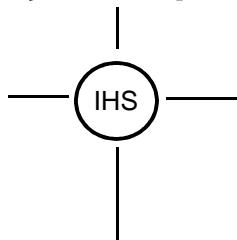

In Hoc Signo



Una Voce
Springfield Area

Volume 4, Number 8, August 2002

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

The following is reprinted with permission from Christian Order, a British Catholic publication.

London's Catholic Herald of 13 April 2001 included both a feature article and a short report on English seminaries. The excellent feature (which read more like a Christian Order expose), concerned the dire state of the Venerable English College in Rome. It revealed the alienation and loss of a new generation of orthodox students due to the flaired-trouser liberalism still espoused by ageing hippies who run the College. The article included these quotes from the Rector, Monsignor Toffolo: "You have to be realistic about what you are training people for. We are training priests to work in a pastoral situation in England and Wales... the need for Latin liturgy is very small in the Church in England and Wales."

"Since Vatican II the areas which have been more specifically developed are the pastoral training - trying to give people experience and develop their skills pastorally - and human formation."

"We don't want people becoming priests because they want to dress up and say the liturgy - although of course saying the liturgy is an element of it - but because they have a genuine concern to mix with the people of God."

Some past students, who only made it to ordination by hiding their orthodoxy, added these observations: "You'd be hard pressed looking through our notes from our spiritual conferences to find anything about the concept of living a sacramental life. It was all psycho-babble, constantly the emphasis was on doing rather than praying."

"If you're setting up parish councils and parish dances, the idea seems to be that you're automatically a good priest, but the fact that you may have falling Mass attendance and that Catholics are neglecting confession doesn't seem to be as important."

The brief report elsewhere in the same edition concerned the appointment of Fr Paul McGinn as the new rector of "the troubled Allen Hall seminary in west London." His "first task," claimed the Herald, "will be to restore morale at the seminary." Commented Fr McGinn: "I'm a pastoral priest. That's my expertise. That's my background."

The "pastoral" theme connecting these two items may have escaped the notice of the casual Herald reader. Yet a deeper understanding of the roots and motivations underlying this modern obsession with what Msgr. Toffolo termed "the pastoral priesthood," is a major key to comprehending the clerical crisis since the Council. The following article will enlighten readers in this regard and cause them to ponder, among other things, whether a 'pastoral strategy' for restoring failed seminaries is not merely pouring petrol on the priestly pyre.

Editor, *Christian Order*

WHY THE CONTINUING CONFUSION IN THE PRIESTHOOD?

Dr. Robert Brown, S.T.D.

It is obvious to all that in the thirty-five years since the Second Vatican Council serious confusion has arisen in Christendom--even to the point of the collapse of the very life of the Church. This confusion, the loss of the sense of Catholic identity, has brought with it a disregard for the moral life, a lack of interest in vocations to the priesthood and religious life, and a mass exodus from the priesthood - fifty thousand during the fifteen years (1963-78) of the glorious reign of His Holiness Paul VI. Only a few nations seemed to have any kind of immunity to the problem. The greatest example is of course Poland, whose Catholic identity was maintained largely because of its importance in resisting the communist government, which was controlled by the Soviet Union.

Serious Catholics cannot help but wonder what caused this confusion. Did it arise simply because the work of the Council has been widely misunderstood? Can the present malady be explained by saying that the end of the Counter-Reformation Church created a vacuum which was quickly filled by the secular pressures of post-modern

culture? Or, on the other hand, were certain essential changes made to the Church during and after the Second Vatican Council which in turn seriously undermined the very essence of Catholic life? For example, did the Council make any important change to the life and obligations of priests which radically altered the very nature of the Catholic priesthood?

A good place to begin examining these questions is the new Code of Canon Law, promulgated in 1983 by Pope John Paul II. Particular attention should be given to Canon 276. This canon directly addresses the question of how Catholic priests are to pursue holiness. It lists: First, the obligation to “faithfully and untiringly . . . fulfill the duties of pastoral ministry”; second, the obligation to Sacred Scripture and the celebration of the Eucharist; and third, reading the breviary.

