THE ATHANASIAN

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

SAMPLE .75

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PURITY: THE ANGELIC VIRTUE

—Father Francis E. Fenton

"There are more souls in hell for sins of the flesh than for any other sin." So declared the Mother of God in one of her apparitions at Fatima in 1917. But if the Virgin Mary could make so striking a statement 63 years ago, with how much more truth must her words be applicable in this our day which, it seems, will stop at nothing in its rampant disregard for the moral law of God in the matter of sexual aberrations and sins of the flesh. Indeed, both in the multitude and perversity of the sins of impurity which presently pervade and contaminate this nation, one wonders if even the inhabitants of Sodom and Gomorrah descended to such depths of depravity.

The vice of impurity in all forms is saturating and poisoning the soul of America — pre-marital and extra-marital sex, contraception, homosexuality, to say nothing of the endless diet of illicit sex fed to the American public on television, in the motion picture theatres and in most of the weekly and monthly magazines of mass circulation. To be sure, sins involving the abuse of sex have always been one of the major forms of immorality afflicting fallen human nature but, until rather recent years, most of those sins were at least acknowledged as such by the generality of people. Not so today. Sexual immorality, with the exception perhaps of its most perverted forms, no longer has the stigma of evil it once had. Glamorized by the abominable so-called entertainment media and justified through situation ethics, sins of the flesh have been made "respectable" and sophisticated, which only the ignorant and the old-fashioned and religious extremists oppose and condemn. Homosexuality is one example here. Another is contraception, now acceptable and no longer considered sinful in the minds of a large percentage of self-styled Catholics of the Novus Ordo Church.

One of the reasons for the current overwhelming laxity and permissiveness in matters pertaining to sex is the nearly total disregard for modesty on the part of so many. This is all too obvious in the matter of feminine wearing apparel and deportment but it is evident in other areas as well. Indeed, it is no exaggeration to say that multitudes of men and women today are devoid of all sense of modesty, and dress and talk and act as though such concepts, such moral obligations as purity and modesty were non-existent. For many of them, especially those in their teens and twenties, this is, of course, the case because they have had little or no religious and moral training at home and have been saturated with sex in their daily lives, such as the reprehensible sex education courses in the schools they attend, including many once-Catholic schools. Given the godless spirit of extreme sexual permissiveness that presently exists and the "anything goes" climate to which the current crop of young Americans is exposed, it would, I suppose, be miraculous were the virtues and practices of modesty and purity to survive in such an immoral environment.

Today, as we know all too sadly and well, for millions almost nothing is sacred, whether it be in the realm of sex, divine worship, the innocent life of the unborn, the observance of the Lord's Day, or whatever. While the percentage of those who deny the existence of God may be small, yet multitudes live their lives as though there were no God. The divine moral law has been rejected and man, not God, is the measure of things and the arbiter of right and wrong. The Ten Commandments of God have been replaced on a vast scale by the atheistic philosophy of secular humanism, the horrendous consequence of which is the wave of extreme moral iniquity and

Continued on page 5

BLESSED FATHER MAXIMILIAN KOLBE (PART I)

—Father Victor Mroz, O.F.M. Conv.

"Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed." (1 Cor. 13:8)

I will write of the man whom I happen to have known personally and whose life was completely absorbed by his love toward the Blessed Virgin Mary. Blessed Father Maximilian Kolbe was one of her chosen soldiers. He was born on January 8, 1894 in Zdunska Wola in Poland. His parents were hard-working, God-fearing people who owned a small grocery store in the little town. Raymond was Blessed Maximilian's baptismal name. Taught by his mother, he began to love the Mother of God very early in his life. There was something so inspiring about the youngster when he recited his prayers that a holy priest, Father Jakowski of the Order of Marianists, volunteered to become his spiritual director. He prepared him for the reception of his First Confession and First Holy Communion and taught him Latin.

Raymond made striking progress in his studies and Father Jakowski obtained the permission of his parents to place the gifted and zealous child in a Franciscan boarding school in Lwow. The twelve-year-old student did not disappoint his teachers. He was already dreaming of dedicating his life to God and His Blessed Mother and soon after his graduation in 1910 he entered the Franciscan Novitiate.

