



ORCM NEWS

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

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
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EDITOR: FR. FRANCIS E. FENTON, STL — No. 23 Oct. 11, 1976

ORCM MISSAL

When it became apparent that our search for a large quantity of traditional Roman Catholic missals, which we could make available for sale, was decidedly fruitless, an alternative route took on favorable light. It is with eager anticipation that we proceed on that route, which is the publishing by our ORCM of a fully traditional missal for Sundays, holydays and major feasts, toward our goal of making this essential and valuable item available to the public. The missal we have chosen, and we hope you'll agree, is a beautiful text having, aside from the Common and Proper of the Mass, a comprehensive collection of prayers and devotions, particularly directed to the Immaculate Heart of Mary. In addition, we plan to include a section containing those papal decrees in English (such as, *QUO PRIMUM*, *DE DEFECTIBUS*, etc.) which appeared in every traditional altar missal for some 400 years. We will try to have the extensive and difficult process of publication completed early next year so that the missal might be ready for sale by Easter, although this is by no means definite.

Happily we dedicate our efforts, and we pray that they are worthy, in the compilation of this missal to the Immaculate Heart of Mary under whose guidance, we humbly trust, that our endeavors will be of benefit to traditional Catholics now and for years to come.

FR. FENTON TEMPORARILY GROUNDED

On Thursday, September 16 Fr. Fenton underwent major surgery for an ulcer. We hasten to say that, as of this writing (September 28), Father, although understandably weak, is recovering quite nicely, thanks, no doubt, to the many prayers on his behalf by our ORCM'ers. We wish to relate Father's sincere appreciation for these prayers and for the other acts of thoughtfulness shown to him, such as "get well" cards and messages, etc. Father also wishes to express his regrets at the necessary postponement of a few of the lecture programs (please see Page 2 for the updated schedule), necessary because of the time required for Father's recuperation. It is also with sorrow that some of Father's correspondence has gone without personal reply on his part, but we trust in your understanding in this matter.

At about this time you might be wondering just who composed these newsnotes. Although Fr. Fenton customarily writes these lines, he, of course, is in no condition at this time to do so, even though, God bless the Irish, he does attempt to do a small amount of work at his hospital bedside. So, our ORCM office staff must step forward and take the blame for these ramblings. And, in case you might have further question, let us assure you that the editorial does live up to its name as having been written by the editor, for it was prepared by Father before his hospitalization.

LECTURE SCHEDULE

Following is a list of the various locations at which Father Fenton is scheduled to present the lecture, THE ROMAN CATHOLIC CHURCH: ITS TRAGEDY AND ITS HOPE. Please note that this is a revised and updated version of the schedule given in the last newsletter, as a few of the programs were postponed because of Father's illness. Any person or groups at all interested in the sponsoring of such a program should contact us and request a Lecture Kit which contains all the necessary information (also consult the last issue of this newsletter). By the way, if you do plan to schedule a lecture, please contact us some two months beforehand when submitting a particular date for approval. This will somewhat insure that you be scheduled on the date you request. Here, then, is the schedule of lectures for the next few months:

SUNDAY, OCTOBER 31 KENTUCKY-OHIO

(FEAST OF CHRIST THE KING)

Mass at 11:00 A.M.

Followed by brunch @ \$2.50 per person (Reservations must be made in advance. Call: 606-331-1873)

Lecture at 1:30 P.M.

Ft. Mitchell Country Club
250 Ft. Mitchell Avenue
FT. MITCHELL, KY (Cincinnati area)

AND MONDAY, NOVEMBER 1

(FEAST OF ALL SAINTS)

Mass at 8:00 A.M. at:

Cincinnati Club
Garfield Place
CINCINNATI, OH

(606) 331-1873 or (513) 729-4827

SUNDAY, NOVEMBER 21 MONTANA

Confessions at 10 - 10:45 A.M.

Mass at 11:00 A.M.

Lecture at 1:30 P.M.

