

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

ORCM NEWSLETTER

ORTHODOX ROMAN CATHOLIC MOVEMENT, INC.
POST OFFICE BOX 542
STRATFORD, CONNECTICUT 06497
[203] 375 - 9240

EDITOR:
FR. FRANCIS E. FENTON, STL

ISSUE NO. 32
JANUARY 4, 1978

Father Henry Angelino, STL Born on November 23, 1913 in Oakland, California, Father Angelino was raised and attended grade and high school in the Santa Clara Valley area. Interestingly, one of the factors that led to his decision to study for the priesthood was his keen interest in Church history and in the part played by the Church in the creation of the architecture and concomitant arts of the Middle Ages and the Renaissance period.

Father Angelino studied for the priesthood in Italy, including some three and a half years at the Gregorian University in Rome. One of the last American students to leave Rome prior to America's entry into World War II, he completed his theological training at Saint John's Seminary in the Archdiocese of Los Angeles and was ordained on April 27, 1943 by the late Archbishop of Los Angeles, John J. Cantwell. Father Angelino has an STL degree in theology.



After having served for many years as a parish priest in the Archdiocese of Los Angeles, Father Angelino, because of his refusal to accept the "new Church," was eventually, as he puts it, "eliminated" from there and given an assignment in the San Francisco Archdiocese, which he found "even more 'liberal' and Protestantized." Although new to the ORCM as a priest-member, he has been working with us for some time. He is the pastor of our ORCM group in Walnut Creek, California, offering Mass regularly there, and once monthly in Sacramento.

Father Victor Mroz, O.F.M. Conv. Father Victor Mroz was born on January 29, 1915 and prepared for the priesthood at several seminaries of the Franciscan Conventual Fathers in Poland. During a portion of his seminary years the priest who was his superior and confessor was Blessed Maximilian Kolbe. Fr. Mroz was ordained to the priesthood in Crakow, Poland on July 20, 1941. Following his ordination he served briefly as a parish priest in Kalvaria, Poland and then as master of the major seminary of his order in Lwow, Poland.

During World War II Father Mroz was a chaplain of the Polish Underground Forces as well as a temporary chaplain in the United States Third Army under General George Patton. In July, 1947 Father Mroz came to this country where, for the following two and a half years, he was engaged both as the editor of a Polish daily paper and as a missionary and retreat master in Wisconsin. In December, 1949 he volunteered for missionary work in Japan and remained in that work in Japan for the next 18 years. From 1967 to 1977 he served as a parish priest in churches of the Friars Minor Conventual, first in Canada and then in the United States. For the past eight years he has also served as chaplain of the Deaconess Hospital in Buffalo, N.Y.



Some six weeks ago Father Victor Mroz left the Franciscan parish in Buffalo where he had been stationed to join the ORCM. In fact, he informed me very exactly in writing that he took this step on "November 25, 1977, at 11:00 A.M."! Because there was a total attendance of approximately 770 people at two ORCM lectures in Buffalo and Rochester, N.Y. in November, 1977, and because Father Mroz resides in Buffalo, our ORCM will have a permanent Mass location in that area. Father Mroz will also be on our ORCM Mass circuit.

AT LONG LAST!

Assuredly there is no announcement which gives me more pleasure to make in the pages of this publication than the good news that two more priests have joined our ORCM. Nor, I am equally sure, is there any announcement likely to be more joyfully received on the part of ORCM'ers everywhere who have been praying so long and so earnestly for this intention. Perhaps, at long last, the tide is turning and we will in the months ahead, God willing, see more fully traditional priests join our ranks. The Lord knows we urgently need them! We also presently have five additional prospects but, past experience having taught me a valuable lesson on this subject, suffice it to say there is more reason now for realistic hope that more priests will join us than there has been over the past several years.

Please continue to remember in your prayers this vital intention. It should be observed, incidentally, that Father Henry Angelino and Father Victor Mroz, O.F.M. Conv. became members of our ORCM within a few weeks after the consecration of the ORCM to the Immaculate Heart of Mary. Before the throne of God the intercessory power of Mary is without equal. Let us, then, pray to her especially, the Mother of God and Queen of the Clergy, that the ORCM may soon have a sufficiency of <u>real</u> priests, adequately to carry on and to expand our apostolic labors for the preservation of the Faith!

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Feature

CANON LAW AND COMMON SENSE

by Father Robert McKenna, O.P.

