

"...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. 33
FEBRUARY 23, 1978

LECTURE SCHEDULE

The speech, *The Roman Catholic Church: Its Tragedy and Its Hope* (also available on cassette tape as noted under ORCM LITERATURE), has thus far been delivered 39 times in 19 states. Although I might have thought some time back that it would have run its course by now, we continue to receive requests for this lecture program, and so we keep scheduling it. The lecture engagements which have been confirmed to date for the months ahead are as follows:

WEDNESDAY, MARCH 1 — **COLORADO**

Marriott Hotel
6363 East Hampden Avenue
DENVER, CO
(303) 364-4764
Lecture at 8:00 P.M. ($4.00 Admission)

THURSDAY, MARCH 2 — **COLORADO**

Chilton Motor Hotel
800 Highway 50 West
PUEBLO, CO
(303) 564-6710
Lecture at 8:00 P.M. ($4.00 Admission)

MONDAY, MARCH 13 — **PENNSYLVANIA**

Holiday Inn
Route 100 and W. King Street
(at Rt. 663 South of Old Rt. 422)
POTTSTOWN, PA
(215) FA 6-9494
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, APRIL 2 — **NEW YORK**

Ramada Inn
1702 Burrstone Road
(Adjacent to Utica College)
NEW HARTFORD, NY (Utica area)
(315) 737-2615 or 737-7243
Mass at 11:00 A.M. Free for lunch.
Lecture at 1:30 P.M. ($4.00 Admission)

MONDAY, APRIL 3 — **NEW YORK**

Holiday Inn
Junction Routes 14 and 17 (on Miracle Mile)
HORSEHEADS, NY (Elmira area)
(607) 739-3681
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, APRIL 16 — **IOWA**

V.F.W. Hall
500 4th Avenue East
SPENCER, IOWA
Mass at 11:00 A.M. Luncheon follows. Lecture program at 1:30 P.M. Luncheon-lecture tickets available at $5.00. (Lecture tickets only at $3.00 each; lecture tickets also available at doors unless sold out in advance.) Reservations accompanied by payment (payable to ORCM, INC.) for luncheon and lecture, or for lecture only, must be made by Saturday, April 8 to:

Mr. and Mrs. Vincent Mart
305 Tomkins Court
Spencer, IA 51301
(712) 262-2520 or 262-3292

TUESDAY, APRIL 18 — **WISCONSIN**

Sheraton Inn
706 John Nolen Drive
MADISON, WI
(608) 238-0008
Lecture at 8:00 P.M. ($4.00 Admission)

WEDNESDAY, APRIL 19 — **WISCONSIN**

Red Carpet Inn
On Highway 38 at Layton and Howell Streets
(half mile from airport)
MILWAUKEE, WI
(414) 481-8000
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, APRIL 30 — **LOUISIANA**

Ramada Inn
Roadside Hotel
2211 MacArthur Drive
ALEXANDRIA, LA
(318) 443-4021
Mass at 11:00 A.M.
Free for lunch (refreshments also available)
Lecture at 1:30 P.M. ($4.00 Admission)

SUNDAY, MAY 7 — **NEW YORK**

Holiday Inn
Route 17K
NEWBURGH, NY
(914) 562-8994
Mass at 11:00 A.M. Breakfast follows. Lecture at 1:30 P.M. Breakfast-lecture tickets available at $6.00. (Lecture tickets at $3.00 each; lecture tickets also available at doors unless sold out in advance.) Reservations accompanied by payment (payable to ORCM, INC.) for breakfast and lecture, or for lecture only, must be made by Saturday, April 22 to:

Mr. and Mrs. Charles Denny
13 Broad Street
Newburgh, NY 12550
(914) 562-8994

MONDAY, MAY 22 — **OHIO**

Westside Racquet Club
Banquet Room
2323 Ferguson Road
(Off Glenway Avenue near
Western Hills High School)
CINCINNATI, OH
Lecture at 8:00 P.M. ($4.00 Admission)

SUNDAY, JUNE 4 — **CANADA**

Hotel Toronto
145 Richmond Street West
TORONTO, ONTARIO
(416) 244-0206 after 6:00 P.M.
Mass at 11:00 A.M. Free for lunch.
Lecture at 1:30 P.M. ($4.00 Admission)

