

ORCM NEWS

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

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
POST OFFICE BOX 542
STRATFORD, CONNECTICUT 06497
|203| 375-9240

EDITOR: FR. FRANCIS E. FENTON, STL —— No.22 Aug.22, 1976

"HOLDING FAST" IN FRENCH AND SPANISH

Our very popular brochure, "Holding Fast," (60,000 copies now in print) will soon be available in tabloid form in both French and Spanish. In our next newsletter we should be able to announce the cost for quantity orders.

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

This is the title of the speech that I will be giving, God willing, here and there around the country in the weeks and months ahead. As the title indicates, it will be a presentation in some detail both of the tragedy that has befallen our beloved Church and of the forces behind that tragedy, and of the reasons why, despite all that has happened, the future remains one of hope and promise for all traditional Roman Catholics loyal to the One, True and Eternal Church. This talk was composed with the two-fold purpose in mind of providing information and encouragement ---information for the concerned but misled and confused, and encouragement for the informed and dedicated. It is prayerfully to be hoped that the lecture will be significantly successful in accomplishing both objectives.

Lecture tours for this speech are presently being arranged for the fall season by our ORCM office. Those ORCM affiliates, then, and other traditional groups who are interested in scheduling it for the months immediately ahead for their particular area should contact our headquarters here in Stratford, Connecticut without undue delay. Since a minimum of four or five weeks ought to be allowed for sufficient advertising of the program and other necessary preparations, it is suggested that this be kept in mind when determining a lecture date. Once a particular date has been set by a local group and confirmed with our ORCM office, a packet will be immediately sent to that group containing an information sheet, a suggested press release, and a sample flyer for advertising the program. As noted in the previous issue of this newsletter, if the lecture is scheduled for a Sunday, the Holy Sacrifice of the Mass will precede the speech. Incidentally, the ORCM Lecture Kit referred to above is available on request to <u>any</u> traditional groups who may wish to consider sponsoring the lecture at some future date.

A number of programs have already been scheduled and the pertinent information that we have available regarding them, as this newsletter goes to the printer, is as follows:

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Published every 50 days and offered free. Individuals wishing to be on our mailing list for this newsletter must request it personally.

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SUNDAY, AUGUST 22 — CALIFORNIA

Mass at 11:00 A.M:
Veteran Memorial Hall
1250 Locust Street
WALNUT CREEK, CA (Oakland area)

Lecture at 1:30 P.M:
Holiday Inn
Concord Avenue
CONCORD, CA (Oakland area)

(415) 798-2253 or 837-9368

SATURDAY, SEPTEMBER 11 — FLORIDA

Lecture at 7:30 P.M:
Howard Johnson's Int'l Motor Lodge
1400 N. Federal Highway (US 1)
(across from airport)
DANIA, FLORIDA (FT. LAUDERDALE)

(305) 583-2791

SUNDAY, SEPTEMBER 12 — FLORIDA

Mass at 12:00 noon, followed by brunch, followed by lecture:
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FL (Tampa area)

(813) 868-0166

WEDNESDAY, OCTOBER 13 — COLORADO

Lecture at 8:00 P.M:
Airport Holiday Inn
4040 Quebec Street
DENVER, CO
(near Stapleton Int'l Airport)

(303) 364-4764 or 366-9327

SUNDAY, OCTOBER 17 — WASHINGTON

TACOMA, WA
Mass & Lecture: details to

SUNDAY, NOVEMBER 21 — MONTANA

GREAT FALLS, MT
(Mass & Lecture: details to follow in next ORCM News)

(406) 442-0667 or 452-8826

MONDAY, NOVEMBER 22 — SOUTH DAKOTA

RAPID CITY, SD
(Lecture details to follow in next ORCM News)

(605) 456-2804

LETTER OF SAINT ATHANASIUS

As noted in our literature list on page 6 of this issue of our ORCM NEWS, we now have available as a reprint the letter which the great Bishop of Alexandria addressed to his flock back in the fourth century. Perhaps no single article more concisely presents the justification for the stand we traditional Catholics are taking and more effectively encourages us to persevere in that stand than this brief exhortation of Saint Athanasius, Champion of Orthodoxy. We recommend its wide distribution.



FATHER DANIEL E. JONES

Just a brief, but very sincere, word of gratitude and commendation to our ORCM priest, Father Jones, for the very extensive traveling he has been doing over the past several months on our ORCM circuit to bring the True Mass and Sacraments to tradi-



Feature

by
Msgr. Paul F. Marceau

To Whom Shall We Go?