In appreciation of his outstanding abilities his superiors sent him to Rome to the Seraphic College where he received his philosophical and theological degrees Summa cum Laude. Already as a seminarian he often dreamed of becoming a "Knight of the Immaculate" who would gain many souls for God and the Church through a special devotion to the Immaculate Conception or, as he used to say always, to the Immaculate.

In the midst of the turmoil of the first World War, when the diabolical doctrines of atheism, anarchism and social revolution were undermining the Church, Friar Maximilian — a name given to him by the Order during his Investiture — with six young clerics founded on October 17, 1917 (but four days after the momentous apparition of Our Lady of Fatima) the Militia of Mary Immaculate. The dream came true. An army of knights of Our Lady was rising, armed with the powerful weapon of complete dedication and love toward the Heavenly Mother in the spirit of St. Louis Mary Grignon and his total Consecration to the Blessed Virgin.

After his ordination, which took place in Rome on April 28, 1918, Father Maximilian returned to Poland as a teacher of Church history in Franciscan seminaries in Lwow and Crakow. The first group of the Militia was organized in Crakow, the beautiful city of ancient churches and innumerable religious Orders. A monthly magazine, **The Knight of the Immaculate,** became the mouthpiece of the Militia. Later, in 1927, a real powerhouse of the Franciscan spirit was founded by Father Maximilian in Niepokalanow, which means the City of the Immaculate, near Warsaw. I met our hero there in 1930 when I was accepted to his Minor Seminary as a 15-year-old boy.

Thanks to the supernatural zeal of the young priest the new organization began a period of amazing expansion. The number of Knights of the Immaculate was increasing so fast that what was once, and not long ago, a small group of seven young enthusiasts was now an army of 700,000 knights of Mary. Father Kolbe, in spite of an incurable (at that time) tuberculosis that was weakening his rather delicate body, performed various and heavy tasks. He taught classes; he was editor, feature writer and publisher of at least seven religious publications, one of which had a larger circulation than many big dailies of Warsaw. However, it all seemed to Father Maximilian an inadequate expression of his fervent devotion to Our Lady and he therefore undertook another daring venture, namely, the setting up of a branch of the City of the Immaculate in Japan. In fact, his ideal was to build such a Marian monastery in every country.

Accompanied by six friars he went to Japan and in no time another Franciscan powerhouse was radiating in Nagasaki. It was called the Garden of the Immaculate. A magazine printed in Japanese became popular reading even among heathens.

And all the time tuberculosis like a deadly poison was slowly consuming the body of Father Kolbe, causing a complete deterioration of one lung. But the fiery priest would not slow down the terrific pace of his activities. He even thought of

Continued on page 6

THE CATHOLIC DAILY MINIMUM

—Father Daniel E. Jones

Some Catholics faithful to the Church and Sacred Tradition have at times since Vatican II Council felt as if they were sheep without a shepherd. Jesus is the chief Shepherd and, even though most of those who were ordained to the priesthood in our age to share under Him the responsibility of shepherding the flock have turned out to be hirelings, Jesus has not abandoned His own. Thank God there still are a few faithful priests and bishops willing to serve, guide, feed and protect the traditional remnant flock scattered over the face of the earth.

Many of the faithful have organized into local circuit Mass centers or chapel locations. Very few of these places are blessed with a resident priest or regular Sunday Masses.

While praying and working for an improvement in their situation, traditional Roman Catholics must take steps on their own initiative to safeguard their Faith and to grow spiritually. All of us, if we are not already doing so, must **organize our lives,** giving priorities to what is **most essential.** Solomon tells us unless the Lord build the house they labor in vain who build. (Psalm 126). Unless we allow God to guide our lives we merely stumble along fruitlessly in the dark. To let God in, we must open the door of our hearts and minds. We must be willing to make the **personal effort** to seek and comply with His guidance. "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you". (Matt. 7:7)

Yes, we must **pray** and **seek** if we expect God's blessings. Oh how many deceive themselves into thinking that God will favor and take care of them, or that they can do anything really worthwhile, when they do not even do the **minimum** to open the door and merit His blessing. What is the ordinary daily **minimum,** do you think, that God expects of us who are called to be faithful members of His Church ?