One supposes that this canon, which refers to all priests - not merely those ordained for a diocese, is a faithful reflection of the Vatican II document on the priesthood, *Presbyterorum Ordinis*. (If not, why is it in the Code?) To anyone who has been a practicing Catholic, however, canon 276 sets forth a strange priority of obligations. For years Catholics (including priests) have been taught that because the Eucharist is the centre of the Church the obligation to celebrate Mass was far and away the most important in priestly life. In fact, this principle was often demonstrated by the famous example that a priest will still celebrate Mass even though there is no one else in attendance. Consequently, it is no exaggeration to say that canon 276 (and its theological foundation) undermines the centrality of the Eucharist in the life of the Catholic priest.

A recent incident is evidence that this has really happened. During a visit to Texas, I tried to attend daily Mass but discovered that the nearest church, which seemed to be a rather large parish, only had Mass on Sunday. Later I wrote the bishop of the diocese, who forwarded my letter to the pastor. In the pastor’s reply he explained that there is no daily Mass because “our people simply do not come”. He is of course quite correct in thinking that the Eucharist is offered for the people, but he is mistaken when he thinks that “our people” refers only to those who might be in attendance. In fact, the Eucharistic celebration, which makes present Christ the Head of the Body the Church [Col 1:12-20], also in some way makes present all the members of the Church. Thus the Eucharist is celebrated for all the people, whether present or not, whether living or dead.

Further, the obligation of all priests to pastoral duties also undermines the life of any priest living the contemplative life. Although the canon refers to all priests (not merely diocesan), one wonders how it can be applied to the many priests living the Carthusian, Trappist, or Camaldolese life. In fact, it is very difficult, if not impossible, to see how monks can be said to have any priestly obligation to pastoral ministry. It would also not be exaggeration to say that the Vatican II theology of the priesthood, which makes pastoral obligations intrinsic to the Sacrament of Holy Orders, undermines the life of the monk-priest.

This approach seems little else than an attempted synthesis between the Catholic diocesan priesthood and the Lutheran ministry. Further, it is a change so radical that it can safely be said that the Catholic priesthood has been turned upside-down. Before the Council the worship of God was at the centre of the priestly life (and the Church). Although the work done by priests in parishes is extremely important, the monastic priest was considered to be living closer to this centre because his life was more concentrated on prayer. Consequently, if a diocesan priest decided that he was being called to join the Carthusians or Trappists, he was considered to be moving to a life which more strictly obligated to holiness. According to Vatican II theology of the priesthood, however, he would seem to be abandoning those pastoral duties which are the primary obligation to anyone who has received the Sacrament of Holy Orders.

The significance of such a change cannot be minimized. But: What was the justification for such a change? Why was such a drastic inversion made to the very nature of the priesthood?

Sacerdos and Presbyter

On October 24, 1995, Cardinal Joseph Ratzinger, in a speech given on the 30th anniversary of *Presbyterorum Ordinis*, said that Vatican II attempted to broaden the classical image of the priesthood and to satisfy the demands proposed by the Reformation, by critical exegesis, and by modern life. Certainly, during his tenure as Prefect of the Sacred Congregation for the Divine Faith Cardinal Ratzinger has made good use of his uncommon intellectual gifts as an heroic defender of faith and morals. It is hard to keep from wondering, however, whether there actually was a broadening of the image of the priesthood.

From the reading of Canon 276 it seems more likely that the Council, in its ecumenical zeal, embraced the Protestant idea of ministry but unfortunately loosened its grasp of the core of the Catholic priesthood. The consequence was that Vatican II produced a document which at its core is little else than a warmed-over version of the Protestant ministry. The justification for this radical re-orientation of the



priestly life was supposedly based in a better understanding of the life of the New Testament presbyter. These *presbyteroi* were the first priests (other than bishops) and were heavily involved in pastoral work. The pastoral life of the presbyter was then placed in contrast to that of the *hiereus*, which is the Greek word for the priest of the Old Testament. The duties of these *hiereis* did not extend beyond the sanctuary. They were only responsible for the sacred rites of Israel.

