive Nations of the world, those millions of our fellow men who are enslaved under the utterly inhuman tyranny of Communism (and for whom treasonous détente means but a tightening of the chains that bind them). Nor should a day pass when we do not have recourse to the power of prayer as an essential weapon, and so readily at our disposal, in the fight against Communism. Without prayer, the cause of freedom is already lost. Without prayer, and all that genuine prayer implies and includes, America and what remains of the free world are doomed to fall to Communist conquest.

Now some there are who, though themselves anti-Communist, believe that the triumph of Communism is inevitable and who are living their lives accordingly, spiritually and morally preparing themselves for that fateful day. Most of those who are of this frame of mind base this belief of theirs on their interpretation of "the last days" as described in the Bible. Being convinced of the inevitability of a Communist victory, such people contend that Communism should not be opposed because its triumph and our subjugation to it is the will of God in punishment for our sins.

While no disrespect is meant towards those who sincerely hold religious convictions with which we disagree, it must be observed that, if this belief were held by enough Americans, the result would be quite disastrous. The Communist conspirators are experts at the process of "softening up" a nation they aim to conquer, the gradual destruction of its will to resist being one very effective means of doing so. I can conceive of no more striking contribution to that objective than the conviction on the part of a significant portion of a nation's population that Communism will inevitably be victorious.

But there is another segment of Americans, a far more sizeable one, I think, who, while by no means of the mind that this country is doomed or destined to fall to Communism, are quite convinced that, if America survives, this will be accomplished *only* by spiritual means. They believe, in other words, that Communism can be effectively resisted, but *only* through prayer. A number of Catholics are to be found in this category.

To this type of thinking I, for one, take strong exception. It's going to take more than prayer to defeat Communism and to save the free world. Barring a miracle, prayer alone will not do the job. Indeed, the mind of the Church, I submit, does not support the position of those Catholics who hold that we can "pray away" the Communist threat. On the contrary, the Church teaches that moral evil must be actively resisted in proportion to the gravity of the threat it poses. While, to be sure, we must continually seek the help of God through prayer and while, if we be worthy, we may with confidence anticipate that that help will be forthcoming in God's own good time, yet the good Lord expects us to do our part ("God helps those who help themselves" is theologically applicable here). The international, criminal, militant, atheistic conspiracy of Communism is a moral evil ("intrinsically evil") second to none. We must indeed fervently and constantly pray to be delivered from this satanic scourge, yes, but we must not be content with this. Let not this be the totality of our anti-Communism. If it is, this nation will not survive. Unless, in addition to prayer, enough Americans make it their business, and soon enough, to learn the awful truth about Communism and become activists in the fight against it, Communism assuredly will be victorious.

The position, the frame of mind of those who are committed to the belief that Communism can be defeated only by prayer is, I think, well described as *religious neutralism* because such people have, in effect, been thus neutralized as the active anti-Communists at least some of them would certainly otherwise be. Indeed, by their exclusive concentration on prayer as the sole weapon against Communism, the advocates and practitioners of "prayer alone" are, I contend, playing into the hands of the Communist enemy. To me the situation is comparable to that of a man who, upon discovering that his house is on fire, kneels down and prays as he watches the blaze devour the house.

Again, apart from some miraculous act of divine intervention, prayer, of itself, will not stop the advance of Communism, and to rely exclusively upon it to do so is not, I contend, the will of God. How applicable here the advice usually attributed to Saint Augustine: "Pray as if everything depended upon God, and work as if everything depended upon yourself." And there is the obligation incumbent upon all of us who would rightly serve God, namely, devotion to daily duty, a duty to which the Mother of God gave particular mention at Fatima. Surely one of the most pressing and crucial of those duties, I submit, must be that of opposing, while there is yet time, the paramount evil of our day, the conspiracy of atheistic Communism.

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

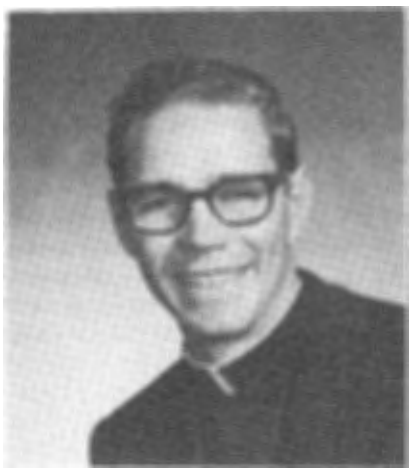


FATHER PLACID WHITE, O.S.B.