MONDAY, JUNE 5 — **CANADA**

The Davinci Center
Corner of Waterloo and Arthur Streets
(Extention of Highway 17)
THUNDER BAY, ONTARIO
(807) 577-9356 or 344-8257
Lecture at 8:00 P.M. ($4.00 Admission)

TUESDAY, JUNE 6 — **CANADA**

Downtown Holiday Inn
150 King Street East
HAMILTON, ONTARIO
Lecture at 8:00 P.M. ($4.00 Admission)

NEWSNOTES, *cont'd on Page 3*

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EDITORIAL

RELIGION AND POLITICS

by FR. FRANCIS E. FENTON, STL

While it is certainly a far cry from the Catholic ideal, we have in the USA a separation of Church and State, a separation of Church and civil government. This means not merely that there is no established state religion but also that no religious body may involve itself in the conduct of affairs of state and, vice versa, that the civil power cannot intervene in matters which pertain exclusively to the domain of religion. The first amendment to the Constitution of the United States reads in part: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." Clearly, then, it was the mind of the framers of the Constitution that no church organization should be the officially recognized religion of this country and that all religions could function free of governmental intrusion. Although not germane to the purpose of this article, it should be observed in passing that "the free exercise" of religion permitted by the Constitution puts all duly established religious bodies on an equal footing before the civil law, which is to say that heresy, doctrinal error, may be taught and promulgated with the same freedom and legal protection as the teaching and promulgation of divine truth. Suffice it to say here that Almighty God could hardly be pleased with such an arrangement.

While the principle of separation of Church and State has certainly been beneficial over the years to the Roman Catholic Church in this country, that principle has been so distorted in recent times by the federal courts that we have today not merely the ecclesiastical and civil demarcation briefly described above but we have rather a separation of God and government, a separation of the moral law from the deliberations and decisions of civil authority. Although a more or less perfunctory recognition of the Supreme Being is permitted, yet He has been quite effectively outlawed in the practical sphere of civil government. His revealed truth and His moral law are, in effect, all but non-existent in the day-to-day functioning of political authority, most noticeably and perhaps especially on the federal level. The guiding norm and motivating force of the typical politician is not the will of God and moral duty but rather selfishness, lust for power, political expediency. One of the prime reasons for the current truly lamentable state of the nation is surely the fact that so many of "our" leaders in civil government from the White House on down are hypocrites, liars, experts in duplicity, who would, I have no doubt, sell out their country if the price was right. 'Tis no wonder that even the very word *politician* has a malodorous connotation. The American government is crawling with politicians; it has a woeful lack of statesmen.

Examples are a dime a dozen to point up the absence of God and His moral law from the conduct of the present American government, and I couldn't care less to what political party the incumbent culprits happen to belong. Some of the more flagrant examples would include: the legally sanctioned murder of some one million unborn infants each year; the utterly despicable, totally immoral and ever increasing collaboration in myriad ways with Communism and its allies, with the destruction of America and its incorporation into the New World Order as the ultimate goal; the endless prattle about "human rights" on the part of "our" President while virtually ignoring the enslavement of tens of millions of human beings in Red China, Soviet Russia and Communist countries throughout the world; the federal funding, to the tune of five million dollars of taxpayer money, of the abominable International Women's Year Convention in Houston, Texas last November, with its repulsive collection of female freaks and revolutionaries of every description, and with even the wife of the President in attendance and giving approval to the revolting spectacle; the proposed sellout by "our" government of the Panama Canal, a lifeline of American defense and security, to the Panamanian Communist dictator and Soviet puppet, Omar Torrijos; the transfer of the Crown of Saint Stephen, centuries-old symbol of Hungary's Christianity and nationhood, to the Communist cutthroats now ruling that unhappy land (with two American priests, God help us, a part of the U.S. delegation at the ceremony in Hungary). And so on, and on, and on. Is all this immoral? It is, of course, *grossly* immoral and indisputably manifests a total rejection of God and religious principles on the part of the powers that be in control of the American

government, for whom the peanut farmer from Georgia is no more than the current stooge in the presidential chair.