As the argument goes, the Latin *sacerdos* was said to be the equivalent of the Greek *hiereus* because the etymology of both indicated an obligation to sacred rites. It was then argued that the very nature of the Catholic *sacerdos* and his duties toward sacred rites were therefore in opposition to the pastoral life of the presbyter of the New Testament. Consequently, the theology of the priesthood during and after Vatican II claimed to be more in tune with what is actually the case in the New Testament.

A closer consideration of the New Testament, however, brings this new theology of the priesthood into question. There are three points to be made which indicate that the desire to re-orient the life of the priest by emphasizing pastoral duties is based on an incomplete, distorted exegesis of the New Testament *presbyteroi*. Any serious attempt at the rediscovery of the New Testament *presbyteroi* must begin by taking seriously the fact that the word means elders. These *presbyteroi* were given pastoral and doctrinal responsibilities because they were men of age and experience. For hundreds of years, however, the practice of the Roman Catholic Church has been to ordain young men to the priesthood - men who in no way could be thought of as elders. The same is true for Lutheran ministers. By and large, only certain Protestant sects have consistently attempted to preserve the role of Church elders, and these elders have no sacramental function. It quite obviously follows that if someone wants to use the New Testament to insist that pastoral responsibilities (as well as preaching and teaching) are intrinsic to the Catholic priesthood, then (also following the New Testament) he also must insist on a return to the practice of only ordaining older men, i.e. elders.

Despite the fact that devotion to preaching and teaching is a very, very important apostolate, nevertheless, not all of the *presbyteroi* in the early Church were involved in preaching and teaching. This is evident in 1 Timothy 5:17, in which reference is made to those *presbyteroi* who work in preaching and teaching. The Greek *hiereus* is NOT the equivalent of the Latin *sacerdos*. Although both refer to someone responsible for sacred rites, the meaning of *sacerdos* has been enriched by 2,000 years of the lived priesthood. Thus *sacerdos* refers not only to the presbyter of the early Church but also to the monk-priests of the early middle ages (e.g. Benedictines, Cistercians, Carthusians, and Camaldolese), the priest-professors of the great Cathedral schools, the mendicant preachers (and Dominican intellectuals) who emerged in the thirteenth century, the great Jesuit missionaries and university professors, as well as all those who have toiled in the parish life.

Thus *sacerdos* and presbyter should not be placed in opposition because they are not mutually exclusive. All the aforementioned priests are considered *sacerdotes* because the life and duties of a *sacerdos* stand at the core of the life of every presbyter. Accordingly, the celebration of the Eucharist - not pastoral ministry - must be said to have primacy in the life of every priest. This is true whether he is newly ordained or retired, whether he is the pastor of a large parish, a hermit living in a cave, or a university professor teaching chemistry. All the other aspects of his life flow into and out of his relationship with the Eucharist.

The claim that the Vatican II theology of the priesthood is a return to the *presbyteroi* of the primitive Church is therefore without solid Scriptural foundation. It would seem that this theology, enthusiastic in its ecumenical embrace of the Protestant concept of ministry, is in fact not very compatible with the very Catholic concept of the priest living the monastic life. As such it appears to be more a product of an ecumenical ideology than any serious attempt at a more thorough understanding of the Catholic priesthood. The hostility to the priest living the monastic life, which is implicit in Canon 276, is therefore not surprising. In fact, it mirrors the hostility of Protestantism toward monasticism.

The liturgical changes, which were introduced over thirty years ago, can now be seen as part of a larger picture. It is no secret that vernacular liturgy, the concept of Eucharist-as-meal (implicit in the mass of Paul VI), and the use of a table in the sanctuary (rather than an altar) were applauded by most Protestant sects. In fact, these liturgical changes were the companion of very serious changes to the Catholic priesthood - all the influence of Protestant theology.