The people, whether clergymen or learned laymen, who today accuse us traditional Catholics in the ORCM of *disobedience* and breaking the laws of the Church are like the lawyers and Pharisees in the Gospel. We read that they were "watching" Christ to see if He would break the law by curing the sick man on the Sabbath day. When, to test them, He asked them if it was lawful to cure on the Sabbath, they kept a stony silence, prepared to condemn Him if He dared to do so. Our Lord proceeded to work the miraculous cure of the man with dropsy and then forced his enemies to *remain* silent by showing them up for the hypocrites they were: "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him up on the Sabbath?"

The law of God—the Third Commandment—forbids work on the Lord's Day. But Christ worked *miracles* on the Lord's Day, as on other days. Therefore He was guilty of violating the law. This was the reasoning of the Scribes, Pharisees, and lawyers and, mind you, they were among the recognized leaders of the Church or religious establishment in those days. So, by their reasoning the Son of God was guilty of disobedience to God!

Absurd, was it not? And so today almost equally absurd, if not equally hypocritical, are those prelates, priests, and laymen of the entrenched establishment—it is time we stopped calling it the *Catholic Church*—who sanctimoniously point the accusing finger of disobedience at *us* traditional priests.

What, then, is the "catch"? Where is the *flaw* in the reasoning of the enemies of Christ and their counterparts today? It's the old and repeated fallacy of failing to make distinctions. In the case at hand, we must distinguish between the words of the law and the purpose or end of the law, or, if you will, between the "letter" of the law and the "spirit" of the law—the "spirit" being the mind or intention of the lawgiver.

Laws are made for the common good. This is their end and purpose. But, because laws by their nature are general and cannot provide for every possible circumstance and happening, it sometimes happens (rarely but nevertheless sometimes) that to observe and obey the letter of the law would defeat the very purpose of the law. (This is more apt to happen in the case of human laws than in the case of divine law.)

Saint Thomas Aquinas, explaining this problem, cites the example of a man asking his friend to return the weapon which he left with him for safekeeping. Now simple justice and the natural law require that whatever belongs to someone be given to him. This law is for the common good of society, and if it did not exist everybody could have everybody else's property, and consequently there would be no such thing as property.

But suppose, says Saint Thomas, the man comes and asks for his weapon in a *rage*, obviously intending to *kill* someone. Is one still held by the law? Well, certainly not, under the circumstances! In fact, if the letter of the law were obeyed in this case, and the man kills his wife or neighbor, his friend would be an accomplice to the crime. Common sense tells us that the law in question does not apply in such a situation, and that to keep the law in this case would defeat the very *purpose* of the law by going against the common good of society.

In theological language this is called "epeikeia," a Greek word best known as "equity" in English. It amounts to not observing the *letter* of a law when it would obviously violate the *spirit* of the law. And note carefully that we say *obviously*, lest anyone presume to interpret laws to suit himself. Unless common sense tells us that a law does not bind in a particular case, then we are still *held* to it.

So, for the Jews to so blindly follow the letter of the Sabbath law as to think it would forbid even someone from curing a sick person on the Sabbath was harsh justice, to say the least—and a sin against common sense, to say the *truth*. Yet such were the grounds upon which they continually sought to condemn Christ, and for which they succeeded in killing Him. He broke the *letter* of the law—and His *own* law at that.

So it is today with us Catholics in the remnant of the Church. We are faced with the necessity—the clear, manifest, and common-sense necessity—of breaking the letter of Church law (Canon Law) in order to preserve, if you will, Canon Law itself and the common good which is the Catholic Church itself. What we would not dream of doing in *ordinary* circumstances—opening chapels, hearing confessions, performing marriages, etc.—without proper authorization and jurisdiction, we need have no qualms of doing in today's most extraordinary and extenuating circumstances.

And what circumstances are those? The *unprecedented* circumstances of the enemy from within having seized control of the Church and working feverishly to *destroy* its worship and traditions. If it were the intention of Holy Mother Church in framing Canon Law to bind her priests and faithful to its every single prescription even in such circumstances as these, then the Church's law would turn out to be her own worst enemy. Not being able to have chapels and public Masses and the administration of the Sacraments, we would have to stand by and see the Catholic Church destroyed. As it is, far from being bound by all the particular prescriptions of Canon Law today, all true Catholic priests and laymen have a solemn duty before God to preserve our Faith and worship intact—and not merely personally and privately but *publicly* and in an organized way. For the true Church of God is by its very nature a visible, organized *society*, and the Catholic remnant must strive to keep it such.

