

THE ATHANASIAN

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

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A CRUCIAL MATTER

Dissension in one form or another has plagued the ranks of traditional Roman Catholics almost from the beginning of Vatican Council II eighteen years ago. Some of this discord has amounted to no more than the minor disagreements and misunderstandings which, human nature being what it is, are all but invariably bound to occur in groups composed of dedicated, level-headed and strong-willed individuals. While even this form of contention cannot be condoned when unjustified anger, uncharitableness, jealousy, etc. are occasioned by it, the chances are that it has in itself done no grave harm to the cause of traditional Catholicism.

Dissension of a more serious kind among traditional Catholics is brought about by those individuals and groups whose Catholicism is excessively influenced emotionally by causes which have little or no such effect upon the generality of traditional Catholics. Predictably, the result is a distorted Catholic perspective, a twisted Catholic faith. The devotees of the various alleged visionaries of our day constitute one example here but other examples readily come to mind. Perhaps the dissension in the traditional Catholic movement caused by such "traditional" Catholics is a matter of lesser significance though than the harm done by them to the overall movement itself in respect to the public image of traditional Catholicism. Suffice it to say here that any (in the good sense) radical cause or any organization or movement committed to the preservation of fundamental values is likely to draw to it a sort of fringe element unrepresentative of, but reflecting adversely on, the cause or movement itself. And this is true in the present case.

It becomes a matter of profound concern, however, when dissension among traditional Roman Catholics is the consequence of diametrically opposite positions on vital Catholic issues, and especially when this dissension directly involves leaders of and spokesmen for traditional Catholicism. Such is the controversy (relatively concealed for some time but more and more generally known of late) over whether or not the current occupant of the papal throne is a valid pontiff. As of this writing (May 9, 1980) the controversy has not yet fully surfaced but may well have by the time this newsletter issue appears. In any case, it is not my purpose, in bringing up this subject at this time, to discuss its "pros" and "cons", but rather to call to the attention of the readers of **The Athanasian** the developing crisis involving the validity/invalidity of the pontificate of John Paul II. This crisis, I submit, will occasion a degree of dissension and will cause a division in the ranks of traditional Roman Catholics as nothing else has to date. It will surely be a further test of the strength and intensity of our individual Catholic faith.

And yet, while this controversy would be bound to come to a head sooner or later, and while an ultimate confrontation on the subject in question would, I believe, be inevitable, it is imperative to keep one essential point in mind. And that is that history records numerous instances in which the Church was temporarily without a visible head. This in no way affects the divine institution which the Church is. So, even if it were proved beyond all reasonable doubt that the present occupant of the Chair of Peter is not a valid or true Pope, this will have no unduly adverse effect upon sound traditional Catholics, well-grounded and strong in the Faith. The Church remains as always, the Mystical Body of Christ — the One, True and Eternal Church of the Son of God.

pray the rosary daily!

GUIDELINES FOR TRADITIONAL ROMAN CATHOLICS

— Fr. Francis E. Fenton

A traditional Roman Catholic is one who professes and practices the Roman Catholic Faith in its entirety. Actually, the word "traditional" above is a redundancy because every true Roman Catholic is such. Since the days of the ill-fated Vatican Council II, however, the use of the term in speech and writing has become a necessity to distinguish the authentic Roman Catholic from the pseudo variety of the Conciliar Church who persist in retaining the name.

There are some too who take exception to the word "Roman" in "Roman Catholic," contending that the expression, "Roman Catholic," was coined by some of the non-Catholics of the 16th century so-called Reformation who held that there were different categories of Catholics and that those whose allegiance was to Rome or to the Pope constituted but one such category. Here again though, since there are those (Anglican Catholics, Orthodox Catholics, etc.) who often refer to themselves simply as Catholics, it is, as I see it, a practical necessity today to say "Roman Catholics" in referring to those who are members of the One True Church. In any case, long-standing use certainly justifies the expression, "Roman Catholic," and it appears to me that to take issue with it is one more case of nit-picking, of making a mountain out of a molehill.