Conclusion

During the past twenty years it is amazing how often Vatican II has been defended by prefacing every remark with the phrase "It was never the intention of the Council that . . ." but perhaps this is proof enough that the documents lack clarity and are the product of theological sleight-of-hand too slick for its own good. In fact, over 25 years after the close of Vatican II, two Cardinals with reputations as progressives - Franz Konig of Austria and Vincente Enrique y Taroncon of Spain - both said in separate interviews published in Italian magazines that the Vatican II document on liturgy (*Sacrosanctum Concilium*) is not really very good. It is hard to miss the irony. For years the documents of

Vatican II were praised as if they had dropped down from heaven. Finally, two progressive Cardinals (one of whom is said to have been very influential in the election of John Paul II) admit that, well, maybe there are some problems in the document on the liturgy.

How long do we need to wait until influential members of the Church hierarchy finally speak up about the other documents and admit that they are also flawed - including *Presbyterorum Ordinis*?

Dr. Brown holds Baccalaureate, Licentiate, and Doctoral degrees in Theology from the Pontifical University of St. Thomas in Rome (the Angelicum), where his graduate concentration was in Thomistic studies. His doctoral thesis concerned the anomaly of human death and its relation to Original Sin. Almost 30 years ago he and three friends (all graduates of the University of Kansas), searching for a monastery that had preserved Gregorian Chant, discovered the Abbey of Fontgombault in central France. In September of 1999 the Latin Benedictine Office returned to the United States when Fontgombault established a foundation in Oklahoma. XXX

Solemn Oaths Required of the Catholic Clergy

Prior to Vatican II: Profession of the Catholic Faith, official text, taken under oath, both orally and in writing, by every Catholic cardinal, bishop, and priest, as distributed by Fr. Gommard DePauw, leader of the Catholic Traditionalist Movement, Westbury, NY:

I, N., with a firm faith I believe and profess each and all the articles that are contained in the Creed of the Holy Roman church,

I accept and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church.

I recognize the Holy, Catholic, and Apostolic Roman Church as the mother and teacher of all the churches, and I promise and swear true obedience to the Roman Pontiff, successor of Saint Peter, Prince of the Apostles, and Vicar of Jesus Christ.

Besides, I accept, without hesitation, and profess all that has been handed down, defined, and declared by the Sacred Canons and by the general Councils, especially by the Sacred Council of Trent and by the (First) Vatican Ecumenical Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time, I condemn, reject, and damn everything contrary to those teachings as well as any other heresy ever condemned, rejected or damned by the Church.

This same Catholic Faith without which nobody can be saved, which I now freely profess, and to which I truly adhere, the same I promise, vow, and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life. And I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all those under my authority or entrusted to my responsibility. This I, N., promise, vow, and swear. So help me God and these God's Holy Gospels which I touch with my hand.

Post Vatican II: The following texts currently in force for all those receiving Holy Orders and assuming an office or official position in the Church can also be found at: <http://www.ewtn.com/library/CURIA/cdfoath.htm>.

PROFESSION OF FAITH and THE OATH OF FIDELITY ON ASSUMING AN OFFICE TO BE EXERCISED IN THE NAME OF THE CHURCH

Congregation for the Doctrine of the Faith

NOTE OF PRESENTATION

The faithful who are called to exercise an office in the name of the church are required to make the profession of faith according to the formula approved by the Apostolic See (cf. Canon 833). In addition, the obligation of a special oath of fidelity with regard to the particular duties inherent in the office that is to be exercised--previously prescribed solely for bishops--has been extended to the categories named in Canon 833, Nos. 5-8. As a result, it has become necessary to provide for the advance preparation of texts suitable for this purpose--updating them with a style and content more in conformity with the teaching of the Second Vatican Council and of documents that followed.

