

"...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. 31
NOVEMBER 15, 1977

FOR YOUR INFORMATION

In the June 18, 1977 ORCM NEWSLETTER [#28] an appeal was made for $150,000 for the two-fold purpose of purchasing a building to house our ORCM national office and of securing additional funds to advertize our ORCM, its literature, lecture programs, etc. That appeal was reiterated in the following issue of the newsletter. Although everyone who sent us a contribution in response has been personally thanked by letter, a few comments on the subject would seem to be in order.

Perhaps my expectation to raise $150,000 by way of two low-key requests in this newsletter was very unrealistic in the first place. I don't know. I realized, of course, that that sum would not likely be attained unless there were either a few more or less sizeable contributions or contributions of small amounts from the vast majority of the recipients of the newsletter. Since there was neither, the appeal, needless to say, fell far, far short of its goal. While I was disappointed, I am far too firmly committed to the ORCM and to the noble cause it espouses to be discouraged in the slightest merely by the failure of a particular financial appeal.

So, we will just forget about getting a building of our own for the time being. Because of the total inadequacy of our former office location though, we did move a couple of months ago to far more spacious quarters with six rooms. Since we now have five full-time ORCM office workers, however, and since our ORCM, thank God, continues to grow, it is questionable just how long our present location will be adequate.

As for the second purpose for which the appeal was made, to secure funds for advertising, well, we have done that rather extensively. Thus far this year we have expended some $21,000 for advertising, about $17,000 of that being used to publicize our lecture programs in the local press around the country. An expensive proposition, yes, but we can hardly expect to get people to attend our ORCM lecture and to hear our story in a particular area if they don't know we're there. So, we advertize.

The results: there were over 500 in attendance at our program in the Chicago area on Sunday, September 18 [and literature sales were about $800.00]; there were more than 400 at the program in Norfolk, Virginia on Sunday, October 2; there were some 360 in attendance in Paramus, New Jersey on Friday, September 30. These, admittedly, were some of our most successful programs over the last several months but it's very safe to say that nowhere would we have drawn even a quarter of the attendance we did except for the advertising. This we know because at each program we asked for a show of hands from those present who were there because they saw our ad in the local paper, and, almost invariably, some 90% of the audience raised their hands. Now I would say that that percentage pretty much speaks for itself as to the importance and necessity of our ORCM advertising.

As always, I am deeply grateful to all of our ORCM'ers everywhere who, through their prayers, contributions and dedicated work, have helped to make our ORCM the force it is today in the traditional apostolate and to bring it to the level of effectiveness and success it has thus far attained on the American scene. The preservation of the True Mass and the entirety of our divine Faith is our goal. May it please the good Lord to keep us ever faithful in the pursuit of that goal and may He deign to bless our humble efforts now and always!

"THE ROMAN CATHOLIC CHURCH: ITS TRAGEDY AND ITS HOPE"

The lecture bearing the above title has now been delivered on 36 occasions in 19 states and, as noted under "ORCM Literature" elsewhere in this newsletter, is also available on cassette tape. Another dozen or more engagements are tentatively scheduled for the first months of 1978 and, after they have been confirmed, a list of those will appear in our next newsletter. The only one remaining for this year is the following:

SUNDAY, NOVEMBER 27 — **KENNER, LOUISIANA**

Holiday Inn & Solardome of New Orleans — Airport
2929 Williams Boulevard — Kenner, Louisiana

Traditional Latin Mass at 11:00 a.m. Luncheon follows. Lecture program at 1:30 p.m. Luncheon-Lecture tickets available at $9.00 (Lecture tickets only at $3.00 each; lecture tickets also available at doors unless sold out in advance). Reservations accompanied by payment (payable to ORCM, INC.) for luncheon and lecture, or for lecture only, must be made by Monday, November 21 to:

Mr. Michael J. Lubrano
924 Solomon Place
New Orleans, LA 70119

OR

Mr. Richard A. Averill
1455 Verna Street
New Orleans, LA 70119

For further information, call: (504) 482-8773 or 488-3862

1978 ORCM TRADITIONAL CALENDAR

In the previous issue [#30] of this newsletter we stated that our 1978 calendar would be ready for mailing on November 1, 1977. Better make that the first week in December. We are now taking orders for the calendar, however, and we will get them into the mail just as soon as we receive them from the printer. This beautiful and thoroughly traditional calendar needs no sales pitch for those who already have the 1977 edition. Those who do not should not hesitate to order the 1978 calendar. They assuredly will not be disappointed. The scale of prices for the calendar is as follows:

1-9 copies: $2.50 each
10-99 copies: $2.00 each
100 or more copies: $1.50 each

ORCM REPRINTS

Some 55,000 copies of our 11 newsletter reprints have been purchased as of this writing. Five more newsletter articles have just been reprinted, two from this issue and the following three from past issues:

"OUTSIDE THE CHURCH THERE IS NO SALVATION"
THE MISSING MASS
WILL AMERICA SURVIVE?

That makes a total of 16 ORCM REPRINTS. All are listed in the ORCM Literature section of this newsletter. Please help us to get them as widely circulated as possible so that an ever widening circle of people may become informed on the vital truths of our Faith and on the critical problems affecting both our Church and our nation.

Published every 50 days and offered free. Individuals wishing to be on our mailing list must request it personally.
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EDITORIAL

AN OPEN LETTER TO PRIESTS

November 15, 1977

Dear Father:

As a Roman Catholic priest, I believe that the Church to which I belong is the one true Church established by the Son of God for the sanctification and salvation of all men and that, in the words of Pope Pius XII, "nothing more glorious, nothing nobler, nothing, surely, more ennobling can be imagined than to belong to the Holy, Catholic, Apostolic and Roman Church." Consequently, I believe that the entire body of divine truth which that Church has taught throughout the centuries is every bit as important and as valid today as it has ever been and that any tampering with those truths, be it in the name of "ecumenism," brotherhood, accomodation with the world or whatever, is contrary to the will of God and offensive to Him. In a word, I adhere as fully and as firmly today as ever to the Profession of Faith and the Oath Against Modernism to which I subscribed without reservation on the occasion of my ordination to the priesthood in 1944.

Over the past fifteen years or so I have seen our beloved Church, the Mystical Body of Christ, so torn and undermined and desacralized that it is today but a shell of what it once was. So thorough has been the subversion to which it has been subjected by its enemies [Communism, Modernism, Freemasonry, secular humanism, etc.] that it now bears but little external resemblance to the traditional and historic Church for whose service I had spent 13 years of seminary training. Indeed, in many respects it gives the appearance of being far more Protestant than Catholic.

What has happened to our beloved Church since Vatican Council II is nothing short of a disaster, a tragedy of gigantic proportions surely without parallel in the history of the Christian centuries. Humanly speaking, the Roman Catholic Church is today in a shambles, a stark fact which no true priest can honestly deny unless he be totally out of touch with reality. Nor, in writing to you, is it my purpose to tell you "how bad things are" or to narrate the grim story of the steady and sorrowful decline of the Church which has occurred in recent years. You are, I assume, every bit as familiar with the appalling situation as I am.

To contend, however, that all of this has just "happened" or that it is the consequence of needed change or that it is, God forbid, the work of the Holy Spirit—how anyone, particularly a priest, can seriously accept any of these contentions is beyond my comprehension. Surely a far more logical explanation, and the one I fully accept, is that the destruction of the Church which we are witnessing today is by no means an accident but that it has been planned that way. "An enemy hath done this." There is no question, to my mind, but that the Roman Catholic Church is here and now in an advanced stage of planned demolition and that, consequently, nothing less than an uncompromising adherence and commitment to the totality of traditional Roman Catholic orthodoxy is necessary to save it.