Rainbow Hotel
20 Third North
GREAT FALLS, MT

(406) 452-8826

MONDAY, NOVEMBER 22 SOUTH DAKOTA

Lecture at 8:00 P.M. at:

Gill's Sun Inn
The Star Room
1901 West Main
RAPID CITY, SD

(605) 456-2804

WEDNESDAY, NOVEMBER 24 COLORADO

Lecture at 8:00 P.M. at:

Holiday Inn
4040 Quebec Street
DENVER, CO

(303) 364-4764 or 366-9327

SUNDAY, DECEMBER 5 WASHINGTON

Confessions at 9:30 - 10:45 A.M.

Mass at 11:00 A.M.

Spaghetti Dinner 12:15 - 2:00 P.M.

(\$1.50 per person)

Lecture at 2:30 P.M.

Tacoma Firefighters Hall
1109 South 50th Street
TACOMA, WA

(206) 475-5471

WEDNESDAY, DECEMBER 8 ARIZONA

(FEAST OF THE IMMACULATE CONCEPTION)

Mass at 7:00 P.M.

Followed by Lecture

Hilton Inn
Williamsburg Room
1601 Miracle Mile
TUCSON, AZ

(602) 793-2828 or 623-3061

SUNDAY, DECEMBER 12 NEW MEXICO

Mass at 12:00 Noon

Lecture at 4:00 P.M.

Alumni Memorial Chapel
University of New Mexico Campus
Central Avenue
ALBUQUERQUE, NM

(505) 268-9025 or 255-5646



Editorial

By FR. FRANCIS E. FENTON, STL

A Few Reflections

Surely without precedent in the annals of the Christian centuries has been the destruction which, humanly speaking, has been wrought upon the Roman Catholic Church over the past dozen years or so. Never before has the Mystical Body of Christ been in the utterly dire straits that it is in this our day. As a natural reaction to the inroads and the onslaughts of the Church's enemies, informed and concerned Roman Catholics established traditional groups and organizations for the purpose of preserving the totality of their Roman Catholic faith. As time passed and as more and more Roman Catholics began to comprehend what was happening to their beloved Church, these traditional groups and organizations multiplied so that today there are scores of them in the USA alone. While nearly all are, to the best of my knowledge, either local or regional efforts, there are two national traditional organizations on the American scene, the Society of Saint Pius X of Archbishop Marcel Lefebvre and our Orthodox Roman Catholic Movement (ORCM).

The mere fact that traditional Catholics have rallied to the challenge of defending and preserving their God-given faith in the present crisis is, to be sure, an encouraging and gratifying thing in itself. Had this not occurred, how much worse the deplorable Church situation would be. On the other hand, how much brighter the future might be and how much more effective the efforts of traditional Catholics, were

it not for the absence of one very essential ingredient among the groups and organizations they have formed, and that essential quality is unity. And herein lies a great tragedy indeed, the near-total lack of unity in the traditional ranks among the numerous associations which presently exist. Division, dissension, strife would seem to be the order of the day. Hassling, infighting, animosity appear to abound. While our ORCM has, from its origin, endeavored to avoid being a contributory factor to the widespread discord that mars the traditionalist cause and so much hinders its progress, and while, thanks to the good will and cooperative spirit of our ORCM'ers around the country, we have been able to maintain a significant degree of unity in our ranks, yet we too have had, and do have, our problems and headaches and disappointments. Indeed, it is my conviction that there are some self-styled traditional Catholics who thrive on dissension and who simply are not at ease where peace and tranquility reign.

At any rate, nowhere, from my observation, is the devil more notably at work than he is in his efforts to divide and fragmentize the ranks of traditional Catholics, and how successful he is! If there is any cause or movement in the world where unity should prevail, surely it should be in the ranks of those who are dedicated to the apostolate of the pre-

servation of the One True Church. Yet disunity, contention, hostility, so consistently plague those ranks that it would seem that nothing less than a miracle could bring unity to them. Let us traditionalists pray and work long and hard towards such unity though, for without it the apostolate to which many of us are devoting our lives will never realize the tremendous potential it has and our noblest efforts will have limited success at best.