The formula of the profession of faith repeats in its entirety the first part of the text that has been in effect since 1967 and that contains the Nicene-Constantinopolitan Creed (cf. ACTA APOSTOLICAE SEDIS, 59, 1967, p.1058).

The second part has been modified and subdivided into three paragraphs so as to distinguish better the type of truth and the corresponding assent that is sought.

The formula of the oath of fidelity on assuming an office to be exercised in the name of the church--understood as being complementary to the profession of faith--is enacted for those categories of the faith listed in Canon 833, Nos. 5-8. It is a new composition; in it provision is made for some variants in Paragraphs 4 and 5 for use by major superiors of institutes of the consecrated life and societies of apostolic life (cf. Canon 833, No. 8). The texts of the new formulas of the profession of faith and of the oath of fidelity will take effect starting March 1, 1989.

I. PROFESSION OF FAITH (Formula to be employed henceforth in cases in which the profession of faith is required by law.)

I, N., with firm faith believe and profess everything that is contained in the symbol of faith: namely, I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: By the power of the Holy Spirit, he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. I believe in the one holy catholic and apostolic church. I acknowledge one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

With firm faith I believe as well everything contained in God's word, written or handed down in tradition and proposed by the church--whether in solemn judgment or in the ordinary and universal magisterium--as divinely revealed and called for faith. I also firmly accept and hold each and every thing that is proposed by that same church definitively with regard to teaching concerning faith or morals.

What is more, I adhere with religious submission of will and intellect to the teachings which either the Roman pontiff or the college of bishops enunciate when they exercise the authentic magisterium even if they proclaim those teachings in an act that is not definitive.

II. OATH OF FIDELITY ON ASSUMING AN OFFICE TO BE EXERCISED IN THE NAME OF THE CHURCH (Formula to be used by the Christian faithful referred to in Canon 833, Nos.5-8)

I, N., on assuming the office _____ promise that I shall always preserve communion with the Catholic Church whether in the words I speak or in the way I act. With great care and fidelity I shall carry out the responsibilities by which I am bound in relation both to the universal church and to the particular church in which I am called to exercise my service according to the requirements of the law.

In carrying out my charge, which is committed to me in the name of the church, I shall preserve the deposit of faith in its entirety, hand it on faithfully and make it shine forth. As a result, whatsoever teachings are contrary I shall shun. I shall follow and foster the common discipline of the whole church and shall look after the observance of all ecclesiastical laws, especially those which are contained in the Code of Canon Law.

With Christian obedience I shall associate myself with what is expressed by the holy shepherds as authentic doctors and teachers of the faith or established by them as the church's rulers. And I shall faithfully assist diocesan bishops so that apostolic activity, to be exercised by the mandate and in the name of the church, is carried out in the communion of the same church. May God help me in this way and the holy Gospels of God which I touch with my hands.

(Variations of the fourth and fifth paragraphs of the formula of the oath, to be used by the Christian faithful referred to in Canon 833, No. 8).

I shall foster the common discipline of the whole church and urge the observance of all ecclesiastical laws, especially those which are contained in the Code of Canon Law. With Christian obedience I shall associate myself with what is expressed by the holy shepherds as authentic doctors and teachers of the faith or established by them as rulers of the church. And with diocesan bishops I shall gladly devote my energy so that apostolic activity, to be exercised by the mandate and in the name of the church, is--with provision made for the character and goal of my institute-- carried out in the communion of the church.

NOTE: Canon 833, Nos. 5-8 obliges the following to make the profession of faith: vicars general, episcopal vicars and judicial vicars; “at the beginning of their term of office, pastors, the rector of a seminary and the professors of theology and philosophy in seminaries; those to be promoted to the diaconate”; “the rectors of an ecclesiastical or Catholic university at the beginning of the rector’s term of office”; and, “at the beginning of their term of office, teachers in any universities whatsoever who teach disciplines which deal with faith or morals”; and “superiors in clerical religious institutes and societies of apostolic life in accord with the norm of the constitutions.” Taken from: *L’Osservatore Romano* Weekly Edition in English, 25 November 1989. **XXX**

From the President...

