THE ATHANASIAN

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

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A NATIONAL DISGRACE

— *Fr. Francis E. Fenton*

Chalk up another day of infamy for the USA: Monday, September 21, 1981. On that day the U.S. Senate, by the overwhelming vote of 99-0, confirmed the Reagan appointee to the Supreme Court, pro-abortion, pro-ERA Sandra Day O'Connor. Since Senator Jeremiah Denton of Alabama, one of the alleged Catholics in the Senate, had refrained from voting for O'Connor in the committee hearings, I had assumed - when I first heard the 99-0 count - that he was the one who did not vote for her. Such was not the case though. Senator Denton went right along with the crowd and voted for O'Connor. The only one who did not was Senator Max Baucus of Montana who was out of town on that particular day. How could a man like Senator Denton, who had endured the hell of a Communist prison for several years and remained loyal to God and country throughout those years, and who had refused to vote for Mrs. O'Connor in the committee hearings on her nomination - how could he then proceed to vote for her when the entire Senate voted? Could it be that, while he had the courage and the fortitude to survive the torture and loneliness of a Communist prison, he could not take the heat or stand the pressure of being a loner among his Senate colleagues?

The nomination of Sandra Day O'Connor to the Supreme Court by President Reagan and her confirmation to that position by the U.S. Senate (some of whose members were elected on the strong pro-life stance they displayed when they were campaigning) are downright dishonorable and constitute a further contribution to the moral degradation of America. That Mrs. O'Connor is a pro-abortionist is crystal clear from her voting record as a member of the Arizona state legislature. She claims to be personally opposed to abortion, by which, presumably, she means that she is opposed to it in conscience. But, if she is opposed in conscience to the murder of unborn infants, how could she have voted in favor of such murder without gravely violating her conscience? And so her claim of personal opposition to abortion rings hollow indeed.

Over 10 million unborn infants have been "legally" murdered since the horrendous abortion decision of the U.S. Supreme Court on January 22, 1973. Thanks to the jurists of the highest court in the land, the wholesale murder of the most defenseless of all human beings has long since become the order of the day. Sandra Day O'Connor should feel right at home in such judicial company. Her nomination and election to the Supreme Court is a national disgrace. In my opinion, no action of theirs is a more likely reflection of the true caliber and character of President Ronald Reagan and the current U.S. Senate.

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FREEMASONS IN THE U.S. CONGRESS

There are a number of Masons in the U.S. Senate and House of Representatives. A partial listing follows:

Senate	House of Representatives
Barry M. Goldwater of Arizona	William L. Dickenson of Alabama
Charles Grassley of Iowa	John Rhodes of Arizona
Roger Jepson of Iowa	L.A. Bafalis of Florida
Robert J. Dole of Kansas	Claude Pepper of Florida
John Stennis of Mississippi	James E. Jeffries of Kansas
Jesse Helms of North Carolina	M. Gene Snyder of Kentucky
John H. Glenn of Ohio	Nicholas Mavroules of Massachusetts
Mark Hatfield of Oregon	William J. Hughes of New Jersey
J. Strom Thurmond of South Carolina	Jack F. Kemp of New York
	Samuel S. Stratton of New York
John G. Tower of Texas	James T. Broyhill of North Carolina
Harry F. Byrd, Jr. of Virginia	John M. Ashbrook of Ohio
Henry Jackson of Washington	Delbert L. Latta of Ohio
	Jack Hightower of Texas
	James C. Wright, Jr. of Texas
	W.C. Daniel of Virginia

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WHAT ABOUT *MORAL MAJORITY?*

Because of the vast publicity it has received, just about everybody must be aware of the existence of the organization called Moral Majority. Although it was established only about two-and-a-half years ago, its impact upon the American scene has become an increasingly significant one and it is today an influential force to be reckoned with by such as politicians and the mass media. It certainly appears to be a highly organized movement with a number of able and dedicated individuals working within it. That Moral Majority has aroused the consciences of many Americans and has made some noteworthy accomplishments toward the moral improvement of this country, there would seem no question whatsoever. And for this, Reverend Falwell and his associates deserve the commendation of all honorable people.

But Moral Majority is not Roman Catholic - and there's the rub. While we would agree with many, though not all, of its positions and objectives, the fact remains that Moral Majority is an organization whose basic principles are assuredly not entirely Roman Catholic. While not a religion as such, it is a Protestant, fundamentalist movement, a number of whose prominent spokesmen are ministers or preachers of one or another non-Catholic denomination.