Being thoroughly convinced, then, that our Church is currently facing a crisis without precedent in the Christian centuries, I, for one, have refused to stand idly by and to go along with all this in the name of blind obedience or for any other reason. Hence, together with others sharing that conviction, I was instrumental in forming the Orthodox Roman Catholic Movement [ORCM] some five years back, an organization dedicated to the preservation of the traditional Latin Mass and of the entirety of our God-given Faith. Our ORCM brochure, HOLDING FAST [a copy of which is sent to anyone requesting it], tells our story and presents the justification for the stand we take.

In my opinion, there is no other way of more effectively meeting the challenge posed by the crisis confronting us in the Church today than along the path the ORCM has chosen to follow. In the few years of our existence to date we have made, I believe, very satisfactory and encouraging progress, with ORCM chapels and/or Mass centers in 25 locations around the country as of this writing. We are completely Roman Catholic and not schismatic or bordering on schism in any respect, unless, that is, in the upside-down world in which we live, total loyalty to, and observance of, the Faith of our Fathers can be construed as such. We have the organization. We have the interest and support of thousands of traditional Roman Catholics from coast to coast who adamantly refuse to accept the subversion of their beloved Faith and the Protestantization of their Church. We have tremendous potential. With but six priests, however, what we don't have, obviously, is a sufficiency of priests even to begin to satisfy that potential.

Hence, this letter to you. If you agree with the thoughts so briefly outlined herein, and if you are willing to take the uncompromising stand we take, we would be delighted to hear from you and to arrange for further discussion. Perhaps your health or age would prevent you from being fully active with us. No matter, we will be pleased to have priests who can do no more than offer the Holy Sacrifice of the Mass for us. There are scores of traditional Roman Catholic groups across the land for whom such a priest would be a God-sent answer to their fervent daily prayers. As for security, housing, financial support, etc., were you to be associated with us, I assure you that you need have no worry in the world about such matters.

While we seek only hard-line, uncompromising, thoroughly traditional Roman Catholic priests, yet we desperately need priests of such caliber in order to carry out and to expand the apostolate to which we are committed. If you are one of those and are interested, I will be very pleased to hear from you.

With kind regards, I am

Sincerely in Christ,

Fr. Francis E. Fenton

[This article is available as an ORCM REPRINT. See Literature section on Page 8.]

Fr. Francis E. Fenton, STL
P.O. Box 542 / Stratford, Connecticut
06497



IS POPE PAUL RESPONSIBLE?

By JOHN MARK TRUJILLO

the forum

Like so many of the words and phrases of the Novus Ordo Church, the word "responsible" is equivocal and has more than one meaning. Two related questions concerning Pope Paul VI are being asked with frequency, and they involve two meanings of this word. First, is Pope Paul responsible (the cause or explanation) for the disastrous decade of the post-Vatican II Church? Many Catholics, most significantly represented by the followers of Catholics United For the Faith, and THE WANDERER and NATIONAL CATHOLIC REGISTER newspapers, refuse to ask the question for fear of compromising their loyalty to the Papacy. Their idea of papal authority amounts to the position that the Pope speaks truly and with equal authority whenever and wherever he says anything concerning the Faith. Whether he says it from a balcony or at a private audience or in a formal pronouncement of doctrine, he is correct and must be obeyed. Those who hold this position really insult the true authority of the Popes. If truth means nothing more than *whatever the Pope says,* then truth is subject to change, since the Pope in this theory can eliminate or add any doctrine he wishes, even if in so doing he contradicts his predecessors. Of course, those Catholics who absentmindedly obey the Pope in everything would deny that this is what they believe. Yet this is the logical result of their emotionally based loyalty, and it renders them incapable of dealing with the present Pope in a realistic manner.

Traditional Catholics do ask the question. Hopefully, they ask it not out of some revengeful wish to condemn the Pope but out of a desire to remain constant with the Faith of the Fathers. Too many apparent contradictions have arisen in Pope Paul VI's pontificate for Catholics not to seriously consider the rightness of obeying all his directives. Practically the only area where Pope Paul VI has remained conservative or traditional is in sexual morality. Otherwise he is objectively a "liberal," as anyone who knows the least bit about Pope Paul VI can confirm. Under his reign, the Church has made a massive move to the Left in many areas, like "ecumenism" with Protestants and collaboration with Communists. The horrible results of this move are too well known to necessitate a review here.