May all of you be having a happy and blessed summer! In the *Ecclesia Dei* movement we have some positive news. A coadjutor bishop, Father Rifan, will be ordained soon from the Society of St. John Vianney in Brazil. This priest has been assisting Bishop Rangel and is a member of the S.S.J.V. He is currently in Rome and saying a daily Traditional Mass in one of the chapels at St. Peter’s. This is significant as the Traditional Mass had been forbidden to be celebrated at St. Peter’s by Cardinal Noe when he was in charge of the basilica. Noe has retired and been replaced with someone of obviously greater charity. After his consecration, Bishop Rifan will return to Brazil to take up his duties in the S.S.J.V. The Society says only the Traditional Mass and will not be changing its purpose, nor is it under any pressure to do so. An important note: as an Apostolic Administration, the S.S.J.V. answers to the Congregation of Bishops, not Commission *Ecclesia Dei*. The fact that a bishop rather than a priest is the superior means that continuity of celebration of both the Mass and all the Sacraments of the 1962 liturgical books is assured.

Another exciting development is occurring in Peru. The F.S.S.P. has been given a five year apostolate in Cuzco, Peru, South America. Fr. Proisinger, F.S.S.P., is assisting a new order of priests to learn the Tridentine Mass. The new order is called Siervos de los Pobres del Tercer Mundo (Servants of the Third World Poor). The address is Siervos de los Pobres del Tercer Mundo, Casillia Postal 907, Ave. Grau 516, Cusco, Peru. Father is staying with them as their guest. This new order says the *Novus Ordo* but they are very drawn to the Old Mass. They work with the poorest of the poor. Father Proisinger is helping them to learn the old Mass and he himself travels in the mountains visiting Inca villages and saying the Old Mass.

The Tridentine Mass right now is celebrated monthly in the Church of Saint Teresa on Calle Teresa in Cusco. The F.S.S.P. has only just arrived here and everything is brand new. The F.S.S.P. also has some seminarians traveling in Columbia this summer. This is the first expansion of the Fraternity to South America. The Catholics in South America are very devout and this effort could have monumental repercussions.

In Imo State of Nigeria in Africa, the bishop has established the Traditional Mass at a shrine served by Father Evaristus Eshiwu, F.S.S.P. Every day 100 or more people walk miles through the jungle to attend Mass. The people are poor but very devout. The church has a roof but no walls, sort of like a pole barn. The mission in Nigeria has need of children’s books. Michael Davies, who visited there, said that if people wanted to help father they should send small packages of books their children no longer use. He identified categories such as stories, fairy tales, lives of saints, traditional religious text books, books about animals, geography and anything else that would interest children of eleven years old and below. Send by surface mail to Father Evaristus Eshiwu, Latin Mass Apostolate, P.O. 430, Orlu, Nigeria. If you want to support the building of a new church, send donations to Una Voce International, P.O. Box 1159, St. Charles, MO 63302 identified for this purpose. Now if we could only get an Apostolic Administration for the F.S.S.P....

Remember to keep donations coming

We must continue to keep money flowing in to provide funds for our visiting priests who speak to our group, as well as for our booth at Family Fair. An Una Voce chapter back East is printing a large run of an excellent brochure on the Traditional Mass which we will be purchasing 1000 copies of for our use. The cost is \$56 which will be underwritten by your president. We are also continuing to collect the Best Choice bar codes, so please send them to me. We need 1000 by December 31 in order to collect \$60 from Associated Grocers. So far, we have only 300 or so and are far behind in this. If we can’t get 1000 of the bar codes to claim our money, we will give what we have to St. Peter Parish in Tulsa which also collects these.