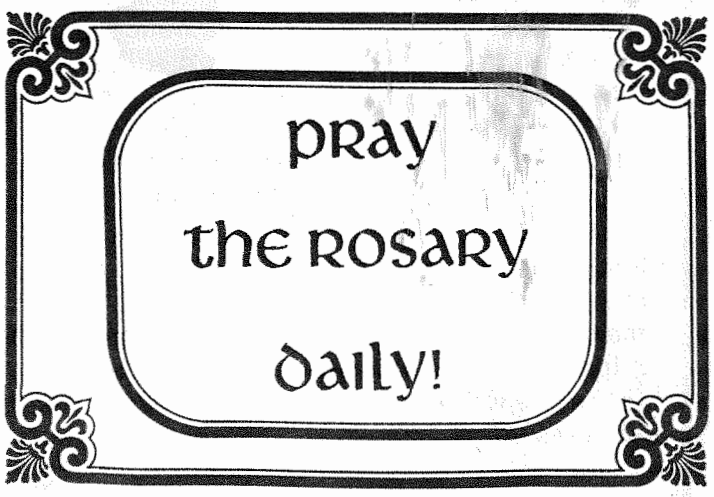
First, I think He must certainly want us to **pray the Rosary daily.** Many sermons have been given, books written and filmstrips made which quote the Saints, Popes and Heavenly Apparitions affirming the paramount importance of this prayer.

Second, I think He wants all of us who are physically capable of doing so to get into the **habit** of **reading** at least a chapter a day from the Holy Bible and/or at least two pages every day from a good spiritual book. Spiritual reading is really a form of prayer and is as well a source of vital knowledge. And is not ignorance of God and of the Faith a root cause for so much of today's trouble and suffering?

If we do **these two things,** can it not be said that we are **regularly** praying, seeking, asking? It will help us to depend not upon ourselves but upon God to accomplish His Will in and through us. We must strive to please God and our neighbor rather than ourselves. (1 Thess. 4:1 and Rom. 15:2).

Getting rid of bad habits or attachments to sin, doing fruitful good works, fulfilling our daily duty in our state of life, even accomplishing great things for God in our lives, will all be made possible and should properly follow, if we but fervently establish these **daily habits** of prayer and spiritual reading — and if we **persevere** in them.

Can you imagine anyone becoming a Saint, or making noteworthy progress in the life of charity, or accomplishing any lasting good, who is unwilling to **discipline** himself sufficiently to pray the Rosary daily and to form the habit of doing at least a minimum of regular spiritual reading?



The "Catholic" Bishops in America

Over the past six years or so I have written on several occasions my impression of the American bishops in the Conciliar Church. Those impressions were and are very unfavorable ones indeed, to put it rather mildly. Not having discussed the subject thus far in **The Athanasian,** however, I thought it worthwhile to make a few comments on it here, perhaps making it the topic of an editorial in some future issue.

Successors of the Apostles and, as such, possessing the fulness of the priesthood, these bishops have been, at least to me, the greatest single disappointment in the entire tragedy that has befallen the Church in the USA during and since Vatican Council II. As a youth, and during my thirteen years in the seminary, and for the first twenty years or so of my priesthood, I held the office of a bishop in the highest regard and had a deep respect, as did all true Catholics, for those who occupied that honorable position. They (Cardinals, archbishops, bishops) were **the** elect in the Church and second only to the Vicar of Christ in dignity and honor and in the powers they possessed.