Which brings me to the purpose of this editorial. While all "bona fide" Roman Catholic traditionalist organizations and groups have the same ultimate objectives, yet there are numerous differences among them, some of which are deep-rooted and all of which contribute to the dissensions and divisions and discord previously indicated. Hence, so that everyone will know just where the ORCM stands on the major topics that divide the traditionalist camp, the following listing presents in brief our position on those issues:

1 The ORCM considers the Novus Ordo a disaster. While refraining, for lack of conclusive proof, from any declaration that it is always and in all circumstances invalid, we unhesitatingly state that it is the obligation of Roman Catholics not to attend it and that those who do so are participating in a false form of worship and, hence, one unacceptable to God.

2 The ORCM likewise considers Pope Paul VI a disaster. The near demolition, humanly speaking, of the Roman Catholic Church and his despicable collaboration with Communism during the course of his pontificate make of that pontificate one of the most tragic in the history of the Church. The shameful record he has amassed speaks for itself in the minds of all informed and realistic and authentic Roman Catholics. Despite that record, however, it is the position of the ORCM that Pope Paul VI is a legitimate pontiff, if for no other reason than that any proposed illegitimacy (which some traditionalists claim) is not, in

our opinion, conclusively proved. Hence, insofar as he teaches and rules in harmony with tradition, we obey and follow him; insofar as he does not, we refuse to do so.

3 The ORCM does not promote, nor encourage belief in, any of the alleged visionaries of our day and their reported apparitions and messages. All of them, or at least all of them about whom this writer has any knowledge, are suspect on one score or another and raise serious doubts as to their authenticity. Those Roman Catholics who take them seriously manifest, in our opinion, a lack of good judgment and do harm to the cause of genuine traditional Catholicism.

4 The ORCM does not believe that the Jews are the "real enemy." That some Jews form a part of the power (Master Conspiracy) that is the major "real enemy," there is no question, but this is hardly justification for condemning all Jews. Yet this is what some professed traditional Catholics seem to do, a position hardly consistent with the mind and teaching of the One True Church. According to such "logic," all Russians should be condemned because a number of them are Communists.

5 The ORCM does not believe that, if or when the traditional Latin Mass is not available in a particular area, traditional Roman Catholics are justified in attending Mass in schismatic churches. Attendance at such Masses has always been forbidden by the Roman Catholic Church and that prohibition is just as much in effect today as it ever was. Also, if a traditional Roman Catholic has a well-founded doubt as to the moral permissibility of attending a particular Mass, then he or she should not attend.

6 The ORCM has no connection, no alliance, no affiliation with any other group or organization, whether traditional Roman Catholic or secular. Specifically is this statement made with the John Birch Society (JBS) in mind. While this writer is



an open letter to "THE WANDERER"

BY

FR. ROBERT MCKENNA, OP

MR. A.J. MATT, JR., EDITOR

Dear Mr. Matt:

The lead editorial of THE WANDERER for July 29, signed "The Editors," accuses Archbishop Lefebvre of schism and voices concern for the many Catholics who support him, lest they be "engulfed" in it.

The crucial question for every concerned Catholic is whether Archbishop Lefebvre and the traditionalist Catholics in general are schismatic or the Catholic establishment apostate. (By the "establishment" we mean the organization recognized by civil law, whether or not it can honestly be called Catholic). While it is admittedly less traumatic, and perhaps more plausible, to believe that the traditionalist minority is schismatic, the truth does not depend on numbers, nor would the Church cease to exist if one supposed the defection of most priests and bishops, or their virtual extinction. The Apostles, for example, were quite a minority. And how many English bishops remained Catholic at the time of the Reformation?

THE WANDERER rests its argument for schism in the case of the traditionalists on the statement: "To reject magesterial authority in the name of Tradition is no less erroneous than to reject it in the name of theological Modernism."