Archbishop Fulton J. Sheen, formerly America's number one enemy of Communism, broke his long silence several months ago when, in an address to the Fourth Degree Knights of Columbus in Miami, he strongly suggested that they stop financial support to Catholic parochial schools because these institutions no longer are teaching the children the Catholic religion. Quite naturally some of our readers may have missed this news item. Needless to say, it received little notice in our controlled diocesan publications.

Of course, this is not exactly news to those parents who are deeply disturbed by the failure of parochial schools to teach their children the fundamentals of the Catholic faith. The Baltimore Catechism has been banished from all but a few of them where religion has been displaced by a God-bypassing Humanism. We could fill pages with the many complaints we have received because of this substitution.

Here are quotations from a letter written by a mother who had been converted to the Catholic Church a few years before "the changes":

I ponder the dilemma of whether to continue the children in CCD classes or to try to do our own religious teaching at home. Not one of the kids' CCD books has mention of either the Ten Commandments or the Sacraments. A priest in Milwaukee referred to the Bible as a fairy tale and, when I asked a priest of this parish how he would classify birth control, as a mortal or venial sin, he answered, 'as neither.' 'And abortion?' I asked. He said, 'That all depends.'

It seems a good motive justifies any action. Certainly we can rationalize good motives for about anything we do, with a little concentrated effort. Euthanasia has a good motive and, if you carried the same idea far enough, you could put all unhappy people in the state of grace and execute them, with the good motive of sending them to Heaven where they'll be happy.

Bob and I feel as you do that we are in the age of false Christs and prophets but, under the circumstances, where does one go for true Catholic doctrine?

Certainly, Catholic parents no longer can go to the pastor because either he has been brainwashed by the powers of "Renewal," or he has been bypassed by the Diocesan Director of Education. The "educators" are the clerical gentlemen who slipped the Baltimore Catechism out of the school without the knowledge or consent of the pastor. And these (the "educators") are the priests who have substituted Humanism for Religion in our schools and CCD classes. When subversion came to the pastor's attention, he exclaimed: "The bishop should hear about this!" Then he was informed that the bishop already knew---and approved!

A pastor whom we knew was admonished by his bishop for making a pulpit statement that "sending your children to a Catholic school no longer is a guarantee that they will be taught sound Catholic doctrine." The pastor admitted making the statement and added, "You know that this is true." To which his bishop replied, "Yes, it's true, <u>but the people should not know this</u>."

But the people do know! When the bishops assembled, a few years ago, for their meeting in San Francisco, four organizations of Catholic laymen, Catholics United for the Faith,

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The National Federation of Catholic Laymen, Parents for Orthodoxy in Parochial Education, and Catholics for the Restoration in Education of Doctrinal Orthodoxy, presented their anxieties to their shepherds. The National Federation of Catholic Laymen came right to the point when they declared: "Time has run out for Catholic Education in the United States today. The system can no longer justify the prime purpose of its existence when children are deprived of sound Catholic doctrine and, according to the bishops, they themselves cannot find competent theologians to decide what is and what is not Catholic doctrine."

Thus far, no words of encouragement have come from the bishops. Having gone through channels and received no help, what are Catholic parents to do?

There are two steps, both painful and both necessary:

1. Remove Catholic children from all classes, whether school or CCD, wherein their Catholic faith is endangered.
2. Provide adequate religious instruction outside of such classes.

The first can be accomplished immediately. The second requires prayerful consideration and planning.

Some parents, well grounded in the faith, are equipped spiritually and intellectually for giving adequate religious instruction in their homes. Now, don't tell us that this cannot be accomplished. Your writer lived through his early childhood far from any Catholic school. But his wise father taught him so well that he knew the answers in the Baltimore Catechism by the time he had reached the third grade! But even in such cases, some outside help and classroom work will be of great value.

What can be done by groups of parents working together? Certainly, a school of religion, such as the CCD used to be, could accomplish its task with minimal effort and cost. Improvised classroom space would be needed to provide instruction according to age and grade level of the children. There are plenty of competent men and women who could qualify as catechists or teachers of religion. This should be no great problem, but in the matter of catechism too many adults seem to foster an inferiority complex. Yet the mother who wrote the letter, quoted above, went out and bought a Baltimore Catechism and she and her husband prepared their little boy for his first confession and First Holy Communion. Experience has demonstrated that it would be necessary to follow a strict and familiar classroom routine with roll call and check on absent students.

