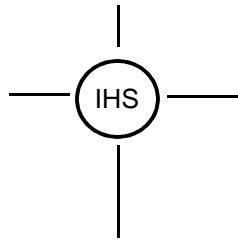


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**In Hoc Signo**



**Una Voce**  
Springfield Area

Volume 5, Number 4, April 2003

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

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*Continuing excerpts from "The Liturgical Year" by Dom Prosper Guéranger, O.S.B., written in the mid to late 1800s.*

## **The History of Lent**

The forty days' fast, which we call Lent, is the Church's preparation for Easter, and was instituted at the very commencement of Christianity. Our blessed Lord Himself sanctioned it by fasting forty days and forty nights in the desert; and though He would not impose it on the world by an express commandment (which, in that case, could not have been open to the power of dispensation), yet He showed plainly enough, by His own example, that fasting, which God had so frequently ordered in the old Law, was to be also practiced by the children of the new.

Hence we find it mentioned in the Acts of the Apostles, how the disciples of our Lord, after the foundation of the Church, applied themselves to fasting. In their Epistles, also, they recommended it to the faithful. Nor could it be otherwise. Though the divine mysteries whereby our Savior wrought our redemption have been consummated, yet are we still sinners: and where there is sin, there must be expiation.

The apostles, therefore, legislated for our weakness, by instituting, at the very commencement of the Christian Church, that the solemnity of Easter should be preceded by a universal fast; and it was only natural that they should have made this period of penance to consist of forty day, seeing that our divine Master had consecrated that number by His own fast. St. Jerome, St. Leo the Great, St. Cyril of Alexandria, St. Isidore of Seville, and others of the holy Fathers, assure us that Lent was instituted by the apostles, although at the commencement, there was not any uniform way of observing it.

Lent, then, is a time consecrated in an especial manner to penance; and this penance is mainly practiced by fasting. Fasting is an abstinence, which man voluntarily imposes upon himself as an expiation for sin, and which, during Lent, is practiced in obedience to the general law of the Church. According to the actual discipline of the western Church, the fast of Lent is not more rigorous than that prescribed for the vigils of certain feasts, and for the Ember Days; but it is kept up for forty successive days, with the single interruption of the intervening Sundays.

St. Basil, St. John Chrysostom, St. Jerome, and St. Gregory the Great, make the remark, that the commandment put upon our first parents in the earthly paradise was one of abstinence; and that it was by their not exercising this virtue, that they brought every kind of evil upon themselves and upon us their children. The life of privation, which the king of creation had thenceforward to lead on the earth... was the clearest possible exemplification of the law of penance imposed by the anger of God on rebellious man.

During the two thousand and more years, which preceded the deluge, men had no other food than the fruits of the earth, and these were obtained only by the toil of hard labor. But when God, as we have already observed, mercifully shortened man's life that so he might have less time and power for sin, He permitted him to eat the flesh of animals, as an additional nourishment in that state of deteriorated strength. It was then, also, that Noe, guided by a divine inspiration, extracted the juice of the grape, which thus formed a second stay for human debility.

Fasting, then, is abstinence from such nourishments as these, which were permitted for the support of bodily strength. And firstly, it consists in abstinence from flesh-meat, because this food was given to man by God out of condescension to his weakness, and not as one absolutely essential for the maintenance of life. Its privation, greater or less according to the regulations of the Church, is essential to the very notion of fasting. For many centuries eggs and milk-meats were not allowed, because they come under the class of animal food; even to this day they are forbidden in the eastern Churches.

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Dating from the ninth century, the custom of eating milk-meats during Lent began to be prevalent in western Europe, more especially in Germany and the northern countries. ...The Churches of France resisted this innovation up to the sixteenth century; but in the seventeenth they too yielded, and milk-meats were taken during Lent, throughout the whole kingdom.

But this grant for the eating of milk-meats during Lent did not include eggs. Here the ancient discipline was maintained, at least this far, that eggs were not allowed, save by an Indult, which had to be renewed each year. Invariably do we find the Church seeking, out of anxiety for the spiritual advantage of her children, to maintain all she can of those penitential observances, whereby they may satisfy divine justice. It was with this intention that Pope Benedict XIV, alarmed at the excessive facility wherewith dispensations were then obtained, renewed, by a solemn Constitution dated June 10, 1745, the prohibition of eating fish and meat, at the same meal, on fasting days.