Supposing there were, for some period of time, no bishops? Supposing they had all been suddenly wiped out and no hierarchy were left to the Church? Are we seriously to think that in such an event traditional priests would have to stop their work, or be prevented from expanding it, simply because there was no bishop to legally *authorize* them? Ridiculous! Well, if the hierarchy has not been physically wiped out, spiritually speaking and for all practical purposes it has been. Practically all bishops who are not *definitely* heretics are at least gravely *suspect* of heresy by reason of the sacrilegious outrages they have tolerated in their dioceses. As a consequence, they have either lost their jurisdiction or possess a very doubtful jurisdiction, and Canon Law itself expressly *supplies* us priests our jurisdiction in such cases.

Let us note too, in this matter of obeying Church law, that our *apparent* violation of some *particular* laws is made necessary in order that we may continue to observe Canon Law as a *whole*, while the enemies within the Church are, for their part, using that same law to destroy it altogether. A so-called *new* Code of Canon Law has been in preparation for several years now since Vatican Council II and, you may be sure, if and when it sees the light of day, that the laws it contains will be made to order for the "new Church."

Our Lord, in defending the *spirit* of God's Commandments against a misconstrued "letter" of the law, said to the Scribes and Pharisees: "Man was not made for the Sabbath but the Sabbath for man." To the new breed of Scribes and Pharisees today who carp Canon Law at us, we of the ORCM say: THE CHURCH WAS NOT MADE FOR CANON LAW, BUT CANON LAW FOR THE CHURCH.

[This article is available as an ORCM REPRINT. *See Literature section on this page.]*

ORCM Circuit Masses

As more priests join our ranks, we are enabled both to increase the number of our circuit Mass locations and to bring the Mass and Sacraments more frequently to those ORCM groups which have been on our circuit Mass schedule the longest. As a consequence, then, of the addition of Father Henry Angelino and Father Victor Mroz to our ORCM priest-roster, several new locations have been added to our list of circuit Masses, and five places already on the circuit will now have the True Mass monthly instead of bi-monthly. All told, as of this writing and including our permanent Mass centers, our ORCM now has a total of 28 Mass locations around the country.

1978 ORCM Traditional Calendar

1-9 copies: $2.50 each
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LECTURE SCHEDULE

Listed below are the lecture engagements for 1978 which have been confirmed to date. This speech, *The Roman Catholic Church: Its Tragedy and Its Hope,* is also available on cassette tape, as noted under ORCM LITERATURE elsewhere on this page.

SUNDAY, JANUARY 15 — ARIZONA
Hilton Inn
1601 North Miracle Mile
TUCSON, AZ
(602) 793-2828
Mass at 11:00 A.M.
Free for lunch.
Lecture at 1:30 P.M. ($4.00 admission)

MONDAY, JANUARY 16 — NEW MEXICO
Airport Marina Hotel
2910 Yale Boulevard, S.E.
ALBUQUERQUE, NM
(505) 268-9025
Lecture at 8:00 P.M. ($4.00 admission)

WEDNESDAY, MARCH 1 — COLORADO
Marriott Hotel
6363 East Hampden Avenue
DENVER, CO
(303) 364-4764
Lecture at 8:00 P.M. ($4.00 admission)

THURSDAY, MARCH 2 — COLORADO
(Location to follow in next Newsletter)
PUEBLO, CO
(303) 564-6710
Lecture at 8:00 P.M. ($4.00 admission)

MONDAY,MARCH 13 — PENNSYLVANIA
(Location to follow in next Newsletter)
POTTSTOWN, PA
(215) 326-9494
Lecture at 8:00 P.M. ($4.00 admission)

SUNDAY, APRIL 16 — IOWA
SPENCER, IA
Mass and Lecture
(Details to follow in future Newsletter)

TUESDAY, APRIL 18 — WISCONSIN
Sheraton Inn
706 John Nolen Drive
MADISON, WI
(608) 238-0008
Lecture at 8:00 P.M. ($4.00 admission)

WEDNESDAY, APRIL 19 — WISCONSIN
(Location to follow in future Newsletter)
MILWAUKEE, WI
(414) 652-5512
Lecture at 8:00 P.M. ($4.00 admission)