Many of those who will admit the Pope has at times undertaken foolish or imprudent policies claim, because of an equally emotional loyalty to the Pope, that he nevertheless is completely orthodox but is surrounded by enemies who do not allow him to hear the truth (about traditional Catholics, for instance) and who stop him from reversing the evil trends in the Church. It is claimed these traitors do everything from intercepting and withholding messages to the Pope to forging documents in his name. In short, they have complete control over him. As seems to be the rule for offbeat opinions these days, this one is buttressed by reported apparitions of Our Lord and Our Lady which say the Pope is a prisoner whose weaknesses are played upon by the Church's true enemies. We are thus introduced to our second definition and told that the Pope is not responsible, in the sense of being liable or morally accountable for his actions.

This latter position has been taken by some traditionalists and it is a very dangerous and misleading approach to the problem. The notion does have a convenient quality of being a justification for not following what are publicly presented as papal commands, the alleged command to attend only the Novus Ordo, for example. One can simply claim here that the Pope had nothing whatsoever to do with the command in question or with any of the evils of the "New Church" from the Novus Ordo to the acts of sacrilege and disobedience that now seem to occur everywhere. This is a mindless approach for it neglects the many *reasons* we have for not complying with some papal policies and directives. Like the WANDERER-type conservatives, these traditionalists seem to believe it is impossible to disobey the Pope. Faced with the contradiction of Pope Paul VI's obvious sentiments, they revert to the absurd position that he is really the exact opposite of what he seems but is lacking in power and opportunity to make it known. However charitable in intention, this thesis is simply too farfetched to be tenable. (I do not believe the idea that there is an impostor "Pope" has enough merit to justify arguing against it here.)

On the contrary, we know much about the priest and bishop Montini before he became Pope Paul VI. In some ways it is not surprising that the man who had for years been a follower of Jacques Maritain's optimistic Integral Humanism would become the Pope to initiate "ecumenism" with Protestants for the "common good" of Christianity and collaboration with the Communists for the "common good" of mankind. The "liberal" side of Maritain's philosophy is almost a prophetic blueprint for the policies of Pope Paul VI in the years since the Council. As a priest and bishop, Montini revealed his infatuation with "ecumenism," especially with the Anglicans. He was making overtures for cooperation to the Communists long before becoming Pope. It has been said Pope Paul VI is an enigma, but that is only partly true. There was a real development in his career toward "liberalism" that explains much of what he has done since becoming our Pope.

There is a conservative side to Paul VI; there is the Pope who is protected from error in doctrinal statements. This is well represented by the encyclical HUMANAE VITAE. There are also aspects of his attitudes and actions that defy explanation, not the least of which is his lack of sympathy and "dialogue" with traditional Catholics. And then there is the fact that the most notorious heretics are left free to poison the minds of

—continued on Page 7—



PHILADELPHIA, PA



MASS IN CHICAGO



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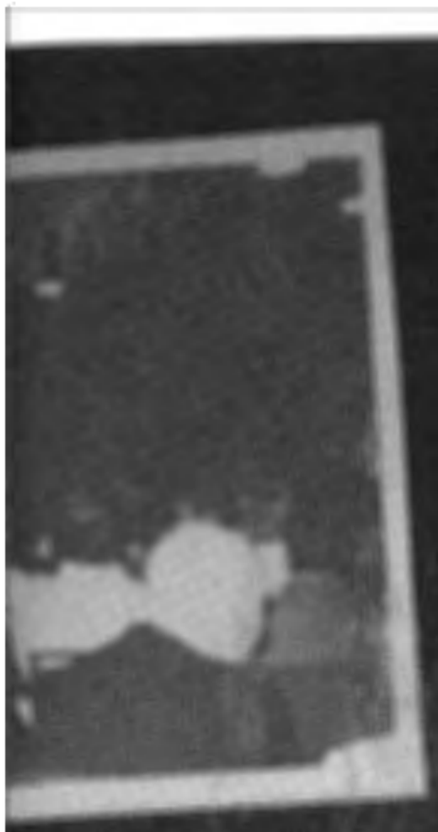
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LITERATURE TABLES