Now, in view of the fact that the Novus Ordo Church is in such a state of massive disarray, as, indeed, is the world itself, it is hardly surprising that this confusion should manifest itself among traditional Roman Catholics as well. And so it does. There are many who call themselves, and sincerely think they are, traditional Roman Catholics but who, in varying degrees, fall short of being such in reality. The reason for this is that these people do not adequately understand what being a truly and fully traditional Roman Catholic entails, primarily in relation to the Conciliar Church. In an attempt, then, to eliminate some of this misunderstanding, I offer a few guidelines for them, it being understood that the following is but a partial listing:

A (truly and fully) traditional Roman Catholic

(1) will not attend the "new Mass" unless a very good reason warrants that attendance (for example, the funeral of a relative or close friend) and even in such cases he will take no active part in the Novus Ordo service.

(2) will strive beyond the call of duty to attend the True Mass whenever the opportunity presents itself, health and age permitting.

(3) will not receive the Sacraments (?) from a member of the "new breed" clergy of the Conciliar Church nor contribute financially to that Church.

(4) will not keep steady company with a member of the Conciliar Church with a view towards marriage.

(5) will not, if such an unfortunate situation should arise, seek a marriage annulment from the Conciliar Church, some of whose declarations of marriage nullity may well be contrary to divine law.

(6) will not be concerned about being denied burial in a "Catholic" cemetery if he does not "go along" with the Novus Ordo Church.

(7) will strive to observe the traditional laws of the Church in such matters as fasting and abstinence even though he may not be strictly bound to do so.

(8) will be faithful to the daily recitation of the Rosary.

(9) will dress modestly not only for Mass but on all occasions.

(10) will not take too seriously any of the current alleged visionaries and their "messages", the several with which I am familiar being highly questionable, to say the least.

(11) will not allow the Conciliar Church or its clergy to cause him to waver one iota in his Catholic beliefs and practices.

(12) will consistently strive to know and to appreciate his Faith ever more thoroughly, and to live that Faith ever more fully in his daily life.

The reaction of some may be that a number of the above statements are too rigid. Those who would so react are not themselves, I submit, **fully and truly** traditional Roman Catholics either because they are not sufficiently knowledgeable on the Church situation or because they lack the courage of their convictions. Otherwise, they would not take exception to any of the foregoing statements.

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"ANGEL OF GOD . . ."

— R. Lance Lohr

*Angel of God, my guardian dear,
To whom God's love entrusts me here,
Ever this day be at my side
To light and guard, to rule and guide.
Amen.*

Many of us were very fortunate to have spent our grade school years in peaceful (well, most of the time) and orderly (again, most of the time) parish schools — usually staffed by the most energetic women God ever created, the sisters of various religious orders. Of course, that was before some sisters discovered government programs like ACTION, VISTA, and the Peace Corps. At that point, in more ways than one, old habits disappeared and new habits came to be. But back to the point, we, most of us, remember the beautiful stories the sisters would tell us about the faith; the simple biographies of the saints, stories with a lesson that, for a child, rival the parables of Jesus. And remember being told for the first time you had a guardian angel of your own? Maybe sister even told you to move over in your seat to make room for that spirit with wings that God gave each of us. Remember the boy in the next row who spelled angel A-N-G-L-E, and we didn't even know what an angle was?

Well, the Conciliar Church doesn't mention angels much, but neither do most Protestant sects. There has appeared a trend to desacralize everything holy, an attempt to make everything simple and rational, to remove the mystery of things sacred. Pick up a new First Communion catechism and you will find the Holy Eucharist compared to all sorts of food, like ice cream cones and cotton candy. One can understand why this approach is used, but few of us appreciate it. There is an attempt to reduce the lofty reality of the Real Presence to something mundane to which the children will "relate." Nonsense, of course. Yet some might not see why. Children are gifted creatures. They see more with their hearts than we adults will ever see with our eyes. It is not likely that most of us, after twenty, thirty, forty or more years, have gained any great insight into the Holy Eucharist. What is likely is that we have lost our innocence over that time. We might have succeeded in becoming great amateur theologians (probably just to be able to defend ourselves), but we are not the same as that little child in white as he approaches the altar for the first time.

This lengthy introduction into a short article on guardian angels can be tied together well by the words of Jesus:

"Who, thinkest thou, is the greater in the kingdom of heaven?" And Jesus, calling unto him a little child, set him in the midst of them, and said: "Amen I say to you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that receives one such little child in my name receives me . . . See that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven."