Now there are those good people who say that to talk or to write in this fashion is out of order for, and is especially unbecoming to, a traditional priest. We must not attack our government, you know, and a priest must not be "political." As for my attacking the government, my indignation is not against the government but against so many of those in positions of power and influence in it. As for a priest not being "political," if by this is meant that he should not speak out and oppose and expose godlessness and immorality in political life and in governmental affairs, I most vehemently disagree. Who, pray tell, has a better right and a greater responsibility to do so? Well, the bishops have, yes, but, as the saying goes, don't hold your breath until they do. Instead of being the powerful force for morality in government which they could be, they are actually a part of the problem by their deafening silence in the face of the rampant immorality not only in the political field but in other areas of American life as well. And so the priest is duty bound to speak out, and I, for one, have no hesitation in doing so. If this is being "political," I readily and proudly plead guilty.

The USA is today a cesspool of moral decadence and one of the prime reasons for this is the undeniable fact that so many of those individuals in high positions in civil government are dishonorable, unprincipled, irreligious characters to whom the Ten Commandments of God obviously have no relevancy to the conduct of government. If such people really believe in God at all and in His moral law, they do a truly remarkable job of exiling Him and of ignoring His precepts in the public arena of civil and political affairs. Overt treason, rampant abortions, unrestrained sexual promiscuity and perversion, the destruction of the family and the sanctity of marriage, the widespread corruption of the young, the increasing, and increasingly brazen, public profanation of the sacred, and so much more—the horrendous but inevitable result of the dethronement of God and the rejection of His moral law!

But God is the Supreme Being, and His precepts an inescapable reality. And just as no man may rationally and with impunity ignore these most fundamental facts of human life, so neither may the community or society of men. Clearly the same applies to whatever form of government a particular nation may have. Belief in God and obedience to His will is the indispensable cornerstone of all good government. To the extent that they are ignored or rejected by the political powers that be in any nation, that nation will gradually but inevitably deteriorate and, if the process is not reversed, will eventually destroy itself. If God and His law do not prevail, immorality will take over just as surely as night follows day. Such has been the sorrowful experience of nations and civilization throughout history. Such is the utterly tragic spectacle unfolding in America today as "our" political leaders sell out this nation to Communism and the New World Order while allowing, if not approving, just about every form of the grossest immorality and unbridled license to destroy America from within.

The United States is the one remaining major obstacle to international Communism in its drive toward world domination. Immoral, unprincipled, traitorous men in and above the top echelons of the American government are hellbent on bringing this country to its knees! To oppose and to expose them and their nefarious activities is not merely a moral *right* of the Church and its priests. It is a moral duty! It is a moral imperative!

[*This article is available as an* ORCM REPRINT.
See Literature Section on Page 7.]

NEWSNOTES, *cont'd from front page*

SUNDAY, JUNE 25 **WASHINGTON**

Holiday Inn
Seattle-Tacoma International Airport
17338 Pacific Highway South
SEATTLE, WA
(206) 475-5471
Mass at 11:00 A.M.
Free for lunch.
Lecture at 1:30 P.M. ($4.00 Admission)

TUESDAY, JUNE 27 **MONTANA**

Rainbow Hotel
20 3rd Street North
GREAT FALLS, MT
(406) 452-8826
Lecture at 8:00 P.M. ($4.00 Admission)

WEDNESDAY, JUNE 28 **MONTANA**

War Bonnet Inn
I-90 and I-15 at Harrison Avenue
BUTTE, MT
(406) 792-9121
Lecture at 8:00 P.M. ($4.00 Admission)

THURSDAY, JUNE 29 **MONTANA**

BILLINGS, MT
(Details to follow in future newsletter)

TRADITIONAL SISTERS

Although the number of sisters in this country outnumber the priests by about three to one, far more priests have shown an interest in the ORCM so far than sisters have. Perhaps one reason for this is because, in our understandable anxiety to recruit priests to our ranks, we have neglected to give proper attention in the pages of this newsletter to our need for sisters as well.

We very much need and would welcome sisters in the ORCM. While as yet we have not formed any affiliation with traditional Catholic schools, such schools are functioning at two of our locations, in Monroe, Conn. and in Aurora, Colorado. There are also regular programs of catechetical instruction for grade and high school children at ORCM locations there and elsewhere around the country. Perhaps we could utilize the assistance of traditional sisters in some capacity other than teaching too.