CHICAGO



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QUESTION & ANSWER PERIOD



CHICAGO LECTURE

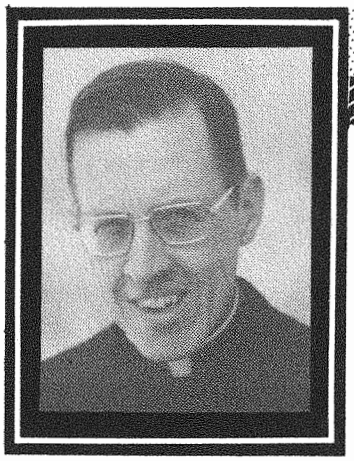






COMMUNION

TUCSON, ARIZONA



Feature

THE ROSARY ALTERNATIVE

by FR. ROBERT McKENNA, O.P.

It is said that when Catholic missionaries returned to Japan in the last century, after having been expelled 300 years earlier in the wake of bloody persecution of the first Christians there, the new missionaries were amazed to discover Catholics still clinging to their Faith—after 300 years without benefit of priests and sacraments! A similar thing is said to have happened in the missions of Central America.

In both cases the explanation for the preservation of the Faith was the same. The Christians had baptized their children, from one generation to the next, and had prayed the rosary: two simple expedients—Baptism, which anyone can administer in case of necessity, and the holy rosary, by which the mysteries of our Faith (the essential catechism) are rehearsed and kept alive in mind and heart. So, without Mass and Communion—without bishops and priests to administer the sacraments and instruct the faithful—the Catholic Faith was preserved in at least a remnant of the people of those lands until their long dark "night of the soul" was over and the fulness of their Faith was restored to them.

We have written before of "the missing Mass"—the dire calamity and divine chastisement, foretold in Scripture, of the Mass having been all but totally taken away and the world in consequence sinking into the abyss of sin and sensuality, with the terrible punishments foretold at Fatima yet to come. Many traditional Catholics have little or no access to the True Mass and unquestionably valid Sacraments. Where are they to *turn* in such a predicament? What are Catholics to do *without* the Mass? Is there no alternative?

No, I make bold to say, there is no alternative—*except* the rosary. Unless the stranded faithful take up this "sword of the spirit" (Ephesians 6, 17) against the enemies of their Church and their soul; unless they imitate the example of their Japanese and Indian brethren before them, they have good reason indeed to be solicitous for the state of their souls.

Did not Our Lady of Fatima warn us that if we did not do penance and pray her holy rosary God would severely punish the world, even to destroying certain nations, and that Communism would spread its errors throughout the world? Why indeed *has* the slavery of Communism engulfed one nation after another during the years since Fatima and now has its tentacles about our own, except that her warning has not been heeded? Would the Church itself have been infiltrated and subverted by the same satanic scourge if priests had preached, and the faithful obeyed, the message of Fatima? Did not Our Lady identify herself there as the "Lady of the Rosary?"

"Pray the Rosary every day," she instructed the children. We too may not survive—not spiritually anyway—if we do not fulfill this Marian command. Indeed, the widespread and incalculble loss of the true Mass should induce us to pray the rosary not merely once a day but even more frequently. Never should the blessed beads be missing from pocket or pocketbook except when in our hands. Does not a child hang on to its mother's hand in the terrors of the night? Does not a drowning man clutch and cling to the life line thrown out to him? Behold the life line of heaven in the rosary!

Some seem to be disturbed by the *simplicity* of the rosary and its repetition of the Hail Mary. They should remember the account of David and Goliath and how the youth felled the boastful giant by a single stone from his slingshot, having first divested himself of *conventional* armor and sword. For his sling he chose "five smooth stones out of the brook." Who cannot recognize in David's slingshot the rosary, and in the stones its five beautiful mysteries (in each of its three parts) taken from the "brook" or course of Christ's life and that of His Blessed Mother? In Goliath himself we may see not only the enemies and heresies that rise up against the Church in almost every age, but especially the behemoth of Communism in our own—a giant surely unmatched in all history!