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

SUNDAY, MAY 7 — NEW YORK
NEWBURGH, NY
Mass and Lecture
(Details to follows in future Newsletter)

SUNDAY, JUNE 25 — WASHINGTON
SEATTLE, WA
Mass and Lecture
(Details to follow in future Newsletter)

TUESDAY, JUNE 27 — MONTANA
GREAT FALLS, MT
Lecture Program
(Details to follow in future Newsletter)

WEDNESDAY, JUNE 28 — MONTANA
BUTTE, MT
Lecture Program
(Details to follow in future Newsletter)

THURSDAY, JUNE 29 — MONTANA
BILLINGS, MT
Lecture Program
(Details to follow in future Newsletter)

ORCM LITERATURE

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No.10—LET'S FACE IT!
No.11—THE NAME WE CLAIM
No.13—WILL AMERICA SURVIVE?
No.14—THE MISSING MASS
No.15—AN OPEN LETTER TO PRIESTS
No.16—IS POPE PAUL RESPONSIBLE?
No.17—CANON LAW AND COMMON SENSE

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IMMACULATE HEART OF MARY CHAPEL
GREAT FALLS, MONTANA





HAPEL; MONROE, CONNECTICUT

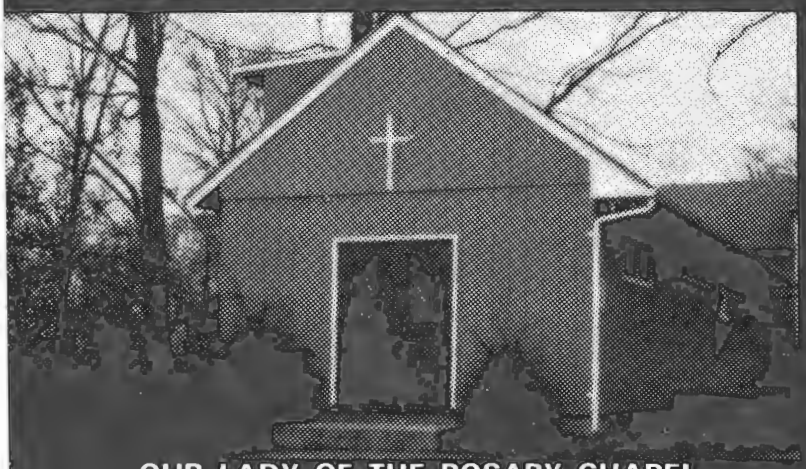




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PUEBLO, COLORADO







EDITORIAL

The American Bishops

by Father Francis E. Fenton, STL

According to the teaching of the Roman Catholic Church, a bishop is one of the successors of the Apostles. As a consequence of his episcopal consecration, he possesses the fullness of the priesthood, primarily exercised in his power to ordain priests. Without validly consecrated bishops, there would be no priests, no Mass, no Eucharist, no Sacraments of Confirmation, Penance and Extreme Unction, and, of course, apostolic succession would cease to be. If he is the ordinary of a diocese, the bishop is both the principal teacher and protector of the Faith as well as the chief legislator for the Catholic population within the confines of his diocesan territory. Properly understood, the bishop is himself subject to the Pope and must ever teach and rule in conformity with the mind and laws of the Church. Because of the greatness and the responsibilities of the office of bishop, it has ever been the express mind of the Church that only priests who were exceptional men of learning and sound judgment and, above all, of proven virtue were to be elevated to that lofty position. If the priesthood be so exalted and awesome a state of life that no man is, of himself, truly worthy to enter that state, how exceedingly sublime in the Providence of God must be the office and role of a bishop!

Such, in brief, is the concept of the importance and dignity of the office of bishop. Respect for that office and intelligent (not blind) obedience to the one who holds it have always been taught by the Church and inculcated in her members, and especially in her priests and religious. To obey the bishop in matters ecclesiastical was presented as a duty incumbent upon all Catholics for, in each diocese, his was the official voice of the Church as far as the Catholics of that particular diocese were concerned. To obey the bishop meant to obey the Church and so every *conscientious* Catholic (priest, religious, or layman), realizing his obligation in this matter, made every reasonable effort to fulfill it.