(Matt. 18, 1-5;
18, 10)

Jesus tells us we must be like little children and that each child has a spirit that is forever in the presence of God. Sister's stories were true in the way children understand. Adults are just too cynical and full of guile to think much of such "fantasy".

There is no better defense of a belief than the assurance of Jesus Christ. But Church Fathers and theologians have left us with more than ample support for the belief in guardian angels. Even the Council of Trent explains the position of the Church at some length:

But in order to comprehend more clearly the fatherly care of God for men, it will be well in the explanation of this particular point to say something regarding the guardian Angels under whose protection men are placed.

By God's providence Angels have been entrusted with the office of guarding the human race and of accompanying every human being so as to preserve him from any serious dangers. Just as parents, whose children are about to

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travel a dangerous and infested road, appoint guardians and helpers for them, so also in the journey we are making towards our heavenly country, our heavenly Father has placed over each of us an Angel under whose protection and vigilance we may be enabled to escape the snares secretly prepared by our enemy, repel the dreadful attacks he makes on us, and under his guiding hand keep the right road, and thus be secure against false steps which the wiles of the evil one might cause us to make in order to draw us aside from the path that leads to heaven.

(Catechism of the Council of Trent,
Part IV, the Lord's Prayer).

Saint Thomas Aquinas has a most reasonable and extensive theology of angels. He, for instance, concludes that men do not receive the protection of a guardian angel until birth, because while within the mother's womb the mother's angel protects the child. God in his Providence gives every man an angel guardian. Even the pagan is given this gift because God loves individual souls so much. On this St. Jerome, St. Anselm and St. Thomas agree.

Thomas also teaches that our guardians come from the lowest choir of angels. But many of his fellow theologians disagree and insist that they may come from any of the nine choirs. Some write that the more important the work of the person the higher the choir from which his angel comes. Thus, the more souls affected by a man's station, the greater the spirit to guard him. Some theologians speculate that additional angels guide men who have important work. For example, bishops and cardinals would acquire angels to fit their work, and statesmen would have additional angels because of the many lives affected by their actions. One would assume from this that children have but one. Otherwise, how would they all fit on their schoolroom seats!

Our angel never abandons us, even when we commit the gravest of sins. Nor is he ever disillusioned, even if we ultimately lose our souls. For as Jesus said, ". . . their Angels in heaven always see the face of my Father . . ." The constant Beatific Vision overcomes all possible remorse. This vision also unifies the will of the angel with the will of God and prevents any possible conflict among angels over the best interests of their earthly wards.

A logical question arises as to how a guardian angel influences us since we have a free will. An angel can only indirectly influence our will by helping to illuminate it with truth. For want of a better term one could say angels inspire us. St. Thomas concluded that they can affect our senses, but adds that bad angels can do the same. Also, your angel, or any angel for that matter, cannot read your mind unless you or God reveals it to him.

What about bad angels? Can they affect us? Well, regretfully, the answer is yes. St. Peter in his Epistle tells us: "Be sober and watch because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour." (I Peter 5:8) Several Church Fathers, including our patron, St. Athanasius, believed that we each have two angels. A very early Father, Hermas (author of "The Shepherd"), is quite explicit on this matter:

A man has two angels: an angel of justice, and an angel of evil. The angel of justice is tender, reserved, sweet and peaceful. When he comes to your heart he speaks at once to you of justice, holiness, temperance and every right work. When these thoughts rise in your heart, know that the angel of justice is with you. The angel of evil, on the other hand, is quick to anger, full of bitterness and madness. Know him by his works.

Father Raymond Regamey, O.P. reminds us that the belief expressed above is part of tradition, spelled with a small "t" and, therefore, we are not compelled to believe it. But even St. Vincent de Paul held it to be correct.

It is quite true that one could not come to the knowledge of the existence of any angel by reason. Because of this our primary defense comes not from theologians or philosophers, but from Scripture itself. The Old Testament Book of Tobias is the beautiful account of a holy man and his frequent encounters with the Archangel Raphael. And there is no shortage of the treatment of angels in the Old and New Testaments. The question arises, then, as to why Protestants are so critical of such beliefs. Even Calvin himself attacked the Church for supporting what could be called a cult of angels. The only Scriptural admonition against excesses in prayer for the intercessory aid of angels comes from St. Paul (Colossians 2, 18).