We presently have a grand total of four ORCM sisters. More would most certainly be welcome to our ranks. Needless to say, of course, but I had better say it anyway, we seek and would accept only *fully* traditional sisters.

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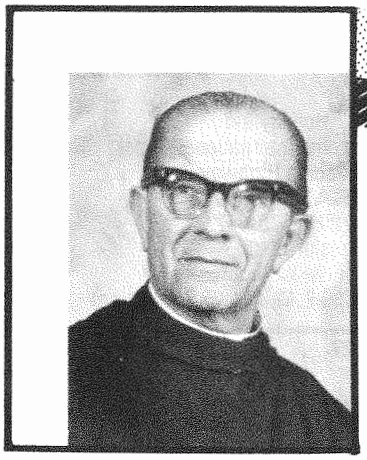
100 or more copies: $1.50 each



Feature

THE ROOTS OF TRADITION

by Fr. Victor Mroz, OFM Conv.

What the Orthodox Roman Catholic Movement, Inc. is protecting and defending against the schemes and ruses of present-day Modernists is the holy Catholic Tradition in doctrine and worship. The Apostles received all the truths of Faith directly from Jesus Christ, and their successors received them from the Apostles. We must agree, therefore, that the Faith as practiced by those members of the early Christian Church was the pure Christian religion, without any adulteration, the Faith to be adopted by all future generations of the faithful. The Apostle Paul made this very clear when he wrote strong warnings against those who may be tempted to deviate from that tradition:

"Stand firm, and hold the teachings you have learned, whether by word or letter of ours." *(2 Thess. 2:15)*

"And we charge you, brethren, in the name of Our Lord Jesus Christ, to withdraw from every brother who lives irregularly, and not according to the teachings received from us." *(2 Thess. 3:6)*

"If we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be accursed!" *(Gal. 1:8)*

Now, what exactly are the teachings of which the Apostle of Nations writes? What, in summary, did the Apostles and Fathers of the early Church believe? Happily we know the answers to these very important questions. We know from the preserved writings of the Church Fathers and early Christian historians that the first Christians worshipped at Mass; believed in the Real Presence of Christ in the Holy Eucharist; believed in the doctrine of the Holy Trinity; received seven Sacraments, namely, Baptism, Confirmation, Penance, Holy Eucharist, Matrimony, Holy Orders and Extreme Unction; honored the Blessed Virgin Mary as the Mother of God and believed in her virginity; held that the Church is the Pillar of truth and the only competent interpreter of the Scriptures; believed in the existence of original and actual sin; venerated the saints and believed in their intercession, and in the validity of praying for souls in Purgatory. Many other teachings of present-day Tradition are contained in the early teachings of the Christian Faith as professed by those great authorities: the Holy Apostles and the Church Fathers. This fact is commonly admitted by all Christian scholars and authors throughout the centuries.

Let us hear some voices of the Fathers:

St. Irenaeus (2nd century): "The Catholic Church, having received the apostolic teaching and faith, though spread over the whole world, guards it sedulously, as though dwelling in one house; and these truths she uniformly teaches, as having but one soul and one heart; these truths she proclaims, teaches and hands down as though she had but one mouth." *(Adversus Haereses, 1,10; 4:7)*

Lactantius (4th century): "The Catholic Church, therefore, is the only one that retains the true worship. This is the source of truth; this the dwelling place of faith; this the temple of God." *(Divine Institutions, Book 4, Chapter 30)*

St. Athanasius (4th century): "It will hardly be out of place to investigate the ancient traditions, and the doctrines of the Catholic Church, which the Lord communicated, the Apostles proclaimed, and the Fathers preserved; for upon these has the Church been founded." *(First Letter to Serapion, n. 28)*

St. Augustine (5th century): "...these ties (traditions) of Christians, so numerous, so powerful, and most dear, justly keep a believing man in the threshold of the Catholic Church." *(Contra Haereses, 5,3)*

Whoever reads the voluminous pages of so many books and documents left by the Church Fathers is easily convinced that the Tradition they speak about is the same Tradition existing in the True Church of the present day, despite all efforts of hostile forces to destroy that Tradition. Over the past 15 years or so almost all traditional truths of the Catholic Church have been gradually distorted or given a false interpretation: the sacrificial character of the Mass, the Real Presence of Jesus Christ in the Holy Eucharist, the Divinity of Christ, the dogma of the Holy Trinity, devotion to the Blessed Virgin Mary, her dignity as true Mother of God, the dogma of her perpetual virginity, the existence of original and actual sin, the existence of hell, the veneration of the Saints, etc., etc.