What a disillusionment I and countless others were to experience in the years that followed Vatican Council II! While I assuredly still believe wholeheartedly in the teaching of the Church regarding the episcopal state and would have the proper esteem for any bishop deserving it, I would today find it very difficult to esteem and respect any bishop in America. They have been (without exception, to my knowledge) miserable failures in the unprecented crisis that has afflicted the Church in our day. They have betrayed the Church and are, in my opinion, primarily responsible for its current pathetic state of disarray. They have been, in a word, a disaster! As I have often stated in speech and writing, not a single one of the "Catholic" bishops in the entire country has stood up in defense of the true Faith or in opposition to satanic Communism (some of the bishops in South and Central America are out and out Marxists). They have shown themselves to be, at best, pillars of jelly! That some of them may well have lost the Faith, I have no doubt. One thing is for sure: you won't find an Athanasius in the whole lot! And oh how sorely we need a Saint Athanasius today in the USA!

Why Is It . . . ?

Why is it that some individuals who call themselves traditional Roman Catholics continue to attend the Novus Ordo service in the Conciliar Church? Some of these do so because, they say, there is no traditional Latin Mass within a reasonable distance; others, who have the true Mass in their area but not every Sunday, do so only on those Sundays (and holydays) when the traditional Mass is not available; and still others (though a minute number, I imagine) attend both the true Mass and the "new Mass" on the same day.

Advisedly do I write above that such individuals "call themselves traditional Roman Catholics" because obviously they are not in fact, even though a number of them honestly think they are or would really like to be. But why is this? How does one explain why people, who sincerely refer to themselves as traditional Roman Catholics, nonetheless attend the Novus Ordo service, whether regularly or occasionally? In most cases the explanation is likely that such people simply do not sufficiently comprehend the whole subject — and so they "play it safe" by attending both the Mass and the "mass". By doing so they attempt to relieve their consciences of any burden of guilt which, to their way of thinking, would otherwise be incurred. Individuals of this kind mean well but, due to their lack of adequate knowledge of the evil of the "new Mass", they are confused — a confusion magnified by their false concept of obedience or perhaps by the fact that some priest, whom they have known and respected for many years, goes along with the Conciliar Church, says the Novus Ordo, etc., and so they go along too.

Whatever be the explanation though for the actions of such "traditional Roman Catholics" in relation to the true Mass vs. the "new Mass", those people are very much in the wrong by their attendance at the Novus Ordo service. If the basic reason for their wrongdoing is their lack of sufficient understanding (and I believe this is usually the explanation here), then it is high time that such individuals got down to the business of adequately informing themselves on this vital subject.

Apart entirely from any question of validity, the "new Mass" is censurable on numerous counts which I and other traditional writers have often spelled out in recent years. It is for Roman

Continued on page 5

corruption of every kind and description which today so contaminates our beloved land.

But God's eternal law remains and so illicit sex in any form is every bit as sinful and offensive to God as it ever was, however large may be the number of its practitioners. Because the moral law is God-given and not determined by majority vote, if something is wrong, it is wrong even though everybody does it; if something is right, it remains right even if nobody does it. Pre-marital and extra-marital sex will always be gravely sinful then, no matter how many unprincipled and immoral men and women indulge in such relationships. Contraception, by which is meant the positive prevention of conception in any way, is never permissible and is always a mortal sin, regardless of the situation and regardless of the fact that some of the clergy of the Novus Ordo Church condone the practice. Homosexuality is and will always be a violation of the divine law because it is contrary to nature and despite the fact that, for example, four so-called Catholic bishops in California publicly declared themselves about a year ago to be in favor of homosexuals teaching in the public schools of that state. Such a declaration, even though coming from men who are, God help us, successors of the Apostles, does not lessen the evil of homosexuality one iota.

The sin of impurity is defined as the wilful desire for or indulgence in forbidden sexual pleasure. It being understood that sufficient reflection and full consent of the will are two of the conditions necessary for the commission of any mortal sin — then, if these conditions are present, impurity is always a mortal sin. In other words, there is no such thing as a venial sin of impurity for lack of serious matter (the third condition required for mortal sin) because forbidden sexual pleasure is always serious matter. Immodesty, on the other hand, may be either mortally or venially sinful depending upon one's intention and upon the extent of the danger of the commission of a sin of impurity presented by a particular immodest action.