First, we note the implication, habitual with all non-traditionalists (Pope Paul too), that truth like virtue (moral virtue) lies between two extremes --- as if religion and our faith were a question of politics and the pitfalls of excesses! The fact is that "liberal-conservative-ultraconservative" terminology

is a subtle, satanic substitution for the real issue in religion of being either orthodox or unorthodox. No middle ground there! We are either "with or against" Christ and His Church.

Secondly, we ask whether by the statement quoted the editors of THE WANDERER mean to imply that the authorities of the Church are above her Tradition, rather than responsible for its defense, preservation, and integral handing down. St. Thomas Aquinas for his part says, in the very context of justifying the traditional ceremonies of the Mass, "The custom of the Church is infallible, being instructed by the Holy Spirit."

Thirdly, the editor's statement distinguishes between the Magesterium ("magesterial authority") and Tradition. But are the two independent, as seems to be implied, rather than the Magesterium guided by, or at least expressed in, Catholic Tradition? The official catechism of the Church, the Catechism of Trent, gives the primacy to Tradition, calling it "the interpreter and guardian of Catholic truth." If the Pope and the bishops can claim this role for themselves, it is only to the extent that they are faithful to Tradition. But it is the underlying error and subtle heresy of "Vatican 2" to question the divine inspiration and infallibility of Catholic traditions. Pope Paul himself, when promulgating his Novus Ordo, erroneously endorsed this misunderstanding of the Ordinary Magesterium saying, "We cannot deny that Tradition contains many transitory and even faulty elements." Such a position stands condemned by his predecessor, Pope Pius VI, as "false, temerari-

6. A FEW REFLECTIONS, cont'd from P. 4

a proud member of the JBS and stands ever ready to defend it against all its critics, whoever they may be, yet the ORCM and the JBS are two entirely distinct entities and there is no alliance of any kind between them, and anyone who says or implies otherwise is, simply put, a liar!

There is no sounder, no more thoroughly traditional Roman Catholic organization than the ORCM this side of Heaven! This is not said in any boastful spirit but simply to state a fact of life. The stand we take, our principles, our goals are in every respect consistent, in harmony with those of the traditional, the true Roman Catholic Church founded by the Son of God some 19½ centuries ago. All we are trying to do, with the indispensable grace of God, is to preserve our divine faith, to "hold fast to the traditions" we have received. In fact, the very purpose of our existence might be correctly described as a holding action, a temporary arrangement, made necessary by the crisis in the Church, for the sole purpose of preserving the faith intact and inviolate for the duration of that crisis. Such is our apostolate. That we are, thanks to God and to the spiritual and material and moral support we receive from loyal ORCM-ers around the country, that we are carrying out that apostolate to the full extent that our limited manpower permits is, I believe, evident to all who have been reading each issue of this newsletter. And be assured, one and all, that, the good Lord willing, the ORCM is here for the duration!

FR. JOHN A. PARK

On August 28, 1975 Fr. John Anthony Park, who assisted our ORCM for some two years, passed away. Born in Rockport, Indiana on November 27, 1905, Fr. Park is survived by three brothers and one sister. A traditional High Requiem Mass was offered for him on August 31 by the Right Rev. Msgr. Paul F. Marceau. Father Park's faithful service in provision of the Mass and Sacraments to our ORCM'ers in the Orlando, Florida area will be sorely missed, much less forgotten. We hope you will join with us now in prayers for the repose of his soul.

ORCM CALENDAR

It is with pleasure that we are again able to make available a calendar, presenting the year 1977 in full traditional Catholic detail. Mapping out the year, giving particular attention to the days of fast and abstinence, this calendar has proved itself in the past as a trustworthy guide in the use of one's traditional missal. An attractive new cover "in living color" enhances this most practical and appropriate item which is, with the catechetical notes on the back cover, educational as well.