Born in England on November 8, 1898. A convert to the faith at age 18. Ordained priest in the Benedictine Order on July 7, 1925. Served the Church in a variety of priestly duties for the following 25 years, in pastoral work, as a teacher, on the foreign missions, and as a military chaplain in the British armed forces. Came to the United States in 1951 and was assigned to the Benedictine Holy Cross Abbey in Canon City, Colorado, where he was stationed for the following 24 years. Assumed pastoral duties at Our Lady of Fatima Chapel in Stratton, Colorado in March, 1975 and presently resides there.

Father White has been working with our ORCM for the past several months and offering Mass at our chapels in Aurora and Pueblo, Colorado. He will also be bringing the Mass and Sacraments to some of the traditional groups on our Mass circuit. For Father White's much needed help in our ORCM apostolate we are very grateful, especially so when we realize that he is 78 years of age. May God grant him the health and the strength to serve the cause of traditional Catholicism for many years to come!

FATHER DANIEL E. JONES



Born January 31, 1942 in Westcliffe, Colorado. Attended grade and high school in Delta, Colorado and, for one year, the Colorado School of Mines [college]. His training for the priesthood included three years at Carroll College in Helena, Montana and four years of theology at the American College in Louvain, Belgium. Was ordained to the priesthood on June 29, 1968 in Delta, Colorado.

Father Jones joined the ORCM in 1973 and has been a most active and loyal priest-member of it ever since. During the past couple of years he has travelled many tens of thousands of miles to bring the True Mass and the Sacraments to ORCM groups of traditional Catholics from coast to coast. Suffice it to say, and we know that we speak for ORCM'ers and many other traditional Catholics across the country, that his dedicated efforts for the preservation and propagation of our God-given faith are gratefully acknowledged and deeply appreciated. He is also the editor of Sangre de Cristo Newsnotes which is a traditional Roman Catholic publication appearing at least three times a year [subscription is $3.00 annually---P.O. Box 89, Westcliffe, Colorado 81252]. In his "spare" time, Father Jones is a hunter and fisherman, and even "plays at" golf and tennis!

ROBERT W. CLEARY

Born on January 25, 1928. Attended public grade and high schools and served in the U.S. Navy for some 3½ years. A bricklayer by trade and an officer in the local union, married and the father of five children.



Mr. Cleary is a national officer of the ORCM and has been since the organization was founded. Our chapel in Brewster, N.Y., which opened on March 19, 1972, is located on his property. The success of the ORCM to date is due in good part to his tireless efforts and selfless devotion to the honor and glory of God and the preservation of our divine faith. With men of his strong faith and solid virtue at the helm, the ORCM is assuredly in good hands. The photograph of him above, incidentally, was taken seven years ago. Work and worry, he says, over the sad state of Church and country have taken their toll in the intervening years!

FRANCIS J. MANEY

Born in 1924 in Washington, D.C. Attended Catholic grade and high schools and served 3½ years with the U.S. Air Force during World War II, seeing action in the South Pacific. An electrical engineer, married and the father of seven children. From 1973 to the present, has attended Novus Ordo services twice, for a funeral and a wedding!

Mr. Maney is a national officer of the ORCM. Always ready to defend and promote the cause of our traditional Roman Catholic faith and fully dedicated to the principles and objectives of the ORCM, he is an exemplary Catholic whom the ORCM is proud to have as a member of its governing body.





JOHN MARK TRUJILLO

Born July 8, 1951 in Albuquerque, New Mexico and life-long resident of that city. A 1973 graduate of the University of New Mexico and presently a graduate student at that institution. Plans to teach Medieval Philosophy at the university level. A convert to the faith in 1973, and has a marriage date with Regina Gannon on April 30, 1977.

Mr. Trujillo became involved in the traditionalist movement only about a year ago but in that relatively short time has become very much of an activist indeed. He is the leader of our ORCM group in Albuquerque. He recently began contributing regular articles for our ORCM NEWSLETTER, articles, we might add, which have been very well received by the readers of this publication.

ANN MARIE SKOWRONSKI



Born on November 23, 1956 in Derby, Connecticut. Graduated from high school in 1974, ranking second in her class of over 300 students. Was a member of the National Honor Society in high school for the last three years prior to her graduation. Entered college in the fall of 1974 but, deeming it a waste of time, left at the end of the first semester. Earned a 3.8 average while at college for which she was granted, in her words, "some kind of award but never went to pick it up."

Miss Skowronski has been a part of the staff at our ORCM national office since February, 1975, serving primarily as Father Fenton's secretary but performing a variety of other functions connected with the ORCM as well. Her boss describes her as quiet [well, usually!], unassuming, very able and efficient, and most dedicated to the ideals for which the ORCM stands---in a word, a "top-flight" secretary. Since he himself is a sort of perfectionist and by no means easy to please, Miss Skowronski is probably everything he says she is! While capable secretaries are not, perhaps, particularly hard to find, secretaries who are not only capable but whose fidelity to work is motivated by spiritual principles and noble goals are a rarity. Miss Skowronski is one of those. Incidentally, she is also very active on the local scene in the fight against the "phony" Equal Rights Amendment.