Was there ever an age throughout the Christian centuries more deserving of the wrath of God than the present one for its glamorization of illicit sex and its glorification of the flesh? Indeed, so saturated has this nation become with illicit sex in all forms that to resist its allurement may well require nothing less than heroic virtue on the part of some, especially the young. How pleasing to God must be then, for example, a teenager who, out of love for God and desire to do His will, remains pure in mind and body in the face of carnal temptations which today surround and entice him on all sides. In this sex-glutted age that's no mean achievement!

And yet, since whatever God wills or commands He gives the grace to accomplish, there is no such thing as the observance of purity being an impossibility for any genuine Catholic. This, of course, presumes that the means traditionally presented by the Church for the preservation of this angelic virtue are faithfully employed — the frequent reception of the Sacraments, devotion to the Mother of God, the observance of modesty, avoiding occasions of sin, resisting the beginning of temptation, and so on. If these tried and tested practices are sincerely and perseveringly followed, then even in this pagan day and age a person can and will be pure. Difficult, yes; impossible, by no means.

If there is any one vice which may be singled out as the predominant and most destructive one in this country today, that vice, I submit, is impurity. More than any other, sins of the flesh are tearing apart the moral fibre of our land and poisoning the souls of its inhabitants. America is being destroyed in many ways, yes, but in my opinion in no way more effectively than by the satanic vice of impurity. God forbid that we traditional Catholics be in any way a part of this destructive process! By the grace of God we have remained faithful to His One, True and Eternal Church. By the grace of God may we remain faithful as well to that virtue which has ever been one of the paramount glories of the Church and of the saints down through the centuries, the angelic virtue of purity!

Continued from page 4

Catholics a false form of worship which, as such, they are forbidden to attend by the First Commandment of God. Once adequately and properly informed and having the courage of his convictions, no one who is a truly and fully traditional Roman Catholic will have anything to do with the "new Mass"! Nor indeed will he have anything to do with any part of the non-Catholic Conciliar Church!

Subscription Envelopes

If a subscription envelope is enclosed with this issue of the newsletter, it means that the recipient's subscription is due for renewal.

Father Kolbe Continued from page 2

conquering new lands for Mary, namely, China and India. He had, however, to go back to Poland in order to fulfill another project of his, a private radio station and an airfield for future Franciscan pilots engaged in missionary work. Both projects were unfortunately doomed to failure, as World War II stopped all such undertakings. But many friars, encouraged by Father Kolbe, received their pilot licenses shortly before the invasion of Poland in September, 1939.

The ruthless invasion of Poland by Hitler's armies not only prevented Father Kolbe from realizing his great plans, but it destroyed many of his works. Under German occupation the City of the Immaculate and its installations became a target of repression. The center of Franciscan activity was looted and all its machinery was confiscated or simply destroyed. Forty friars along with Father Maximilian were deported to the concentration camp of Amlitz, near Berlin.

Even in prison Father Kolbe did not abandon his apostolic work. In unbelievably hard conditions he followed the steps of the first Christian martyrs who preached the word of God even in jail. On December 8, the Feast of the Immaculate Conception, he was suddenly released and sent to Poland, where he promptly resumed his former activity, with an obvious disregard for his own safety. This caused another arrest by the Gestapo on February 17, 1941.

After a trying period of continuous questioning in the ill-famed prison of Pawiak in Warsaw, he was sent to the horror camp of Auschwitz where millions of victims were slowly put to death by cold-blooded tortures. In spite of their fiendish methods and ghastly devices Father Kolbe did not lose his supernatural courage. He shared with the starving prisoners his own meager rations, though he was beaten and clubbed by guards for every act of charity.