This calendar will be ready for shipment on November 1. Orders will be accepted in advance (payment must accompany order) and the calendar is offered at the following prices which include postage:

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|---------------------|--------------|
| 1 - 9 Copies: | \$ 2.50 each |
| 10 - 99 Copies: | 2.00 each |
| 100 or more Copies: | 1.50 each |

ORCM LITERATURE

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

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

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

CONSPIRACY AGAINST GOD & MAN - Book by Fr. Clarence Kelly. \$8.00 per copy.

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

CURRENT NEWSLETTER - \$1.00 for each ten copies ordered.

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

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

COMMENTARIES - 5 copies: \$1.00; 25 copies: \$4.00; 100 copies: \$15.00 - No. 2 - "On Modesty in Dress"

ORCM REPRINTS: \$1.00 for each 25 copies ordered: "The Pope, Infallibility and Obedience"

"Pentecostalism"

ous, scandalous, pernicious, offensive to the ears of the devout, injurious to the Church and the Spirit of God by which she is guided, and at least erroneous." (Denz. 1578) Which Pope are we to believe? Pope Paul obviously had no intention of speaking "ex cathedra" in the talk occasioning his remark.

The editorial goes on to confront two contentions of the Archbishop and the traditionalists. The first regards the New Mass. "The basic question," the editors say, "is simply this: Does the Pope, as supreme ruler of the Church, have the authority to replace the Tridentine Mass with the New Ordo?" If not, then (they say) "neither did Saint Pius V have the authority to establish the Tridentine Mass, which involved the replacement and abrogation of older forms of the Mass."

It will suffice for our purpose here simply to show that the question is not so "simple" as the editors make it. The traditionalists are asking how (at least with anything less than so solemn and unambiguous a decree as was QUO PRIMUM) any Pope can replace a Mass which a previous Pope said could never again be replaced, going so far as to invoke the wrath of God against "anyone" who would dare to do so!

But more importantly still, the question is beyond mere legality. Does the Pope, even as the "supreme ruler of the Church," have the authority to replace the traditional Mass with one which is, to say the least, unorthodox? Must the Pope be obeyed even when he would make us Protestants with the ecumenical New Mass?

The editorial next confronts the "Lefebvre 'movement'" for its opposition to Vatican II. The straw man of "abuses" is set up and the traditionalists scolded for refusing the Council's authority merely because of "certain bad things which have resulted from them," the point being made that anything can be abused and misinterpreted, even the Gospel. "Bad things" sounds like a studied attempt to avoid (the same Gospel's) "evil fruits." Anyway, it is not be-

cause of "bad" results that we reject the Council. Rather we point to its evil fruits as confirming our contention that it was a false Council to begin with, and a mitred revolution within the Church -- nothing less than a general apostasy from the body of Catholic Tradition.

The editors are more to the point in next contesting the traditionalists on the score of Vatican II being a merely "pastoral" Council. Here we may admit their insistence that the avowed purpose of the Council should not be confused with its actual content or teachings, some of its decrees even being entitled "dogmatic." But how naive the suggestion that "the riches of dogmatic teaching for which Vatican Council II is responsible" originated with the Council or could of themselves justify even the least error or doctrinal ambiguity! The rich foliage of Vatican II verbiage must not conceal its Communistic, Modernistic, and Masonic roots, lately verified in documentary proof that some of the leading Cardinals in the Vatican are registered Freemasons! (THE WANDERER is silent on this.)

The editorial concludes -- more dogmatically than logically: "There is no ability to adhere to any authentic tradition when the doctrinal authority of Vatican Council II is denied, or when the teaching authority of Pope Paul VI is ignored." UNLESS, we add, the authority of Council and Pope surpass the Tradition of the Church. But such in fact is not her teaching, though it is (implicitly anyway) the mistaken notion of Pope Paul. "That is the stark reality of the situation," and heaven help those who insist on "hardening their hearts in an attempt to justify that attitude" of misplaced priorities.