Those were the days prior to Vatican Council II when the bishops, at least the vast majority of them, were, or so I thought anyway, what they were supposed to be by virtue of their episcopal consecration: apostolic men, true spiritual leaders, genuine shepherds of the flock entrusted to them. And I, for the first two decades or so of my priesthood, esteemed and respected them as such. Nor surely, back in the 40's and 50's, did I ever envision the time when I would be speaking publicly and writing against them as I now do.

The Roman Catholic bishops of the Latin (!) Rite in this country today (and the same applies, with the rarest exceptions, to bishops and archbishops and cardinals around the world) are a far, far cry from the ideal of the Catholic episcopacy presented by the traditional Church. They are, in various degrees, "liberal" and leftist, and I know of no current exceptions on the American scene. By no stretch of the imagination could any one of them be called a traditionalist or conservative or right-winger. However they may be described or categorized though, their record over the past fifteen years or so speaks for itself, and it is a pathetic record indeed.

If the Roman Catholic Church in America is today, humanly speaking, in a shambles (and can any intelligent, informed person sincerely deny that it is?), the brunt of the blame for this is to be placed squarely upon the bishops of America for they are the ones upon whom Almighty God has placed the prime burden of responsibility for the well-being of His Church in their particular diocese. The bishops have abdicated their solemn responsibilities. If not always with their approval and consent, they have at least tolerated and by their silence encouraged all kinds of abuses and abominations and heresies and sacrileges in ways both too numerous and unnecessary to specify here. The Church in America has been Protestantized and secularized and "ecumenized" and subverted on a massive scale, and it is the bishops who are mainly at fault for this colossal tragedy. On a human level they have allowed the government of the Church of God to degenerate into, of all things, a democracy! Not even against the satanic conspiracy of Communism nor against the gross and rampant immorality that is engulfing our nation do they speak out. What leadership from the successors of the Apostles! God help us! Assuredly, there is not an Athanasius or a John Fisher or a Mindszenty in the whole lot of them! While their fellow Catholics (bishops, priests, religious, laity) rot in Communist prisons and concentration camps for their loyalty to the Faith and their refusal to compromise it, the American bishops, I do not hesitate to say it, are in divers ways betraying that same Faith, that Faith in testimony to which millions have shed their life's blood in martyrdom all down through the Christian centuries.

Even to some traditional Catholics the above may seem to be very harsh language indeed. And it is, but I apologize to no one for it. While, please God, I will ever respect the *office* of bishop, I have lost that respect for the current occupants of that office in the USA. If I were to single out any one experience as being the paramount disillusionment of my life, it would be this: the universal failure of the American hierarchy to stand up for the Faith. In the face of the massive and unprecedented destruction being inflicted upon the Church, not one bishop in the USA has come forth in defense of traditional Catholicism, much less to join the ranks of those who are striving to preserve it. If anything can still be called incredible in this insane world of our day, this *has* to be it! That some bishops have lost the Faith may well be! That others may actually be in the camp of the enemy is a distinct possibility! That even the best of them are cowards (pillars of jelly!) is an indisputable fact! Let all true Catholics pray fervently and earnestly for the bishops of America and of the world! One day each and every one of them will have to render an account of his stewardship before the judgment seat of Almighty God!

. . . . . .



THE MASS CONTROVERSY

by JOHN MARK TRUJILLO

the forum

The forces of orthodoxy in the Catholic Church—which still make up the majority—have been all but paralyzed due to the nature of the present crisis over the Mass. This is the result, in large part, of the self-contradictory and confused policy of Pope Paul VI. His actions on the Mass may be said to have set up a dilemma originating in and containing two poles: (1) the practical suppression of the Traditional Mass, which was accomplished in a highly questionable and irregular manner; (2) the introduction of a "new Mass" of highly questionable orthodoxy. This in turn has led to a traditionalist reaction that has failed to win the support of the main body of Catholics. The orthodox elements of the Church have been neutralized largely because of their inability to agree either on a theoretic understanding of this dual problem or on a common ground of action. Although, in one sense, the two poles of the Mass crisis are inseparable, I will argue here that the disunity in the orthodox body is in large degree due to an unbalanced approach to the problem on the part of many traditionalist and conservative writers and speakers.

This is not to underplay the devastating role of the present Pope. Perhaps never has the throne of Peter held a man so divided in his thoughts and actions. He is a "conservative" who destroys tradition, a man who introduced the vernacular into the Mass but bemoans the loss of Latin, a teacher of "strict morality" who allows heretics who would make Arius blush to peddle their opinions unhindered. That the Pope is a central cause of our woes is true, but this is merely to repeat the obvious.