BLESSED FATHER MAXIMILIAN KOLBE (PART II)

— Father Victor Mroz, O.F.M. Conv.

(At the conclusion of Part I of this article in the previous issue of **The Athanasian**, Father Mroz was interviewing Mr. Gajowniczek, the man for whom Blessed Maximilian Kolbe gave his life at the infamous concentration camp at Auschwitz in 1941. Part II continues that interview and concludes the article).

"Now tell me, Mr. Gajowniczek," I said, "when did you realize that Father Maximilian was going to save you?"

"Right there. I didn't know Father Maximilian too well and I was a stranger to him. He could possibly know nothing of me and I am sure his decision to offer his life for somebody chosen to die was made before he even noticed that I was one of them. He simply did it for me because I happened to cry 'Oh, my poor wife, my children.' Otherwise, he would have offered his life for somebody else. Palitsch yelled a new command: 'Take off your shoes'. A well-known ritual: those condemned to death go to the place of execution with bare feet. In this precise moment, when we were taking off our wooden shoes, Father Kolbe suddenly stepped out of his line and walked toward Fritsch. He dared to leave the ranks! A murmur spread like a wave between the lines and word passed from one to the other: 'It is Father Maximilian, Father Kolbe'. The camp commander was utterly astonished. Never before had a prisoner without permission left his place and approached him like this one. He grabbed his pistol, stepped back a pace and yelled: 'Halt! What does this Polish pig want of me?' Father Kolbe stood facing him, very calm, a faint smile playing at his mouth. He spoke in such a low voice that only his nearest comrades heard him. 'I would like to die in place of one of the men.' Fritsch looked at him, stunned. These words surpassed anything he had ever heard. For the first time he found himself discussing the matter with the prisoner. 'But why do you want to?' 'Because I am old and good for nothing, and he is young and useful'. 'Who is the man for whom you want to die?' 'For this one, he has a wife and children'. And Father Kolbe pointed to me. 'Who are you?' 'I am a Catholic priest,' he said. After a long silence Fritsch said: 'All right. Go with them.' He turned back and left. Palitsch took a pencil and crossed out one number on his paper and wrote the number of Father Maximilian: 16670."

"What happened next", said Mr. Gajowniczek, "seemed to me like a dream. I remember that two of the SS men came to me and said that I have to return to the line. With one shoe still in hand I went back. Soon a loud order rang out: 'March'. We were heading toward the entrance to our block and those ten, clothed only in their shirts, walked slowly toward the Block of Death. Only at that moment it dawned to me that Father Kolbe was going to die for me and all I could do was to pray for him".

"Have you had any information about the fate of Blessed Kolbe in the death cell and his last days?" I asked.

"Oh, yes. Some of our people were in charge of cleaning the corridors leading to the death chambers where Father Kolbe was locked and so we had fairly exact news of what was going on in these chambers. The rooms were small, about eight to ten feet by ten. Nothing was inside but four walls made of rough concrete, and the floor was also the same. There was no window or light. But through the very heavy door a little light from the corridor slipped in through a small opening in the door. When the condemned of Block 14 arrived there on that evening of July, more than twenty wretched prisoners lay in torment in the next room. Even the thick walls could not prevent their cries and moans and screams from being heard. The new arrivals were ordered to remove all clothing. This nakedness was a heart-rending humiliation. The tyrants wanted to crush them spiritually before they suffered physical death. The prisoners had to be deprived of the last shred of their human dignity. They had to lay down naked on the concrete floor, without light, without air."

"Did all the prisoners on his Block 14 know Father Maximilian? What impression did he make on the fellow prisoners by his sacrifice?" I asked.