And here we have another very good example of the tragedy that has befallen our beloved Church over the past 20 years or so. That our nation is sunk deep in immorality of every imaginable kind and is sorely in need of a spiritual and moral revival, no honorable person will deny. But in any such moral crusade the Roman Catholic Church should be in the forefront because that Church alone has the complete answer to the evils that beset our nation at the present time. But what do we behold? A massive crusade to bring God and morality back into the mainstream of American life begun and waged by the clergy and laity of various man-made religions and heretical sects. What a paradox! The One True Church, reduced to a remnant of traditional Catholics by the destruction inflicted upon it and surviving in pockets of traditional Catholicism around the country - and around the world - while the preachers and practitioners, however sincere, of false religions and distorted morality campaign far and wide to bring America back to God. How ironic! As for the (formerly Catholic) Conciliar Church, whether it is, all things considered, an asset or a liability to the betterment of the moral climate of the USA is, to say the least, a very debatable question.

Throughout the Christian centuries no institution by far has made a greater contribution to the spiritual, moral and intellectual well-being of mankind than has the Roman Catholic Church - an historical fact to which no honest, informed, unbiased person could take exception. Even considered as a merely human institution that Church has been a force for good and has exerted an impact upon the world scene without parallel in Christian history. And now, within a span of but 20 years the universal grandeur and glory of that Church has become a thing of the past and the extent of its spiritual and moral influence but a fraction of what it once was. When Protestant, fundamentalist, "born-again" preachers and laymen are found initiating and leading a national campaign for the much-needed moral house-cleaning of America, that surely speaks volumes for the current sorry state of the Roman Catholic Church in this country. Incidentally, there is almost certainly not a single traditional Roman Catholic in the entire United States Senate or House of Representatives.

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— Mrs. Marcia A. Fields, Secretary

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TRADITIONAL ROMAN CATHOLICS AND PROVINCIALISM (PAROCHIALISM)

—Fr. Francis E. Fenton

The term, provincialism, as employed in this article, is defined in the dictionary as narrowness of outlook while the dictionary defines parochialism as narrowness of thought, interest, or activity. Hence, in the present context the two words are synonymous and connote a mold of thought, an attitude of mind which is limited in vision or perspective. A person is correctly described as parochial or provincial who, whether due to prejudice or selfishness or ignorance, has a narrow and distorted viewpoint on a particular subject or situation. While labelling a person as provincial in the sense in which the word is here used is no compliment, it may well be that the individual so labelled is not aware of this deficiency in his or her character and so is not guilty of any moral wrong.

Over the past eight years or so I have conversed or corresponded with untold numbers of traditional Roman Catholics across the country. In fact, I can honestly say that - apart from the performance of my personal priestly duties (daily Mass, Breviary, rosary, etc.) - I have done precious little during that period which did not involve, directly or indirectly, dealing with traditional Catholics in one way or another. As a result of this experience, plus considerable reading, I believe I have a sound comprehension of the authentic traditionalist movement in this country and of the attitudes and convictions of the generality of those who are, in varying degrees, a part of traditional Catholicism. Consequently, I guess I might be qualified to draw a number of conclusions which might be of some value. In this article, however, it is my purpose to draw but one conclusion and to make some comments on it - and that conclusion is that the vast majority of traditional Roman Catholics are tainted with the virus of provincialism, and some of them exceedingly so. Of this I am very convinced.

We have in our Roman Catholic Faith the most precious treasure in all the world. There is literally nothing of value under the sun to be compared to it. It is a thing of priceless worth to be cherished more than life itself. Indeed, so incomparably magnificent is membership in the Roman Catholic Church that, as Pope Pius XII put it, "nothing more glorious, nothing nobler....can be imagined." As the millions of saints and martyrs have incontestably proved all down through the Christian centuries, no sacrifice is too great to make in testimony to the unique truth of the Roman Catholic Faith.