Saint Paul admonishes us that "our warfare is not against flesh and blood"—no, not *merely* so—but against the "spiritual forces of iniquity in the high places" (Eph. 6, 12). These are the hordes of hell. They cannot be defeated by planes and tanks, but only by the weapons of the spirit.

Even so, it is not so much the *physical* ravages of Communism that concern us here, but the very preservation of our Catholic Faith. In *this* now lies, with the loss of the Mass, the paramount importance of the rosary. It may indeed seem a poor substitute for the august Holy Sacrifice, with which, to be sure, *no* prayer or sacrifice can compare, yet it *is* the "next best thing," as the experience in Japan and Central America show. But for the Christian converts meditating on the mysteries of the rosary and teaching their children to do so for several generations, the Faith would soon have died out in those regions. No wonder the Church hails Our Lady as the destroyer of all heresies—and the rosary is her secret!

Sad it is that many are alienated from the beads by the difficulty of meditating on the mysteries (this indeed being the heart and soul of the rosary) and who mistakenly think it better

not to say it than say it with distractions. Well, vain it is to say the rosary without *devotion* and out of mere habit or constraint—but to pray it in *spite* of distractions and spiritual dryness is, if anything, a sign of *greater* devotion. But, if nothing else, let the faint hearted "plow through" the beads as a *penance*, using, as it were, a beaded whip on the rebellious soul.

Although praying the rosary in common is always preferable to mere private recitation, it is especially important on Sundays in the place of Mass—when the true Mass is not available. Group or public worship is precisely what the Third Commandment requires. Far from any longer attending the sacrilegious circuses in their "new Church" parishes, let the faithful gather in chapels of their own, or at least at one another's homes, to recite the rosary. The Epistle and Gospel traditionally assigned to the day could be read and, if available, a sermon or instruction from a traditional and sound Catholic book. Perhaps a couple of hymns may also be sung and a prayer for Spiritual Communion read aloud, allowing some minutes for silent prayer and thanksgiving. Afterwards, someone should instruct the children in catechism for at least a half-hour.

There *is*, then, an alternative to having no Mass, thanks to God and His Blessed Mother (and Saint Dominic)! It is the Most Holy Rosary, an alternative right at our fingertips!

IS POPE PAUL RESPONSIBLE?, **continued**

Catholics. We must hope that Pope Paul VI, like his teacher Maritain, will live to write his own PEASANT OF THE GARONNE and definitively reject the unorthodox implications of his own ideas, and moreover that he will act to make his commands obeyed. And we hope that he will in the process realize, as Michael Davies has pointed out in his work, POPE JOHN'S COUNCIL, the irony that it is the traditionalist Catholics he has so persecuted who are "the most faithful and loyal to him." In any event, we dare not simply consider the Pope as either too impeccable to question or as merely a helpless pawn of his evil advisors. We know that much of the impetus for the "reform" has come from him. He is responsible. Our responsibility lies, as it always has, in remaining steadfast in the Faith. We cannot do this by foolishly trusting in the Pope or in his authority in a way which contradicts the traditional teachings of the Church.

[*This article is available as an* ORCM REPRINT.
See Literature section on Page 8.]

CHRISTMAS CARDS
WITH
TRADITIONAL
NINE-DAY NOVENA OF MASSES

Each box contains 15 beautiful full-color pictures of the interior of Our Lady of the Rosary Chapel in Monroe, Connecticut. Inside inscription reads:

Christmas Novena
of
Traditional Latin Masses
will be offered
for you and your loved ones
beginning Christmas Day
at
Our Lady of the Rosary Chapel
Monroe, Connecticut
[*Orthodox Roman Catholic Movement, Inc.*]

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WE ARE PROUD TO PRESENT OUR FIRST ALBUM:

GREAT TRADITIONAL HYMNS of the Catholic Church

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AVE MARIA (Arcadelt)
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ADORAMUS TE CHRISTE
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PANIS ANGELICUS
REGINA COELI, et al.
and
Antonino Mauro's
MAJESTIC MASS IN F

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Prices include postage.