"He was pretty well known to many people on account of his constant spiritual conversations and the religious consolation that he gave to them. But from that day his sacrifice and his heroic act were the only topic of our conversation, not only in our Block but in the whole camp. We

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discussed anew all his sayings and his behaviour during his stay in the concentration camp and many people told me more and more about him. We came to the conclusion that he was a true servant of God and a new Saint. We judged him not only because of his last decision to be a martyr of love towards his fellow men but on account of his whole life, as some of us knew him fairly well, both as a founder of the City of the Immaculate and as a writer, educator, confessor and spiritual leader of the vast army of Knights of the Immaculate. And from his activities in the camp we knew him as an apostle of devotion to the Blessed Virgin Mary. For those locked with him in the death cell he was like an angel. The priest was there, not only to die with them, but also to help them die a holy death. All the guards were amazed at what happened in the bunker where Father Maximilian was dying. In those few days it was no more a prison cell — it became a Cenacle where Father Kolbe celebrated his sacrifice amid an unending service of thanksgiving and prayer. He prayed and sang hymns; he exhorted and taught his brethren to thank God for the wonderful privilege of martyrdom. And, indeed, such was the power of persuasion of the holy friar that he converted even those who thus far had seldom given a thought to religion and were only concerned with their material welfare. During fourteen days nine men guided by Father Kolbe achieved a high level of spiritual life. One after another died in prayer and with a smile on their hollow faces. Even the Nazi guards remarked: 'This Kolbe is somebody else than an ordinary man'."

"What do you have to say about his last moments?" I asked Mr. Gajowniczek.

"Father Kolbe was the weakest among the ten prisoners in the bunker of death but he survived all of them. When after two weeks he was still alive, though unable to sing or talk, an impatient executioner quickened death with an injection of carbolic acid. It happened on August 14, 1941, the vigil of the Feast of the Assumption of Our Lady. For our Block 14 this glorious martyrdom of Father Kolbe had a very uplifting and edifying effect. We knew that in him we had our own Saint and we started to pray to him for our deliverance. It took place at the end of the war. Many of us prisoners were able to survive for so long and to return to life again, thanks to his example and intercession."

So much for the interview with Mr. Gajowniczek.

The news of the death of Father Kolbe spread very soon around Poland and some other countries. His veneration took place immediately and miracles occurred in various places. The Beatification proceedings had been already started in 1948 in Italy. It is worth adding that all the works initiated by Blessed Kolbe are again flourishing and expanding. The **Knight of the Immaculate**, a monthly Marian magazine which just before the Second World War reached a circulation of one million, was confiscated in Poland under the Communist regime, but it now is printed in Rome. The Communists were so afraid of the **Knight of the Immaculate** that they would not permit a single copy to be sent to any country under their rule, but in Japan the Garden of the Immaculate has been expanded. The Militia of Mary Immaculate has well over a million members.

Through the ashes of Father Kolbe, who was cremated with thousands of other prisoners, were dispersed by the Nazis on a field near the horror camp, and nothing is left of his body, the works of his mind and of his life are very much alive and his spirit continues to draw souls to Mary, the Immaculate Mother of God. His letters from Japan to his brothers in Niepokalanow, his allocutions, his articles and sermons, amounting to many volumes and translated during his Beatification Process, are showing to the world many new ways to serve Mary in our times. If the world is to be saved from final destruction and an atomic war, we must adhere to the Fatima Message in which the Mother of God gave us her Program. This Program is very simple: the daily recitation of the Holy Rosary, the faithful fulfilling of the duties of one's state of life, the true devotion to the Immaculate Heart of Mary, and Penance. To save the world we must commit ourselves to this Program from Heaven, given to us at Fatima.

It is not likely pure coincidence that the following occurrences all took place in October, 1917: 1. the Communist revolution in Russia; 2. the final apparition of Mary at Fatima, and the Miracle of the Sun which took place on that occasion; 3. the unknown servant of the Immaculate, Father Maximilian Kolbe, founded the Knights of the Immaculate.

Among many miraculous cures and, even more, spiritual graces ascribed to Father Maximilian Kolbe in the years that followed his martyrdom, two miracles are canonically documented and proven by the Church authorities. One was the

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sudden cure of Angela Testoni, dying in the last stage of tuberculosis of the lungs and intestines in Sardinia; and the other, that of Francis Lucian Ranier in Monte Granario in the Italian Province of Marshes, who was dying from cancer in the legs. Both miracles were finally, after long scrutiny, recognized as such by the Medical Commission and declared authentic by the Church.