Prayers for the Traditional Mass

Often we pray and tend to get discouraged because we don’t see anything happening, but God works in ways not perceptible to humans. Anything can happen at any time to move things forward for us for permission to have the

Traditional Mass. It will most likely occur in an unexpected way. We must pray most fervently for our diocesan priests, for our present and future bishop, and for Cardinal Castrillón, who has a very difficult job. I urge everyone to make the effort to attend the Traditional Mass whenever you can, no matter how inconvenient it may be. God is never outdone in generosity.

St. Michaelmas March expands

The second annual Michaelmas Pilgrimage will take place this year over two days, Saturday, Sept 28th and Sunday the 29th, ending with a Solemn High Mass at St Michael's Church in Cherokee Village, Arkansas. The pilgrimage will start at 7 a.m. on Saturday with a Low Mass at St Mary's Church in Horseshoe Bend, and march some twenty-two miles through the countryside that day. The pilgrims will halt Saturday afternoon at St Philomena's Shrine in Star of the Sea Village, and they will camp nearby overnight, with the march resuming in the morning at the Shrine and proceeding some five miles into St Michael's at 11 am. The Mass will be celebrated by a priest of the Fraternity of Saint Peter. The parish hosts a cookout afterward, with a variety show. Stay posted at the website www.sanctemichael.com.

Pilgrims unable to make the whole 27 mile route are welcome to join in anywhere along the way, and we ask everyone to pray and fast with us. The purpose of the pilgrimage is to do penance for our sins and give thanks for the restoration of the traditional Mass. Since Padre Pio is associated with St Michael by having lived under the archangel's mountain (Gargano), we are especially invoking his aid this year.

There is a plenary indulgence attached to hearing Mass at St Michael's on the feast day.

Please pray for a big turnout. Hardy, Arkansas is six hours from Kansas City, four from St Louis, two and a half from Memphis and Little Rock, four and a half from Tulsa and three hours from Springfield, Missouri. Hotels run \$50-60 a night (tourist season). Some visitors can be accommodated in parishioners' homes, but should contact the organizers early. Campers should bring their own tents. For more information contact Dr. Austin Welsh, 870-257-2227.

Barbara A. Schoeneberger



Prayer of St. Padre Pio after Holy Communion

Stay with me, Lord, for it is necessary to have You present so that I do not forget You. You know how easily I abandon You. Stay with me, Lord, because I am weak and I need Your strength, that I may not fall so often. Stay with me, Lord, for You are my life, and without You, I am without fervor. Stay with me, Lord, for You are my light, and without You, I am in darkness. Stay with me, Lord, to show me Your will. Stay with me, Lord, so that I hear Your voice and follow You. Stay with me, Lord, for I desire to love You very much, and always be in Your company. Stay with me, Lord, if You wish me to be faithful to You. Stay with me, Lord, for as poor as my soul is, I wish it to be a place of consolation for You, a nest of Love.

Stay with me, Jesus, for it is getting late and the day is coming to a close, and life passes. Death, judgment, eternity approaches. It is necessary to renew my strength, so that I will not stop along the way and for that, I need You. It is getting late and death approaches. I fear the darkness, the temptations, the dryness, the cross, the sorrows. O how I need You, my Jesus, in this night of Exile! Stay with me tonight, Jesus. In life with all its dangers, I need You. Let me recognize You as Your disciples did at the breaking of bread, so that the Eucharistic Communion be the light which disperses the darkness, the force which sustains me, the unique joy of my heart.

Stay with me, Lord, because at the hour of my death, I want to remain united to You, if not by Communion, at least by grace and love. Stay with me, Jesus. I do not ask for divine consolation, because I do not merit it, but, the gift of Your Presence, oh yes, I ask this of You! Stay with me, Lord, for it is You alone I look for. Your Love, Your Grace, Your Will, Your Heart, Your Spirit, because I love You and ask no other reward but to love You more and more. With a firm love, I will love You with all my heart while on earth and continue to love You perfectly during all eternity. Amen