That Faith, in all of its beauty and greatness and grandeur, exists and is found today in traditional Catholicism - and nowhere else. And there are many traditional Catholics today in all walks of life to whom that Faith means every bit as much as it did to those heroes of the Church in ages past. While the current disastrous plight of the Roman Catholic Church has surely no parallel in its entire history, there are, as we know, Roman Catholics to be found everywhere -priests, religious, laymen - who are "holding fast" to the entirety of the Faith. And for their unflinching loyalty they are suffering persecution in one form or another, one such being the mental and psychological trials they experience in the despicable treatment they receive from the bishops of the Conciliar Church who were once their spiritual leaders -that is, before those bishops ceased being Roman Catholics. But, whatever be the form of persecution those traditional Catholics must suffer, loyal and true, by the grace of God, they will remain to their God-given Faith and to their beloved Church.

And now to get to the subject I set out to treat in this article. The primary obligation incumbent upon every human being created by God is the salvation of his soul. No matter how successful a person may be as the world judges success, if that person fails to attain the eternal happiness of Heaven, if that person loses his soul - then his earthly life has been a total, abysmal, irrevocable failure. Such is the mind and teaching of the Church. Whatever morally lawful interests and occupations one may have, his chief concern must be his own spiritual welfare and eternal salvation. And this equally applies to Christian charity, supernatural love. The principal object of one's love must be, under God, oneself because, again, man's prime duty is the salvation of his own soul. Beyond that, of course, we have the obligation to have a Christlike love for all men (even our enemies) but, first and foremost, for our families and those of the "household of the Faith." As the saying goes, "charity begins at home." We refer, of course, to authentic Christian charity, that supernatural love of the Son of God for all men in which all participate who have in their souls the life of God, sanctifying grace.

Now, taking the word "home" in a somewhat broader sense of including not only one's family but also the group of people with whom one associates and with whom one shares similar ideas and convictions - and especially those ideals and convictions associated with traditional Catholicism - while, again, "charity begins at home", it assuredly should not end there. With all too many individuals, however, I think it does. As I see it, traditional Roman Catholics are, in general, decidedly provincial or parochial - decidedly narrow, that is - in their attitude and outlook in practical matters pertaining to the Faith. And this applies to some of the best of them. They may be very

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dedicated to the preservation and growth of the Faith in their particular area (and that's all to the good) but their dedication apparently ends there. They evince little interest in or concern for the state of traditional Catholicism in other areas. They have their own local traditional undertaking to which they must give their time and attention and support. How their fellow traditional Catholics may be faring elsewhere seems to be of no significant concern to them at all. This is provincialism, parochialism, a form of selfishness which again, in my opinion, is widespread among traditional Roman Catholics.

One of the many distinguishing marks of a traditional Roman Catholic ought to be a genuine solicitude for the spiritual and temporal well-being of his fellow Catholics nationwide and worldwide; a concern which is not limited to those within the confines of his particular local group or congregation but which extends itself to all those who share with him the common bond of traditional Catholicism and who, having the same ideals and convictions, are likewise engaged in the arduous and challenging task of preserving our divine Faith at all costs. A solicitude, a genuine concern for our fellow traditional Catholics is, it seems to me, the natural outcome of authentic supernatural charity and manifests itself not only in prayer for them but, when the opportunity presents itself, in assisting them in their efforts to the extent one is able to do so. Again, the spiritual and moral welfare of the members of one's family is rightly the primary concern of a traditional Roman Catholic, and the well-being and growth of the true Faith in his particular locale rightly warrants priority in his time and labor over traditional groups in other areas. But the plain fact is that any traditional Roman Catholic whose solicitude for the Faith is, for all practical purposes, limited to the areas just mentioned - and who, though able to do so, will not help his fellow Catholics elsewhere - the plain fact is that such a person has a narrowness of vision in relation to the Church which ill befits him as a member of the Roman Catholic Church. In this respect at least, such a person is deficient, to whatever extent, in supernatural charity towards his fellow members of the "household of the Faith."

As noted at the beginning of this article, the narrowness of thought or interest, the distortion of outlook, the lack of proper perspective to which I refer is known as provincialism or parochialism - a failing, a defect which, sad to say, I have found to be widespread among traditional Roman Catholics. So many of them, it seems, think of traditional Catholicism (the Roman Catholic Church) more or less exclusively in terms of their local chapel or Mass center and manifest precious little regard for the state of the Faith elsewhere. Assuredly, this frame of mind, this tunnel vision is not to the credit of such individuals and is a far cry indeed from the spirit of sacrifice, the literally catholic (universal) vision, the charity which ought to characterize every traditional Roman Catholic. Provincialism, parochialism (in the sense in which I have employed the terms in this article) is entirely out of place in our ranks and ill becomes any traditional Roman Catholic who is tainted with this virus. It is fondly to be hoped that, through an examination of conscience, those who are so tainted will come to a realization of this - and act accordingly.