Another consideration is the complete full time elementary and secondary school. Some of these schools have been operating these past few years. They have all the advantages dreamed of when our parochial school system was called into existence by the Council of Baltimore --- a complete primary and secondary Catholic education. However, since such complete schools would of necessity depend on the free will offerings of the parents, financial and administrative problems are not hard to foresee. At a time when both public and Church supported schools are facing financial problems, the risk in maintaining private institutions would be great.

When our parochial school system was still in its glory and remained faithful to its purpose, it represented the greatest free will contribution to education this world had ever known. It served its purpose faithfully, up until the close of Vatican II. We must remember that we owe our Catholic faith to the sacrifices of our immigrant fathers who founded a practical working system for Catholic education. In doing this, they enjoyed the leadership and help of their pastors and bishops. We don't.

- continued on page 6 -

FROM THE PULPIT



by
Fr.Robert McKenna, OP

PENTECOSTALISM

Pentecostalism is sweeping the Catholic establishment. (By the word "establishment" we mean the legally recognized organization.) Not only the laity in large numbers but many of the clergy too are becoming involved in the movement --- now more commonly called the Charismatic Movement. (The word "charism" refers to special and extraordinary gifts of the Holy Ghost, like prophesy and speaking in foreign tongues.) The Charismatics or Pentecostals are accustomed to gather in "prayer groups" apart from a church or liturgical service, where, after concerted prayer and (sometimes, anyway) the "laying on of hands," the Spirit is supposed to manifest Himself by an "outpouring" similar to that experienced by the Apostles on Pentecost and other groups of early Christians who were suddenly given the gifts of tongues, prophesy, or other charismatic grace. Not that everyone at a meeting or gathering allegedly receives the Spirit in such an extraordinary way, but all share in the exuberant joy that these manifestations evoke.

Pentecostalism is nothing new, except in Catholic circles. There have long been Protestant groups claiming the genuine charismatic experience, but now --- belatedly, it appears--- Catholics themselves are becoming initiated to it. Indeed, after 10 years of the blossoming movement, the American bishops themselves have been won over, some of them officially approving it and even becoming ardent advocates. Pentecostalism has even penetrated the Vatican and received the welcoming embrace of Pope Paul himself. What greater endorsement could it ask? It would appear to be the glorious climax of Vatican II Renewal.

To the traditional Catholic, however, outside the new mainstream of Pentecostalism, a number of doubts and difficulties lie in the path of "the Spirit." For one thing, how does the Charismatic Movement differ from old-fashioned Protestant Revivalism? To be sure, the tent is missing and the hysteria of the "Holy Rollers" may find some restraint in the "Praise God!", the open-armed "Alleluias", the holding hands, and the embracing of the charismatics, but essentially it is the same old substitution of emotion for faith.

Secondly, why does the "Spirit" appear to restrict His "outpourings" to these gatherings outside the churches and apart from the Mass or other liturgical functions? If there can be such a thing as Catholic Pentecostalism, why is it never manifested in the approved, public worship of the Church, and especially in the Mass when Christ Himself is immolated on the altar? What spirit is it that apparently wants Catholics to forget the notion of an organized, hierarchical Church and to put their faith in supercharged and superficial emotional orgies, and to make of religion an informal, if not purely personal, affair? Or is it simply that the average Catholic church-goer is not select enough and too unsophisticated for the charismatic graces of the Holy Ghost?

A third doubt: What has become of the Sacrament of Confirmation? Since when is the Holy Spirit bestowed by the laying on of laymen's hands rather than (or in addition to) the bishop's? Or are we merely to understand that, while the administration of the Sacrament is limited to bishops, the charismatic gifts themselves may come through laymen--just like Holy Communion. Apart from doctrinal doubts involved in such a position, it is certainly to Satan's advantage to de-emphasize the ordained priesthood along with the institutional Church.

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TO WHOM SHALL WE GO, *cont'd*

Now we can better understand the old proverb, "You never miss the water until the well goes dry." Our generation received the faith, by the grace of God, through the Baltimore Catechism, whose teachings were the extention of the holy and doctrinal Council of Trent. We learned the truths of our holy religion at the feet of devoted nuns and catechists whose faith was their way of life. Those saintly and heroic teachers are no longer with us. Even the Pope seems to ignore our cry for guidance. To whom shall we go?

We now face a real crisis much greater than that of our forefathers. We are dealing with not only the possibility but with the probability of raising an entire generation of religious illiterates. If this is to be avoided, we must face up to the stubborn fact that the Catholic education of our children has become a "do it yourself job."