JOHN BAPTIST FRAGALE



Born in 1941 in Bronx, N.Y. Attended Catholic grade school, the High School of Music and Art in New York City [at that time one of the five leading high schools in the country] and Iona College in New Rochelle, N.Y. where he studied philosophy, theology, business administration and marketing. Was very active in the Legion of Mary and in the Blue Army of Our Lady of Fatima for a number of years.

Mr. Fragale is our ORCM Administrator. He has been a part of our office staff for some two years now and in that time has shown himself to be a veritable jack-of-all trades whose assistance in the numerous tasks involved in the operation of our ORCM has been invaluable. The material preparation of each issue of this newsletter is done practically entirely by him. He is an indefatigable and conscientious worker whose loyalty and dedication to the traditional cause in general and to the ORCM in particular would be very hard to surpass. Were it not for his addiction to telling corny jokes, the writer of these lines, who knows him well, would have no adverse criticism to make of him!

- THE HIRELINGS, *cont'd* -

a Protestant, is sinful and shameful (without denying the authority of the Pope). Every Catholic today is confronted with the choice between the current Catholic establishment ("the powers that be") and the Catholic *remnant*. The true Church is to be found in the remnant, faithful (as said Saint Athanasius) to Tradition. "When you see the abomination of desolation standing in the holy place, then let those who are in Judea flee to the mountains."

The theology of obedience should be clear enough to Catholics, let alone priests. What is actually involved here are *hirelings*---priests working for wages! Is it too much to expect of the conservative establishment clergy that they forsake their hard-earned comfort, conveniences, salaries and retirement benefits---or even their family and friends? (We speak only in general and do not presume to judge the conscience of any *individual* priest.) The priestless pleas of so many traditional Catholics bleat in the wilderness, starving for the true Mass and Sacraments. Surely those conservative traditional-minded priests know full well that they themselves will hardly be left hungry and homeless if they come to their aid. What, then, keeps them from coming? What prevents them from becoming shepherds rather than remaining hirelings? Is it really obedience, or is there another explanation?

* * * * * * * *

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ORCM REGULAR WEEKLY MASS SCHEDULE

CALIFORNIA

SALINAS
OUR LADY OF THE ROSARY
(408) 449 - 3251
(408) 449 - 2909
Sunday Mass: 11:30 a.m.

WALNUT CREEK (Oakland area)
OUR LADY OF THE ROSARY
Veteran Memorial Hall
1250 Locust Street
(415) 837-6499
Sunday Schedule: Confessions at 11:00 a.m., Mass at 11:30 a.m.

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-4764
Masses for 1st & 2nd Sundays of each month are at 9:00 & 11:00 a.m; for 3rd, 4th & 5th Sundays of each month: 12:00 noon and 5:30 p.m.

CONNECTICUT

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

NEW YORK

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

ORCM CIRCUIT MASS SCHEDULE

Sunday, May 1
Immaculate Heart of Mary Chapel
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 6:30 p.m.

Monday, May 2
HELENA, MONTANA
Mass at approximately 6:30 p.m.
Call to verify: (406) 227-5450

Sunday, May 8

OLATHE, COLORADO
(303) 323-5321

Sunday, May 22
NEW PORT RICHEY, FLORIDA
(Tampa area)
(813) 868-0166
Mass at 10:00 a.m.

Sunday, May 22
Red Carpet Inn
I-4 State Route 436
ALTAMONTE SPRINGS, FLORIDA
(Orlando area)
(305) 299-0068
Mass at 5:30 p.m.

Sunday, May 29
FT. MITCHELL, KENTUCKY
(Cincinnati, Ohio area)
(601) 331-1873 or (513) 385-2208

Sunday, June 5
TUCSON, ARIZONA
(602) 793-2828
Mass at 5:30 p.m.

Sunday, June 12
R.E.A. Bldg.
(South of Durango)
DURANGO, COLORADO
(303) 247-1474
Mass at 5:30 p.m.

Monday, June 13
EL PASO, TEXAS
(915) 566-3228
Mass at 6:30 p.m.

Saturday & Sunday, June 18 & 19
RAPID CITY, SOUTH DAKOTA
(605) 456-2804
Saturday Mass at 5:30 p.m.
Sunday Mass at 8:30 a.m.

Sunday, June 19

OLATHE, COLORADO
(303) 323-5321

Sunday, June 26
Our Lady of the Rosary Chapel
Route 1, Box 195
OPELOUSAS, LOUISIANA
(318) 942-9053
Mass at 10:30 a.m.

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