Sincerely in Christ,

(Signed)
Fr. Robert F. McKenna

ORCM REGULAR
WEEKLY MASS SCHEDULE

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| C A L I F O R N I A | SALINAS |
| | <p>Our Lady of the Rosary (408) 449-3251 (408) 449-2909 SUNDAY MASS: 11:30 a.m.</p> |
| C O L O R A D O | WALNUT CREEK (Oakland area) Our Lady of the Rosary Veteran Memorial Hall 1250 Locust Street (415) 798-2253 SUNDAY MASS: 11:00 a.m. |
| | <p>DENVER Our Lady of Victory Chapel 2566 Sable Boulevard Aurora (303) 366-9327 SUNDAY MASS: 9:00 a.m. 1st, 2nd, & 3rd Sundays of each month. (except no Mass on Oct. 17)</p> |
| C O N N E C T I C U T | MONROE (Seven miles from Bridgeport on Route 25) Our Lady of the Rosary Chapel 15 Pepper Street (203) 268-4936 SUNDAY MASSES: 8:00 & 9:30 A.M. Full schedule of weekday devotions. |
| | <p>F L O R I D A</p> <p>FORT LAUDERDALE Our Lady of Peace Howard Johnson's Int'l Motor Lodge 1400 N. Federal Hwy. (US 1) (across from airport) Dania (Ft. Lauderdale) (305) 791-3329 SUNDAY MASS: 12:00 Noon</p> |
| N E W Y O R K | BREWSTER |
| | <p>Our Lady of the Rosary Chapel Route 124 (914) 279-3241 SUNDAY MASS: 12:00 Noon</p> |

ORCM CIRCUIT MASS SCHEDULE

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| SUNDAY, OCTOBER 17 | SUNDAY, NOVEMBER 14 |
| Ramada Inn Highway 50 East PUEBLO, COLORADO (303) 544-0336 Mass at 9:00 A.M. | ALBUQUERQUE, NEW MEXICO (505) 268-9025 |
| SUNDAY, OCTOBER 24 | SUNDAY, NOVEMBER 21 |
| 1.) Ramada Inn 1700 US 19 South NEW PORT RICHEY, FLORIDA (Tampa area) (813) 868-0166 Mass at 9:00 A.M. | Firemen's Hall OLATHE, COLORADO (303) 323-5321 Mass at 5:30 P.M. |
| 2.) Our Lady of the Rosary Red Carpet Inn I-4 & State Route 436 ALTAMONTE SPRINGS, FLORIDA (Orlando area) (305) 299-0068 Mass at 1:00 P.M. | SUNDAY, NOVEMBER 28 |
| SUNDAY, OCTOBER 31 and MON. & TUES. NOV. 1 & 2 | 1.) Ramada Inn 1700 US 19 South NEW PORT RICHEY, FLORIDA (Tampa area) (813) 868-0166 Mass at 9:00 A.M. |
| O.L. of the Rosary Chapel Route 1, Box 195 OPELOUSAS, LOUISIANA (318) 942-9053 SUN: Mass at 10:30 A.M. MON: Mass at 8:00 P.M. TUE: 3 Masses starting at 6:30 A.M. | 2.) Our Lady of the Rosary Red Carpet Inn I-4 & State Route 436 ALTAMONTE SPRINGS, FLORIDA (Orlando area) (305) 299-0068 Mass at 1:00 P.M. |
| SUNDAY, NOVEMBER 7 | SUNDAY, DECEMBER 5 |
| R.E.A. Bldg. (South of Durango) DURANGO, COLORADO (303) 247-1474 Mass at 5:30 P.M. | |
| MONDAY, NOVEMBER 8 | SUNDAY, DECEMBER 12 |
| EL PASO, TEXAS (915) 566-3228 | Our Lady of the Rosary P.O. Box 164 LOVELAND, COLORADO (303) 667-9047 |
| SUNDAY, DECEMBER 19 | |
| | Ramada Inn Highway 50 East PUEBLO, COLORADO (303) 544-0336 Mass at 9:00 A.M. |