Faced, practically speaking, with the elimination of the Traditional Mass and the imposition of the *Novus Ordo*, traditional Catholics have searched a decade for definitive answers, producing a large body of literature without presenting a cohesive synthesis or a definite set of principles for the main body of Catholics to consider. I think an essential reason for the confusion is the characteristic stress on the second pole and the downplaying of the first, or, more specifically, the real difficulty is that the controversy has resolved to a great degree around the "validity" question. Conservatives of the "New Church," like Fr. William Most of the NATIONAL CATHOLIC REGISTER, have attacked traditionalists on this ground, showing an almost complete ignorance of the traditionalist cause and an equal insensitivity to the evils of the Novus Ordo. Simply stated, the vast majority of Catholics stumble over the validity question and thus, because of this, never come to grips with their right to have the Traditional Mass.

While the question of validity is a real one and while it is true that the conservatives are quite mistaken in rejecting the notion out of hand, it is nevertheless true that the overstressing of this particular issue is a great mistake, and it has tended to negate the strongest claims of traditionalists regarding the Mass of Saint Pius V. The question of the validity of the "new Mass" cannot be conclusively resolved. But our right to have the Traditional Mass and the right of any priest to say this Mass is an indisputable fact, and the Modernists and Conservatives of the "New Church" are never more foolish than when they claim Pope Paul VI has correctly or definitively done away with that impregnable fortress, *Quo Primum*, and effectively taken away our right to the True Mass. The key to the return of sanctity in the Church lies in the Mass of all time. The subverters know it and so they plot against it without ceasing; the conservatives do not know it, and this is what we must teach them.

Only when one sees the "new Mass" from the vantage point of the old does one begin to understand that the new one is not Catholic. We who attend the Traditional Mass can understand this, but the conservatives of the "New Church" have long been denied this opportunity. At this point I would like to comment on the thesis presented by Mr. Hamish Fraser, editor of APPROACHES magazine, in his recently completed speaking tour of the U.S. As argued here, he claims that the division of the orthodox Catholics is the result of their disagreement over the Mass issue. In addition, he also thinks the validity question cannot be resolved. The idea I have presented here, that the key to orthodox strength and unity lies in adherence to the Traditional Mass, he supports, at least partly.

I consider some of my comments in this article a development of Mr. Fraser's ideas. Where we seem to differ is in his stress on cooperation with *Novus Ordo* conservatives as an end in itself and the leaving aside of the Mass problem for the sake of that end. Or, perhaps more correctly, the Mass of Saint Pius V is, for him, just one of many areas in which we are potential allies. In a sense we agree on tactics but toward different ends. I believe loyalty to the Traditional Mass must result eventually in the rejection of the *Novus Ordo*. The two cannot exist together any more than day and night can be present at the same time. Our friends in the "New Church" must be converted to our central cause, the cause of preserving the Holy Sacrifice of the Mass incorrupt and unchanged. All other issues reduce to this one. All our hopes of converting the main body of Catholics rest upon a rekindling of their loyalty to the Traditional Mass. Up to this point they have engaged in wishful thinking mixed with sporadic activity, like the signing of petitions, which in the present situation has proven to be quite pointless. In sum, the most prudent course for traditional Catholics to take at this time is to defend their right to the Mass of all time, the most certain and easily defended of our positions. This is the surest, most direct way of ending the tyranny of the *Novus Ordo* and all the other evils it has brought in its wake.

ORCM REGULAR MASS SCHEDULE

CALIFORNIA

SALINAS
OUR LADY OF THE ROSARY
(408) 449-3251 or 449-2909
Sunday Mass at 10:00 a.m.

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

COLORADO

AURORA [Denver area]
OUR LADY OF VICTORY CHAPEL
2566 Sable Boulevard
(303) 364-4764
Sunday Masses at 9 & 11 a.m.
No Masses 4th and, when occurring, 5th Sundays of each month.

CONNECTICUT

MONROE
[Seven miles from Bridgeport on Rt 25]
OUR LADY OF THE ROSARY CHAPEL
15 Pepper Street
(203) 261-8290
Sunday Masses at 8:00 & 9:30 a.m.
No Masses 4th and, when occurring, 5th Sundays of each month.