The Beatification of Father Kolbe took place in the Basilica of St. Peter in Rome on October 17, 1971, a tremendous and magnificent ceremony, not easy to forget. Francis Gajowniczek knelt in street clothes at the foot of the Pope when he pronounced Father Maximilian Maria Kolbe a Blessed of the Church. His Feast is appointed for the 14th of August, the day before the Feast of the Assumption of his much beloved Queen, the Blessed Virgin Mary. Many of the brothers who lived with Father Maximilian in the City of the Immaculate, together with some 150,000 people from all over the world, were present at the Beatification ceremony. There were over a thousand pilgrims from the United States, two thousand from Germany, over twenty thousand Italians, but not too many from Poland where the Communist regime was not happy with the whole idea and still makes every effort to suppress all the activities of the Militia of the Immaculate.

Father Maximilian Kolbe — humble priest, true man of God, noble and brave soldier of Christ. May the Church, please God, one day see fit to raise him to the highest honor of all, his canonization as a Saint!

"Angel of God . . ." Continued from page 4

In closing, do not hesitate to tell your children or grandchildren of God's gift to all of us, our guardian angels. Do not hesitate to tell them of their angel's love for them, nor the simple stories sister once told us when we were young. If he or she is old enough, read the child the Book of Tobias and the other accounts from Scripture. Call to their attention the words of Saint Ambrose: "We should pray to the angels who are given to us as guardians." And remember, while you and I may have lost some of the simple faith that we once had, children are guileless and innocent and they will see the truth that age too often debases or destroys.

If we are honestly going to endeavor to do our full part to preserve our divine Faith, then we must do so all the way. We cannot straddle the fence. We cannot keep one foot in the Conciliar Church and the other in the true Church. We cannot compromise either with those who are consciously destroying the Church or with those who may in good faith be a part of that destructive process (those priests, for example, who, while privately bemoaning the sorry state of the Novus Ordo Church, nonetheless remain in it — out of "obedience," you know, to some heretical bishop). Either we are traditional Roman Catholics or we are not. If we are, then our stand **must** be a total and unwavering one on behalf of the entirety of our God-given Faith!

(I would add one more statement to the above list of guidelines: A traditional Roman Catholic, if successful to date in preserving his sanity, will be especially grateful to God for this, an increasingly formidable task in this our day!)

TCA NOTES

- Some three weeks ago a TCA brochure, composed by Father Daniel E. Jones, was sent to all on our mailing list. No purpose is served, then, in repeating any of its content here, other than a reminder that additional copies are available in quantities of 15 for \$1.00.
- On February 6, 1980 the Traditional Catholics of America was legally incorporated as a non-profit, tax-exempt corporation in accordance with the laws of the State of Colorado.
- One sign of growth: our TCA office here in Colorado Springs has recently moved to larger quarters, the new location being about twice the size of the former.

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.

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.
 June 8, July 20

PUEBLO
IMMACULATE HEART OF MARY CHAPEL
 1406 East 21st Street
 (303) 544-0336
 Mass at 10:00 a.m.
 June 22, July 20

FLORIDA

PORT RICHEY (Tampa area)
ST. JOSEPH'S
 Gulf Highland Club House
 900 Gulf Highland Drive
 (813) 868-0166
 Mass at 11:30 a.m. on 3rd and 5th
 Sundays of month

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.:
 June 1, June 29, July 13, July 27

MONTANA**GREAT FALLS**

IMMACULATE HEART OF MARY CHAPEL
 2020 Second Avenue North
 (406) 452-8826
 Mass at 11:00 a.m.:
 June 15, June 29, July 13

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.:
 June 8 only - Ramada Inn Airport South
 Rt. 291
 June 29, July 27 - Holiday Inn

UTAH**SALT LAKE CITY**

OUR LADY OF PERPETUAL HELP
 Hilton Inn
 154 West 600 South
 (801) 278-7501
 Mass at 11:00 a.m.: July 27

VIRGINIA**RICHMOND**

OUR LADY OF FATIMA
 Jefferson Hotel
 Main & Jefferson Streets
 (804) 737-8211 or 262-4354
 Mass at 11:00 a.m.:
 June 8, June 22, July 13

THE ATHANASIAN

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—Miss Ellen W. Soisson, Secretary

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