How shall we do it? Will parents instruct their children in their homes? Will they band together to form schools of religion? Can those financially able successfully maintain complete full time Catholic schools? The last certainly is possible for there are some such schools being successfully maintained. But for the majority, the solution is more likely to be the school of religion or, lacking in this, complete Catholic instruction in the home.

In any case, who shall do it? The responsibility is clear: It is up to the parents. Either they make any and every sacrifice to keep their children Catholic or they face the horror of complete loss of faith by those children. We must think. We must pray. Finally, we must ACT.

NEWSNOTES, cont'd from page 2

ORCM HEADQUARTERS

Some weeks ago a gentleman wrote to us asking if he could be given a tour of our ORCM facilities when next he might be in our area. Since the man in question apparently thought that we probably occupied an entire building or even a complex of buildings, we hastened to assure him that, while the idea he seemed to have of the size of our ORCM headquarters made us feel very good, the actual size of those headquarters was something else again! Our office consists of three rooms in an attractive office building in the town of Stratford, Connecticut (pop. c. 50,000), the home town of the Stratford Shakespeare Theater.

One encouraging bit of news on this topic of our ORCM office is that we are gradually outgrowing the space we have and likely will soon be occupying larger quarters in the same building. Our office staff totals three full-time employees, with generous voluntary help from other ORCM'ers whenever needed. So, while traditional Roman Catholics are always welcome at our ORCM headquarters (we ask only that they forewarn us of their coming), I thought it in order to inform such potential visitors that any tour of our present facilities should take all of ten minutes at the most!

ORCM LITERATURE

All prices quoted include postage. Payment must accompany order. Mail to: ORCM, Inc. – P.O. Box 542 – Stratford, Ct. 06497

HOLDING FAST – 3 copies: $1.00; 20 copies: $5.00; 100 copies: $20.00.

BREAKING WITH THE PAST – by Abbot Gasquet. 1 - 9 copies: $2.00 each; 10 - 99 copies: $1.50 each; 100 or more copies: $1.00 each.

CONSPIRACY AGAINST GOD & MAN – Book by Rev. Clarence Kelly. $8.00 per copy.

BUMPER STICKER – "ORTHODOX ROMAN CATHOLIC MOVEMENT – Save the Traditional Mass" 35 cents each – Min. Order: 3/$1.00.

CURRENT NEWSLETTER – $1.00 for each ten copies ordered.

THE ESSENTIAL CATHOLIC CATECHISM – Based on the Catechism of the Council of Trent. 50 cents each – Min. Order: 2/$1.00.

LETTER OF ST. ATHANASIUS TO HIS FLOCK – 25 for $1 (Min. Order); larger quantities in orders of 25 only.

COMMENTARIES – 5 copies: $1.00; 25 copies: $4.00; 100 copies: $15.00 –
No. 1 – "The Pope, Infallibility and Obedience" (Reprint)
No. 2 – "On Modesty in Dress" (Reprint)
No. 3 – "Obedience to the Church"

hen too, just what has the charis-atic experience to do with personal anctity? Here too the accent seems o be on communal good will and shared" joy, rather than the Sacra-ents, the Commandments, the virtues --and the Cross.

ifth, and perhaps most importantly, ow can one be sure that the speak-rs in tongues, the prophesiers, the nterpreters, the cured, or whoso-ver is the receiver of some spirit-onder is "on the up-and-up" and not fraud or faker, and perhaps even n "cahoots" with the others seized y the "Spirit"---all, possibly, for he benefit of unsuspecting newcom-rs and neophytes? Is the speaker of tongue really saying anything?

nd strange, certainly it is, that hile the Catholic Pentecostals are ndoubtedly among those who find the ew Mass in the vernacular "more eaningful," they evidently find the nintelligible gibberish of a char-smatic "tongue" still more meaning-ul. Ironic, to say the least, if ot poetic justice! All in all, atholic Pentecostalism is not above he suspicion of being a contradic-ion in terms. Good will is no sub-titute for sound doctrine.

ar be it from us to deny the possi-ility or even the historical fact f charismatic graces. They are in-eed a part of Catholic teaching, ust as is sanctifying grace. But in n age of wholesale corruption, both ithin the ranks of the Church and ociety at large, it behooves us ore than ever, as Scripture cau-ions us, to "test every spirit" and ee "if it be of God." And since, as matter of fact, the devil stands uch to gain by the present Pente-ostal fever, we of the Orthodox oman Catholic Movement see in it ot a genuine rebirth of the char-smatic graces --- so conspicuous in postolic times for the confirmation f the Catholic faith---but the sin f superstition. It is not enough hat men worship God, but they must o so in the ways approved by God. his is the virtue of religion, and o stage services or hold cult not n accord with the tradition of od's Church---the Catholic Church--

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is to sin against this virtue. Just as to be deficient in true religion is a sin, so is it a sin to be in excess of what God and the Church have ordained and what Catholic custom has confirmed. Such excess, as St. Thomas teaches, is superstition.