It is true that in her long existence the Catholic Church has been attacked on account of this or that Article of Faith, but at no time in the past, not even in the time of the so-called Reformation, has the whole of her teaching been attacked. It is happening now, when the leadership of the Church has been taken over by the Modernists and Progressivists. No longer does a Catholic

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ORCM Financial Support

It seems to me that any sincere traditional Roman Catholic who has been reading our ORCM NEWSLETTER for, say, at least the past year or so must be very favorably impressed and encouraged by what they have read therein, particularly perhaps with regard to the continually increasing number of ORCM chapels and Mass locations around the country. As of this writing, we have a total of 28 Mass centers in the USA. As of this writing also, we have eight priests with the ORCM and no less than eleven more priests who are in varying degrees good prospects for joining us. In addition, the sound traditional literature we are publishing, including the reprints of many of our newsletter articles (our 18 reprints have sold a total of 74,000 copies to date), and the innumerable people we are reaching through our lecture (both live and on tape) should, I think, meet with the approval of all genuine traditional Catholics and be a source of much encouragement to them.

What I am saying, I guess, is that our record speaks for itself. But does it? Perhaps it would be more accurate for me to say that our record *should* speak for itself. With many it most certainly does, but with far more it does not *if* their financial contributions to the ORCM, or lack of contributions, can be taken as a reliable index of the extent of their dedication to the cause of traditional Catholicism.

Now all of those who are conscientiously supporting our ORCM financially to the best of their ability are well aware of it and so I am not, obviously, referring to them in the criticisms that follow. But would you believe that only about one out of every five individuals on our newsletter mailing list gave us any financial help whatsoever last year by way of direct mail contributions to our national ORCM? That's right. Our records show that some 80%of those who personally receive our ORCM NEWSLETTER by mail did not contribute a penny to our national effort in 1977—and the newsletter goes free yet! I am aware, of course, that there are some on the newsletter mailing list who are parishoners at one of our regular Mass locations and so they contribute to the national ORCM through the monthly ORCM collection taken up at those locations, but that would not significantly change the above figures. So, roughly four out of five people who are on our newsletter mailing list gave absolutely nothing in the way of monetary support to our national organization last year.

There are three categories of individuals to whom our newsletter is sent whom I would single out for special criticism in this matter:

(1) Those who, I have good reason to suppose, are in a position to help our cause more or less substantially but who, with the rarest exceptions, have not done so. (Doctors would be one example. Of some 40 on our mailing list, no more than five or six gave our ORCM any financial support at all in 1977.) Since a few of the people in this first category are rather well known to me, it is both a puzzle and a disappointment that they have not seen fit to support our ORCM, engaged as it is in what is surely the most worthy of all causes, that of preserving our divine Faith.

(2) Those people who write to us with words of glowing commendation for what we have done and are doing, but who give us no monetary help whatsoever. We receive a fairly sizeable number of such letters of fulsome praise and encouragement for our efforts, together with the assurance of the sender's prayers on our behalf. Now, while we are indeed grateful for the prayers and appreciate the compliments, we would also welcome whatever material assistance this particular group of people might give us. To me this is yet another puzzle. I assume such individuals are sincere. If they were not, I tell myself, why would they take the time and trouble to write to us? But if they are sincere, don't they realize that we need money to carry on and expand this great work they tell us we are doing?

(3) And then there are those traditional Catholics on our Mass circuit to whom our ORCM priests bring the Mass and Sacraments either monthly or bimonthly. While I do not intend here a blanket criticism of all these groups or of all individuals in any one of them, yet, in general, the financial support of our ORCM from this category of traditional Catholics leaves much to be desired. As far as I am able to determine, it appears to me that many traditional Catholics served by our ORCM priests on our Mass circuit contribute no more than a dollar or two every month or couple of months on the occasion of the Mass in their particular area. Now if this be the extent of their financial help to our ORCM, it reflects poorly indeed on the measure both of their appreciation of the privilege of having the True Mass and Sacraments in their area and of their dedication and commitment to the cause of traditional Catholicism. Our ORCM priests willingly and gladly and literally travel all over the country to bring these priceless treasures of our Faith to the traditional Catholic laity. I fondly hope that the people to whom I refer in this paragraph will see fit to contribute to our apostolate at least a bit more substantially in the future.