In July, 1941 one of the desperate prisoners escaped, exposing all his fellow sufferers to inhuman reprisals. The inmates of Block 14, where Father Kolbe was also quartered, had to stand outside for 48 hours without food and water, in an immense heat, and on the third day the camp leader, Captain Fritsch, "sentenced" ten of them to die of hunger in a death cell. That special undergound room was a kind of cage made of concrete, deprived of light and of any sort of furnishing. Fritsch personally chose his victims. Hearing the sentence, one of the prisoners, a young man, standing close to Father Maximilian, broke down and tearfully exclaimed: "Oh, my wife and children"! He was afraid to die and leave his wife and two sons, who were hopefully waiting for his return. Without a moment of hesitation Father Kolbe stepped out of the line and asked Fritsch to send him instead of the young man to the death chamber.

His request was granted. With the other nine men he was led to the death chamber. Barefoot and clothed only in their shirts, the condemned walked slowly toward the Block of Death. All eyes followed them. Father Maximilian walked at the end of the line, a shepherd behind his flock. He had Heaven in his heart. His final dream was fulfilled. He will imitate Our Lord who died for the many.

The man for whom Father Kolbe died in Auschwitz on August 14, 1941 is still living in Poland. His name is Francis Gajowniczek. He was a sergeant in the Polish army. I met him four years ago at his home and I had a long interview with him which I tape-recorded. As an eyewitness, he told me many details from the last days of Father Maximilian. A portion of that interview follows:

"Mr. Gajowniczek", I asked, "how did it happen exactly when Father Maximilian offered himself to die instead of you? Do you still remember some details of the scene?"

"I will never forget anything", said Gajowniczek, "and the whole scene stays in my memory as carved in stone, very sharp and alive. Though we were standing there in front of our Block 14, half starved and not fully alive, at the moment Fritsch started to choose ten of us to die of hunger our senses suddenly became sharp and sensitive because our instinct for survival gave us extra strength. Therefore, nothing can escape my memory of what happened that day. None of us were much concerned if we had to die of the executioner's bullet or even to face the gallows, but Fritsch told us we shall die by starvation, which means the worse death of all. To be in agony many days amid horrible tortures that dry up the intestines and veins with fire, one becomes insane in despair.

"Throughout the camp tales were told of the horrifying happenings in the Block of Death. At night the howlings like those of wild beasts, begging for one drop of water, resounded from the place of horror. Those condemned to starvation, they said, scarcely resembled human beings and even frightened the guards. Death

Continued on page 7

from hunger as long as one can drink is not so horrible. It is the thirst that is the main torture. And those condemned in the Block of Death, once the heavy crate was shut behind them, were not given even one drop of water.

"The fugitive was not caught on the second day. Throughout the previous day and night all the prisoners of the whole camp stood at attention before their blocks. But now Fritsch gave orders for the other blocks to break up and only Block 14 had to remain standing at attention until the police captured the fugitive. They stood exposed to the burning sun. S.S. soldiers watched us with bayonets and, if someone weaker fell to the ground or if someone made a move, they beat him with the butts of their guns. Every now and then men collapsed and, when blows failed to stir the unconscious victims, the executioners dragged them out of the lines and piled them in heaps one on top of the other. The ghastly piles grew by the hour. The faces of those who survived were so swollen by the heat that they were unrecognizable.

"Suddenly Fritsch began to speak, or rather bark. His staccato words were at the same time the verdict: 'The fugitive has not been found. Ten of you will die for him in the starvation bunker. Next time twenty will be condemned to death'. This is all that Fritsch said. First thought I remember that came into my mind was this: 'O my God, that must not be I. There are so many people, almost four hundred of us. How will they select?' I tried to be as small as possible, inconspicuous so as not to differ from others.