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"What About Moral Majority?" cont. from page 2

But, despite the fact that we are relatively small in number and that the preservation and promotion of our Faith is rightly our predominant concern, we traditional Roman Catholics would be derelict in our duty if we were otherwise to leave the vital matter of our nation's moral well-being largely in the hands of others. Just as we have an obligation to expose and oppose the enemies of the Church, so also is it our obligation to stand up against the enemies of our country, whoever they may be and in whatever form they are carrying out their work of destruction. As has been said and written on numerous occasions, the root cause of the moral foulness so rampant in America today is the rejection of God and His moral law by multitudes of this nation's inhabitants. While Moral Majority, Religious Roundtable and other non-Catholic organizations are making a notable effort to remedy that situation, it is the Roman Catholic Church (traditional Catholicism, that is) which alone has the answer - the revealed truth and moral law of God in its entirety. Only in the doctrine and moral teachings of the Roman Catholic Church is the authentic solution of the grave problems of this country and of the world to be found. There is no other solution but that which, by the grace of God, we traditional Catholics possess in the fulness of the Faith which is ours. A remnant though we are, then, let none of us be found wanting before God through our failure to do our part to bring our beloved nation back to Him and, in the words of Saint Paul, "to re-establish all things in Christ."(Eph. 1,10)

A Roman Catholic Looks at National Defense Policy – Past and Present

– R. Lance Lohr

(continued from previous issue of newsletter)

An attempt was made in the last newsletter issue to show that the limited wars in Asia have resulted in tremendous loss of potential souls for Christ's Church, a huge loss of freedom and life, as well as a decline in the prestige of the United States. There was also a treatment of the MAD defense mentality that is immoral and provides America with no defense at all. Lastly there was a discussion of the practical benefits of producing defensive weapons.

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The present administration is really no different than its post-World War II predecessors when it comes to defense policy. We hear talk of producing the long-delayed B-1 bomber. But the fact that Russia has MIG-23 fighter bombers in Cuba is ignored. Add to this the facts that our radar warning system is quite literally full of holes and that we have no anti-aircraft units operational in the continental United States - and one can see how far MAD has influenced the government. Why produce a new bomber, as needed as it may be, when we have no defense against enemy bombers that are constantly threatening our shores and cities?

The media daily fill in the details of the debate between the Secretary of Defense and the Secretary of State as to how the MX missile should be deployed, air launched or ground launched. Air launch would require a fleet of transport planes that do not exist, adding to already high defense costs. And present missile silos are just too soft to survive a Russian first strike. Congress is thus given the choice of financing a ridiculous plan or an absurd one. But the insanity is that while this debate continues our cities have no defense against Russian ICBMs.

We do not even have a minimal civil defense program. And such a defense against incoming missiles has been technologically possible since the Nixon administration. Yet on the very few occasions that we hear of ABMs in the news it is usually mentioned that if they were constructed at all the government would probably put them around our missile silos to protect our ICBMs. What insanity! Protect our means to destroy the enemy's population centers and leave our own cities defenseless!

The famous Jesuit moral theologian of the 1940's, Father Henry Davis, wrote that atomic weapons were intrinsically evil. He posited that their destruction was too widespread to be considered moral. That was before Russia put together its nuclear arsenal. Many equally traditional theologians have taken the opposite view since then, even Pope Pius XII. For some this may prejudice the argument, but even Vatican Council II accepted the rationale for the maintenance of a deterrent nuclear force. In all cases it is presumed that such weapons be targeted on essentially military targets.

Simply put, nuclear weapons are not intrinisically evil. Where they are targeted makes all the difference. But at the same time the lack of a defense of our own people, when such a defense is possible, escapes both reason and morals. In short, our present defense policy and its noticeable trends are both insane and immoral.

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A treatment of contemporary strategic or nuclear policy and the weapons produced to implement that policy should not lose sight of the fact that the tactical or conventional forces of the United States also suffer and have suffered from the two-fold cause of poor and frequently immoral policy and the lack of decent equipment and personnel.