Payment must accompany order.
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ORCM, INC.
P.O. BOX 542
STRATFORD, CT 06497

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 Masses at 12:00 noon
No Masses 4th (and when occurring)
5th Sundays of each month.

ORCM CIRCUIT MASS SCHEDULE

Sunday, November 20
OUR LADY OF THE ROSARY
R.E.A. Bldg. (South of Durango)
DURANGO, COLORADO
(303) 247-1474 Mass at 10:00 a.m.

Thursday & Sunday, November 24 & 27
OUR LADY QUEEN OF HEAVEN
OLATHE, COLORADO
(303) 323-5321 Masses at 11:00 a.m.

Sunday, November 27
OUR LADY OF THE ROSARY
RAPID CITY, SOUTH DAKOTA
(605) 348-1105 Mass at 11:00 a.m.

Sunday, November 27
OUR LADY OF THE ROSARY
Rodeway Inn
6802 South Sprague
TACOMA, WASHINGTON
(206) 475-5471
Confessions at 9-9:45 a.m.
Mass at 10:00 a.m.

Sunday, November 27
MOUNT VERNON, WASHINGTON
(206) 424-1808 Mass at 6:00 p.m.

Sunday, November 27
OUR LADY OF FATIMA CHAPEL
1279 Parkway
WEST COVINGTON, KENTUCKY
(Cincinnati, Ohio area) (601) 331-1873
Saturday Confessions at 7-8:00 p.m.
Sunday Confessions at 7:45-8:45 a.m.
Masses at 9:00 and 11:00 a.m.

Monday, November 28
PORT ANGELES, WASHINGTON
(206) 457-3400 Mass at 5:30 p.m.

Sunday, December 4
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 268-9025 Mass at 11:00 a.m.

Sunday, December 4
OUR LADY OF THE ROSARY
P.O. Box 164
LOVELAND, COLORADO
(303) 667-9047 Mass at 5:30 p.m.

Thursday, December 8
Immaculate Heart of Mary Chapel
1406 East 21st Street
PUEBLO, COLORADO
(303) 544-0336 Mass at 7:00 p.m.

Sunday, December 11
Fairmont Hotel
DALLAS, TEXAS Mass at 9:00 a.m.

Sunday, December 18
OUR LADY OF THE ROSARY
Midland Hotel
172 West Adams
CHICAGO, ILLINOIS (312) 546-5865
Confessions 9-10:45 a.m—Mass at 11:00

Sunday, December 18
OUR LADY OF THE ROSARY
Hilton Inn
1601 Miracle Mile
TUCSON, ARIZONA
(602) 793-2828 Mass at 11:00 a.m.

Sunday, December 18
Immaculate Heart of Mary Chapel
2020 Second Avenue
GREAT FALLS, MONTANA
(406) 452-8826 Mass at 11:00 a.m.

Sunday, December 18
OUR LADY OF THE ROSARY
Sheraton Patriot Inn
3032 Richmond Road
WILLIAMSBURG, VIRGINIA
(804) 737-8211 or 490-3075 after 5:30 p.m.
Confessions at 9:30-10:45 a.m.
Mass at 11:00 a.m.

Sunday, December 25
Our Lady of the Rosary Chapel
Route 1, Box 195
OPELOUSAS, LOUISIANA
(Lafayette area) (318) 942-9053
Christmas Midnight Mass

Sunday, December 25
GRAND JUNCTION, COLORADO
(303) 242-4717 Mass at 7:00 p.m.

Sunday, January 1
OUR LADY OF THE ROSARY
Alumni Memorial Chapel
University New Mexico Campus
ALBUQUERQUE, NEW MEXICO
(505) 268-9025 Mass at 11:00 a.m.

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