"Fritsch passed down the first line, looking intently in our faces. He seemed to reflect a moment, then snapped in bad Polish: 'Open your mouth. Put out your tongue. Show your teeth.' The victims, gasping grotesquely, looked at him like frightened animals, while he carefully inspected our teeth. Was it a method of cruel mental torture, or a real health test such as one sees in the horse market? None of us knew. Would he choose the strongest or the most feeble? Generally speaking, the rule in the concentration camps was to spare those in good health, but Fritsch was a sadist and followed only his own rules. He took enjoyment in passing among our lines like an angel of death. At last he raised his hand and pointed: 'This one'. Palitsch, his assistant, immediately wrote down the number of the condemned. At Auschwitz a man was only a number. Pale as a winding sheet one man after another stepped out of line. 'This one. And this one.' Fritsch continued to choose. It amused him and he was smiling. My God, suddenly my soul sunk into nothingness and my senses seemed to cease to function. Fritsch was heading in my direction and without hesitation he pointed at me: 'Take him', he snapped. I was so paralyzed that no sound could escape my throat. But the next moment when they made me step out of line, I remember my cry which was quite loud: 'Oh, my poor wife, my poor children, whom I will never see again' . . . By this time quite a commotion started as Fritsch ended his selection, and was turning away".

(This interview will be continued and the article concluded in the next issue of **The Athanasian).**

Newsletter

Although all three issues of **The Athanasian** to date have been but eight pages in length, a 12-page publication is the objective, with perhaps an occasional issue of sixteen pages. Since, however, our office here in Colorado Springs, Colorado has only been in operation some 7½ months, we are still feeling our way along to some extent and are not yet in a position to function as efficiently and effectively as we will be, please God, in due time. We are growing at a satisfactory pace though, with the number of newsletter subscriptions we have been getting being one of the encouraging factors in that growth.

It is our firm purpose to make **The Athanasian** a first-rate truly traditional Roman Catholic publication in every respect. To realize that lofty goal just takes time and much hard work. God willing, however, we'll make it! The many kind and complimentary comments, incidentally, that have come our way regarding the first two issues of this newsletter have been very gratifying and are much appreciated by our entire office staff (consisting of my secretary and me!).

CALIFORNIA

PETALUMA (San Francisco area)
SAINT MARY'S
Hermann Sons Hall
860 Western Ave. (at Webster St.)
(707) 823-3610 or (415) 924-2587
Mass at 9:00 a.m. (every Sunday)

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

COLORADO

AURORA (Denver area)
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 321-3683 or 364-8040
Masses at 9 & 11 a.m. (every Sunday)
Weekday Masses at 8:00 a.m.

DURANGO
OUR LADY OF THE ROSARY
Florida Grange Hall (SE of Durango)
(303) 884-2878
Mass at 10:00 a.m.
Apr. 27, May 18

PUEBLO
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
(303) 544-0336
Mass at 10:00 a.m.
Apr. 20, May 18

STRATTON
OUR LADY OF FATIMA CHAPEL
(303) 348-5454
Call for time:
Apr. 20, May 11

LOUISIANA

OPELOUSAS (Lafayette area)
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
(318) 942-9053
Mass at 10:30 a.m. on 2nd and 4th Sundays of month

NEW ORLEANS
OUR LADY OF SORROWS
Quality Inn Midtown
(504) 454-3449 or 834-0730
Mass at 5:00 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 10:00 a.m.:
Apr. 13, May 11

MONTANA

GREAT FALLS
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
(406) 452-8826
Mass at 11:00 a.m.:
Apr. 27, May 25

NEW YORK

BUFFALO
OUR LADY OF THE ROSARY
Charter House
6643 Transit Road
(NY Thruway Exit 49—near Airport)
(716) 537-9533 or 692-5308
Mass at 10:00 a.m. on 1st and 3rd Sundays of month

PENNSYLVANIA

ESSINGTON (Philadelphia area)
OUR LADY OF THE ROSARY
Holiday Inn
45 Industrial Highway
(one mile from airport)
(215) 328-1348
Mass at 10:00 a.m.:
Apr. 13, May 11, May 25

UTAH

SALT LAKE CITY
OUR LADY OF PERPETUAL HELP
Hilton Inn
154 West 600 South
(801) 278-7501
Mass at 11:00 a.m.: May 4

VIRGINIA

RICHMOND
OUR LADY OF FATIMA
Jefferson Hotel
Main & Jefferson Streets
(804) 737-8211 or 262-4354
Mass at 11:00 a.m.:
Apr. 13, Apr. 27, May 25

THE ATHANASIAN

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—Miss Ellen W. Soisson, Secretary

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