The ordinary sources of income for our national ORCM are: the monthly collection at our *regular* Mass locations, literature sales, lecture admissions, and contributions. Last year our expenses exceeded our regular income by approximately 40 %. Because of a generous amount of money bequeathed to the ORCM a few years ago, however, we were able to bridge that gap between our expenses and income in 1977. That bequest, however, is now substantially depleted and so, unless our income in the months ahead increases considerably, we will be forced to curtail our expenditures for 1978. To have to do this would be unfortunate indeed. Our ORCM organization has so much potential for accomplishment on behalf of the cause of traditional Catholicism. It would be a shame if our further progress were even temporarily impeded for lack of adequate funds.

There are approximately three projects we wish to carry out if, and to the extent that, our finances permit: (1) more advertising of our ORCM and its publications (books, reprints, tape, etc.); (2) the reprinting of sound Catholic books which are no longer available; (3) the

expansion of our newsletter, either by increasing the number of pages or by publishing it more frequently. And then there is one thing we are eventually apparently going to have to do again, and that is to move. Having moved our national office only five months ago, the prospect of having to do so again is not particularly appealing but, due to our continually expanding ORCM apostolate, we simply need far more space than the six rented rooms our headquarters currently occupies. We now have six full-time office workers and are using just about every available inch of office space. The ideal we fondly envision, of course, is that of having our own building but this project remains "pie in the sky" without substantial funding. Well, maybe some day. "Hope springs eternal" and "more things are wrought by prayer than this world dreams of."

So, I guess I've said about all I have to say on this subject for the time being—forever, I hope! I have always considered myself a rank amateur in the business of fund-raising and invariably feel the necessity of apologizing for even broaching the subject. Perhaps that's why I like to think that our record speaks, or should speak, for itself and that, consequently, every sincere, informed traditional Catholic, once aware of that record and of what we are trying to do, will help us financially to the very best of his or her ability without any urging from me. Many, thank God, have been and are very loyal ORCM'ers and very committed to the noble cause we uphold and pursue. But many others, while agreeing with us and encouraging us and assuring us of their prayers, have given us little or no financial support. I sincerely hope that what I have written in this article will prompt such traditional Catholics materially to support our work more than they have thus far. If our Faith is indeed the greatest thing in the world (and it is), is not an undertaking such as ours, I ask them, most worthy and most deserving of their wholehearted support?

priest before his ordination take a solemn oath against the heresy of Modernism which, according to the Encyclical of Pope Saint Pius X, is "the synthesis of all heresies." No wonder that, in the wake of the suppression of the Oath Against Modernism, a great majority of newly ordained priests preach doctrines that were not promulgated by Jesus Christ. Not only the old and great truths of Tradition are being falsified, but also more recent solemn "ex cathedra" pronouncements of the past two centuries, like Papal Infallibility, the Immaculate Conception of the Blessed Virgin Mary and her Assumption into heaven have been questioned by many so-called "Catholic" authors. Far from being modern innovations, these Articles of Faith have been held by the main body of Christians since the very dawn of Christianity. The Church merely waited until she was absolutely convinced of their essential Christian character before giving them the status of a dogma. In other words, even these relatively late Articles of Faith are also rooted in the primitive beliefs of our holy Tradition, "the guardian and the interpreter of Catholic truth."

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MARY AND THE PRESENT WORLD CRISIS

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. Surely one of the reasons why the anti-Communist cause has met with but limited success to date is that Mary and her words at Fatima and elsewhere have been, in large part, ignored or taken lightly.

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 struggle 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 struggle 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, and, this being so, there is, in the belief of true Catholics, no one who can more effectively plead our cause before the 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 struggle against the anti-God, anti-Christ forces of our day is a certainty.