NEW YORK

BREWSTER
OUR LADY OF THE ROSARY CHAPEL
Route 124
(914) 279-3241
Sunday Mass at 12:00 Noon
No Masses 4th and, when occurring, 5th Sundays of each month.

BUFFALO
OUR LADY OF THE ROSARY
Sunday Mass in a.m.
(716) 692-5308
No Masses 4th and, when occurring, 5th Sundays of each month.

ROCHESTER
OUR LADY OF THE ROSARY
Sunday Mass in early afternoon.
(716) 342-3132
No Masses 4th and, when occurring, 5th Sundays of each month.

ORCM CIRCUIT MASS SCHEDULE

Sunday, January 8
OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
DURANGO, COLORADO
(303) 247-1474 Mass at 10:00 A.M.

Sunday, January 15
OUR LADY QUEEN OF HEAVEN
OLATHE, COLORADO
(303) 323-5321 Mass at 11:00 A.M.

Sunday, January 22
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 A.M.

Sunday, January 22
OUR LADY OF THE ROSARY
RAPID CITY, SOUTH DAKOTA
(605) 348-1105 Mass at 11:00 A.M.

Sunday, January 22
OUR LADY OF THE ROSARY
Red Carpet Inn
I-4 @ State Route 436
ALTAMONTE SPRINGS, FLORIDA (Orlando area)
(305) 299-0068 Mass at 10:00 A.M.

Sunday, January 22
OUR LADY OF FATIMA
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FLORIDA (Tampa area)
(813) 868-0166 Mass at 5:30 P.M.

Sunday, January 22
OUR LADY OF THE ROSARY
American Legion Clubrooms (2nd Floor)
Broadway at 1st Street, N.W.
ROCHESTER, MINNESOTA
(507) 282-5163 or 289-8522
Confessions at 9-10:45 A.M.-Mass at 11:00 A.M.

Sunday, January 29
OUR LADY OF THE ROSARY CHAPEL
Route 1, Box 195
OPELOUSAS, LOUISIANA (Lafayette area)
(318) 942-6053
Confessions 9-10:15 A.M. - Mass at 10:30 A.M.

Sunday, January 29
OUR LADY OF THE ROSARY
Holiday INN
45 Industrial Highway
(1 Mile South of Phila. Int'l Airport)
EFFINGTON, PENNSYLVANIA
(215) 328-1348
Confessions 10-10:45 A.M. - Mass at 11:00 A.M.

Sunday, January 29
OUR LADY OF THE ROSARY
Holiday Inn
50 Kenney Place
(Intersection of Rt. 80 @ Garden State Pkwy.)
SADDLEBROOK, NEW JERSEY
(201) 664-4962
Confessions 10-10:45 A.M. - Mass at 11:00 A.M.

Sunday, January 29
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions 9-9:45 A.M. - Mass at 10:00 A.M.

Sunday, January 29
MOUNT VERNON, WASHINGTON
(206) 424-1808 Mass at 6:00 P.M.

Monday, January 30
PORT ANGELES, WASHINGTON
(206) 457-3400 Mass at 5:30 P.M.

Sunday, February 5
IMMACULATE HEART OF MARY CHAPEL
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336 Mass at 10:00 A.M.

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

Sunday, February 12
OUR LADY OF THE ROSARY
Hilton Inn
1601 Miracle Mile
TUCSON, ARIZONA
(602) 793-2828 Mass at 11:00 A.M.

Sunday, February 19
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University of New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 268-9025 Mass at 11:00 A.M.

Sunday, February 26
OUR LADY OF FATIMA
Sheraton Patriot Inn
3032 Richmond Road
WILLIAMSBURG, VIRGINIA
(804) 737-8211 or 490-3075 after 5:30 P.M.
Confessions 9:30-10:45 A.M. - Mass at 11:00 AM

Sunday, February 26
OUR LADY OF FATIMA
Ramada Inn
1700 U.S. 19 South
NEW PORT RICHEY, FLORIDA (Tampa area)
(813) 868-0166 Mass at 10:00 A.M.

Sunday, February 26
OUR LADY OF THE ROSARY
Red Carpet Inn
I-4 & State Route 436
ALTAMONTE SPRINGS, FLORIDA (Orlando area)
(305) 299-0068 Mass at 5:30 P.M.

Sunday, February 26
IMMACULATE HEART OF MARY CHAPEL
2020 Second Avenue North
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 A.M.

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

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

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