The fact is that the United States military was defeated both in Korea and Vietnam. Some will argue that these defeats were the results of civilian political decisions and they are correct. But this does not alter the reality of defeat in both wars. Unlike most so-called conservative authorities, this writer believes that the damage done to the military cannot be repaired, given the present system. This is not as alarming as it may sound considering that the present system dates from shortly before World War I and has continually concentrated more and more power in Washington. It has permitted the federal government to take part in foreign military interventions on an unprecedented scale and, in most cases, to do so in a manner neither in accord with morality nor in the best interests of our nation. Today we see a military, in all branches, whose officer corps is, in large part, nothing more than bureaucratic timeservers and whose enlisted men are often obviously lacking in intelligence and patriotism. This is difficult to write but officers, especially staff officers of the kind of MacArthur, Patton and Walker, just do not exist, with but rare exceptions. And intelligent, aggressive enlisted men, like York, Murphy and so many others of the past, seem to have all but disappeared.

For the manning of strategic weapons, like ICBM

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silos and atomic submarines, bureaucratic technicians are acceptable and our universities and service academies produce them in large numbers - acceptable because the powers that be do not want independent types at the controls of such weapons. Declaration of war is best a civilian (congressional) decision but conventional fighting is best handled by the soldier in the field. Once committed to a positive objective (something never done in Korea or Vietnam), officers and men should have great latitude in reaching that goal.

How can the present situation be corrected? By reverting to the way the Constitution advises, and this means limiting that military power, especially in conventional warfare, which the federal government has usurped over many years.

Many Americans seem to think that a large standing army prevents war. Our founding fathers felt that large standing armies were a cause of war. When the former opinion prevails it is not too long before mention is made of sending our army overseas. Like the ICBM, the army is in the hands of politicians who are just as likely to misuse an army as to employ it correctly. Even when our armies were allowed to win militarily in World War I and II, it is doubtful that Europe after either of those wars was or is better off. Remember that the primary purpose of the military is to protect us from unjust aggression, a purpose difficult to reconcile with our recent wars.

As an alternative the United States would be wise to develop an organized militia with as little control from Washington, D.C. as the Constitution will allow. If America had a militia of part-time soldiers from coast to coast no power on earth could seriously threaten our country. The internationalist politicians would not like it nor would the military bureaucracy, but both of these groups have a habit of creating situations that require overseas military involvement. Again, a militia is essentially defensive, and moral as well.

As a people we have been propagandized to accept interventionist policies. The fact is that, while we have been busily "helping" nations defend themselves, many of them have gone Communist anyway - and, very often, not in spite of our "aid", but because of it.

Some readers will be understandably skeptical of a militia as a major portion of the solution to our problem. Yet George Washington admired the Swiss militia, and history shows that Switzerland has weathered war, including two World Wars, very well. It is not that Switzerland could not be occupied. It surely could. But the cost to an enemy would be too great. Or even if occupied the nation still would not be conquered because of both active and passive resistance. The Swiss National Guard has a book entitled Total Resistance that deals with this in detail.

A well trained and equipped citizen army (the current national guard and reserve forces are the creatures of Washington) would be the ultimate deterrent force. It would stand ready to thwart the three even remotely possible hostile actions against our country: the first, and least likely, an invasion by troops from neighboring countries; the second, and also unlikely, overt Soviet action; and the third and likely alternative, domestic chaos caused (or at least contributed to) by a fifth column of terrorists operating within our borders. It is estimated that there are twelve million illegal aliens in the United States. If known KGB agents operate on Capitol Hill, rest assured that Castro has infiltrated professional terrorists into the country. He has already done so into every South American country.

In one area of defense a part-time military proves itself every day. At present the Air National Guard provides well in excess of 50% of the tactical air cover for the continental United States. In addition, its pilots consistently score higher on proficiency tests than do their regular service counterparts. Their maintenance standards are also superior. This is a dramatic contrast to the seemingly epidemic aircraft accidents of the regular services.

This author does not mean to suggest that the regular military be abolished entirely. But its activities should be restricted to primarily strategic roles, leaving the bulk of tactical defense to a part-time militia not directly controlled by the federal government.

During the early 1930's Douglas MacArthur was chief-of-staff. President Roosevelt did not allow much money for the Army and General MacArthur was forced to economize. One area he never cut back on were the Army training schools. The present United States Army is little more than a welfare program. Drill instructors at our better training centers openly question whether recruits will fight or not. Put bluntly, to reduce the army drastically in size would leave the best men to train a volunteer militia. There would be an obvious saving in presently useless full-time salaries. The saving could be used to equip the militia as the Constitution prescribes.