The enemy we face today, it cannot be stated too often or emphasized too strongly, is militant atheism—criminal, ruthless forces totally dedicated to their diabolical tasks. To eliminate God and all trace and influence of religion from the face of the earth by any and every means at their disposal has ever been and remains one of their prime objectives, and they proceed relentlessly towards the fulfillment of that objective. Compare the hard-core Communists with the generality of those who profess to oppose them and to be on the side of God and freedom and truth and justice. While numerically far greater, where, in any proportionate number, is that spirit of sacrifice and dedication and oneness of purpose which characterize the enemy?

The life-and-death struggle being waged on various fronts today against international Communism is, basically, a war 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 struggle. She will help us if we but do our part through the practice of true devotion to her and the heeding of her Fatima requests. She will help us if we but approach her with the proper dispositions of soul and abide by the will of her divine Son as manifested by her. She has said this in almost so many words at Fatima: "If my requests are heard . . . there will be peace. Otherwise . . ." If, then, we fail to do our part; if we refuse to match and to surpass the dedication of the enemy; if we Catholics, in large part, continue to 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 struggle 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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(507) 282-5163 or 289-8522
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Mass at 11:00 A.M.

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OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
DURANGO, COLORADO
(303) 884-2878
Mass at 10:00 A.M.

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50 Kenney Place
(Intersection of Rt. 80 at Garden State Pkwy.)
SADDLEBROOK, NEW JERSEY
(201) 664-4962
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MARCH 12
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(1 Mile South of Phila. Int'l Airport)
ESSINGTON, PENNSYLVANIA
(215) 328-1348
Confessions at 10-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, MARCH 12
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OLATHE, COLORADO
(303) 323-5321
Mass at 11:00 A.M.

SUNDAY, MARCH 19
OUR LADY OF THE ROSARY
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(605) 348-1105
Mass at 11:00 A.M.

SUNDAY, MARCH 19
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336
Mass at 10:00 A.M.

SUNDAY, MARCH 19
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826
Mass at 11:00 A.M.

SUNDAY, MARCH 19
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-9053
Confessions at 9-10:15 A.M.
Mass at 10:30 A.M.

SUNDAY, MARCH 19
OUR LADY OF THE ROSARY
Quality Inn North
I-4 and State Rt. 434
LONGWOOD, FLORIDA (Orlando area)
(305) 299-0068
Mass at 10:00 A.M.

SUNDAY, MARCH 19
OUR LADY OF FATIMA
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FLORIDA (Tampa area)
(813) 868-0166
Mass at 5:30 P.M.

SUNDAY, MARCH 26
OUR LADY OF FATIMA CHAPEL
1279 Parkway
WEST COVINGTON, KENTUCKY (Cincinnati area)
(513) 385-2208
Saturday Confessions at 7-8:00 P.M.
Sunday Confessions at 7:45-8:45 A.M.
Masses at 9:00 and 11:00 A.M.

SUNDAY, MARCH 26
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions at 9-9:45 A.M.
Mass at 10:00 A.M.

SUNDAY, MARCH 26
MOUNT VERNON, WASHINGTON
(206) 424-1808
Mass at 6:00 P.M.

MONDAY, MARCH 27
PORT ANGELES, WASHINGTON
(206) 457-3400
Mass at 5:30 P.M.

SUNDAY, APRIL 2
OUR LADY OF THE ROSARY
P.O. Box 164
LOVELAND, COLORADO
(303) 667-9047
Mass at 5:30 P.M.

SUNDAY, APRIL 2
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 268-9025
Mass at 11:00 A.M.

SUNDAY, APRIL 2
OUR LADY OF THE ROSARY
Midland Hotel
172 West Adams
CHICAGO, ILLINOIS
(312) 546-5865
Confessions at 9-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 9
OUR LADY OF THE ROSARY
1601 Miracle Mile
TUCSON, ARIZONA
(602) 793-2828
Mass at 11:00 A.M.

SUNDAY, APRIL 9
OUR LADY OF FATIMA
Sheraton Patriot Inn
3032 Richmond Road
WILLIAMSBURG, VIRGINIA
(804) 737-8211 or 490-3075 after 5:30 P.M.
Confessions at 9:30-10:45 A.M.
Mass at 11:00 A.M.

SUNDAY, APRIL 16
OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
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Mass at 10:00 A.M.

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