Indeed, the subtle and devious de-emphasizing of the Church itself in the current Charismatic ferment borders on heresy and may well be---we predict it will be --- the stepping-stone to occultism, where Satan himself is God. Certainly Pentecostalism and occultism are growing apace, side by side, and that fact alone is suspicious.

So we see two opposed movements in the ranks of American Catholics today: the Charismatic Movement and the Orthodox Roman Catholic Movement. The one is a movement ever further away from Catholic Tradition, and the other a movement back to that Tradition. The one is spreading like a wildfire; the other seems but a seed. The one bids fair to be the horrible specter dragging the Church to its ruin, while the other, we are humbly confident, will prove to be its providential preservation.

REPRINTS OF THIS ARTICLE ARE AVAILABLE: $1 for 25 copies. Larger quantities in orders of 25 only.

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) 798-2253

SUNDAY MASS:
11:00 a.m.

COLORADO

DENVER
Our Lady of Victory Chapel

2566 Sable Boulevard
Aurora

(303) 366-9327

SUNDAY MASS:
9:00 a.m.

CONNECTICUT

MONROE
(Seven miles from Bridgeport on Route 25)
Our Lady of the Rosary Chapel
15 Pepper Street
(203) 268-4936

SUNDAY MASSES:
8:00 A.M. & 1:00 P.M.
Full schedule of weekday devotions.

FLORIDA

FORT LAUDERDALE

Our Lady of Peace
Howard Johnson's Int'l Motor Lodge
1400 N. Federal Hwy. (US 1)
(across from airport)
Dania (Ft. Lauderdale)
(305) 791-3329

SUNDAY MASS:
12:00 Noon

NEW YORK

BREWSTER

Our Lady of the Rosary Chapel
Route 124

(914) 279-3241

SUNDAY MASS:
10:30 A.M.

ORCM Regular Monthly Mass Schedule

COLORADO:

DURANGO

R.E.A. Bldg.
(South of Durango)
(303) 247-1474
5:30 p.m. Mass
FIRST SUNDAY OF EACH MONTH

LOVELAND-LONGMONT

Our Lady of Rosary
P.O. Box 164
Loveland, CO 80537
(303) 667-9047
SECOND SUNDAY OF EACH MONTH

OLATHE

Firemen's Hall

(303) 323-5321
5:30 p.m. Mass
THIRD SUNDAY OF EVERY OTHER MONTH SEPT.19 & NOV.21

PUEBLO

Ramada Inn
Highway 50 East
(303) 544-0336
9:00 a.m. Mass
THIRD SUNDAY OF EACH MONTH

NEW MEXICO:

ALBUQUERQUE

(505) 897-0954

a.m. Mass
FIRST SUNDAY OF EACH MONTH

TEXAS:

EL PASO

(915) 566-3228

6:00 p.m. Mass
SATURDAY BEFORE THE FIRST SUNDAY OF EACH MONTH

ORCM Circuit Mass Schedule

SUNDAY, SEPTEMBER 26
Our Lady of Rosary Chapel
Route 1, Box 195
OPELOUSAS, LA 70570
(318) 942-9053

SUNDAY, OCTOBER 24
Ramada Inn, 1700 US 19 S.
NEW PORT RICHEY, FLORIDA
(Tampa area)
9:00 a.m. Mass
(813) 868-0166

SUNDAY, OCTOBER 24
Our Lady of the Rosary
Red Carpet Inn
I-4 & State Route 436
ALTAMONTE SPRINGS, FL
(Orlando area)
1:00 p.m. Mass
(305) 299-0068

SUN. OCT.31 & NOV. 1 &2
OPELOUSAS, LOUISIANA
(same address & phone as above)
SUN. OCT.31: 10:30am Mass
MON. NOV. 1: 8:00pm Mass
TUE. NOV. 2: 3 Masses starting at 6:30am

SUNDAY, NOVEMBER 28
NEW PORT RICHEY, FLORIDA
(same address & phone as above)
9:00 a.m. Mass

SUNDAY, NOVEMBER 28
ALTAMONTE SPRINGS, FL
(same address & phone as above)
1:00 p.m. Mass