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The conclusion to this lengthy discussion should be obvious. In conventional as in strategic defense our federal government has failed miserably. Or, for the conspiracy-minded (a position much more reasonable than to attribute everything to mistakes and chance), the federal government has succeeded very well in serving the interests of our enemies.

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In spite of the best efforts of satanic forces, east and west, rest assured that Communism will be destroyed as a military threat within a generation. It is already ideologically dying. But the military machine motivated by Russian imperialism is very much alive. This does not mean that its ideology will not continue to affect masses of people around the world for some time. It will. At present these masses include a good number of supposedly Catholic clergy! But experience shows that Communism so abuses the spirit of man that it has been and will be the victim of its own sons and daughters. At the same time though we would be naive to think that the Russian military machine that we watch coming ever closer to our borders will disappear of its own accord. It will have to be confronted.

Thirty years ago in Korea or, as General Patton wanted, right after World War II, potential Russian aggression could have been quickly neutralized. But in the years since that time we have continued to create an enemy with the result that today we face a spectre that is increasingly frightful. Yet our probable military inferiority is not our major problem in the face of Russian might. The lack of a moral base on which a national spirit can be rebuilt is our major problem.

We cannot undo the past. But we can and must deal with the present in a practical and, above all, moral fashion. It is therefore imperative that the moral regeneration that America will, hopefully, experience will lead us to rethink our political and military situation and, as a result, to turn away from the overcentralized authority that has caused our problems. In the context of this article this would entail a reduction of the much abused authority of the federal government in military affairs, thereby decreasing the prospects of future catastrophe. Without unnecessary government involvement a real defense could be constructed which would be both moral and practical - a combination of Catholic teaching and common sense.

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TCA BUMPER STICKER

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

Newsletter Christmas Gift Subscriptions

In the previous issue of this newsletter the request was made to our subscribers to help us to increase our subscription list by way of Christmas gift subscriptions. We merely repeat that request here, that they consider the giving of a one-year subscription to *The Athanasian* (eight issues) as a Christmas gift to one or more of their relatives or friends. Such a gift subscription would start with the first issue of 1982, with a notification of the gift, unless otherwise requested by the donor, being sent to the recipient prior to Christmas. A complimentary copy of a recent issue of *The Athanasian* will also be sent to the recipient of the gift subscription. Our genuine thanks to all of our newsletter subscribers who will assist us in getting *The Athanasian* more widely circulated in this manner.

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

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pray the rosary daily

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

COLORADO SPRINGS
OUR LADY OF THE ROSARY CHAPEL
815 South 25th Street
(Christ the King School)
(303) 636-1575 - Call between 9:00 a.m. and 5:00 p.m. Monday-Friday
Masses at 8:30 and 10:00 a.m. Dec. 6, Dec. 27, Jan. 3, Jan. 10

DURANGO
OUR LADY OF THE ROSARY
Durango Savings and Loan
1101 E. Second Ave.
(303) 884-2878
Mass at 10:00 a.m. Jan. 17

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Call for time of Mass Dec. 20

FLORIDA

PORT RICHEY (Tampa area)
ST. JOSEPH'S
Gulf Highland Club House
900 Gulf Highland Drive
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Mass at 7:00 p.m. on 3rd and 5th Sundays of month

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(318) 942-9053
Mass at 6:00 p.m. on 2nd and 4th Sundays of month

MINNESOTA

ROCHESTER
OUR LADY OF THE ROSARY CHAPEL
5820 Viola Road, NE
(507) 282-5163 or 289-8522
Mass at 11:00 a.m. Dec. 27, Jan. 10, Jan. 24

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m. Dec. 13, Dec. 27, Jan. 24

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Ramada Inn
Airport South, Route 291
(215) 876-8737
Mass at 10:00 a.m. Dec. 13, Jan. 17, Jan. 31

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Call for time of Mass Dec. 27
Mass at 11:00 a.m. Jan. 31

VIRGINIA

RICHMOND
OUR LADY OF FATIMA CHAPEL
5217 Futura Avenue
(804) 737-8211 or 262-4354
Mass at 11:00 a.m.
Dec. 6, Dec. 20, Jan. 3, Jan. 24