The same Pope, whose spirit of moderation has never been called in question, had no sooner ascended the papal throne, than he addressed an encyclical letter to the bishops of the Catholic world, expressing his heartfelt grief at seeing the great relaxation that was introduced among the faithful by indiscreet and unnecessary dispensations. The letter is dated May 30, 1741. We extract from it the following passage: "The observance of Lent is the very badge of the Christian warfare. By it we prove ourselves not to be enemies of the cross of Christ. By it we avert the scourges of divine Justice. By it we gain strength against the princes of darkness, for it shields us with heavenly help. Should mankind grow remiss in their observance of Lent, it would be a detriment to God's glory, a disgrace to the Catholic religion, and a danger to Christian souls. Neither can it be doubted that such negligence would become the source of misery to the world, of public calamity, and of private woe."

More than a hundred years have elapsed since this solemn warning of the Vicar of Christ was given to the world; and during that time the relaxation he inveighed against has gone on gradually increasing. How few Christians do we meet who are strict observers of Lent, even in its present mild form!

And must there not result from this ever-growing spirit of immortification, a general effeminacy of character, which will lead, at last, to frightful social disorders? The sad predictions of Pope Benedict XIV are but too truly verified. Those nations, among whose people the spirit and practice of penance are extinct, are heaping against themselves the wrath of God, and provoking His justice to destroy them by one or other of these scourges – civil discord, or conquest...

[Lent] was a season during which, not only all amusements and theatrical entertainments were forbidden by the civil authority, but even the law courts were closed; and this in order to secure that peace and calm of heart, which is so indispensable for the soul's self-examination, and reconciliation with her offended Maker. As early as the year 380, Gratian and Theodosius enacted that judges should suspend all law-suits and proceedings, during the forty days preceding Easter. The Theodosian Code contains several regulations of this nature; and we find Councils, held in the ninth century, urging the kings of that period to enforce the one we have mentioned, seeing that it had been sanctioned by the canons, and approved of by the fathers of the Church. These admirable Christian traditions have long since fallen into disuse in the countries of Europe, but they are still kept among the Turks, who, during the days of their Ramadan, forbid all law proceedings. What a humiliation for us Christians!

Hunting, too, was for many ages considered as forbidden during Lent: the spirit of the holy season was too sacred to admit such exciting and noisy sport. Pope St. Nicholas I, in the ninth century, forbade it the Bulgarians who had been recently converted to the Christian faith. Even so late as the thirteenth century, we find St. Raymund of Pennafort teaching that those who, during Lent, take part in the chase, if it be accompanied by certain circumstances which he specifies, cannot be excused from sin. This prohibition has long since been a dead letter; but St. Charles Borromeo, in one of his Synods, re-established it in his province of Milan.

But we cannot be surprised that hunting should be forbidden during Lent, when we remember that, in those Christian times, war itself, which is sometimes so necessary for the welfare of a nation, was suspended during this holy season.

## The Mystery of Lent

We may be sure that a season so sacred as this of Lent is rich in mysteries. The Church has made it a time of recollection and penance, in preparation for the greatest of all her feasts; she would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins. During Septuagesima, we had the number of seventy, which reminds us of those seventy years of captivity in Babylon, after which God's chosen people, being purified from idolatry, was to return to Jerusalem and celebrate the Pasch. It is the number forty that the Church now brings before us: a number, as St. Jerome observes, which denotes punishment and affliction.

Let us remember the forty days and forty nights of the deluge sent by God in His anger, when He repented that He had made man, and destroyed the whole human race with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert, before they were permitted to enter the promised land. Let us listen to our God commanding the Prophet Ezechiel to lie forty days on his right side, as a figure of the siege which was to bring destruction on Jerusalem.

There are two persons in the old Testament who represent the two manifestations of God: Moses, who typifies the Law; and Elias, who is the figure of the Prophets. Both of these are permitted to approach God: the first on Sinai, the second on Horeb; but both of them have to prepare for the great favor by an expiatory fast of forty days.

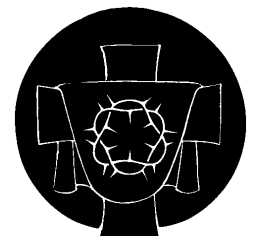
With these mysterious facts before us, we can understand why it is that the Son of God, having become Man for our salvation and wishing to subject Himself to the pain of fasting, chose the number of forty days. The institution of Lent is thus brought before us with everything that can impress the mind with its solemn character, and with its power of appeasing God and purifying our souls. Let us, therefore, look beyond the little world which surrounds us, and see how the whole Christian universe is, at this very time, offering this forty days' penance as a sacrifice of propitiation to the offended Majesty of God; and let us hope that as in the case of the Ninivites, He will mercifully accept this year's offering of our atonement, and pardon us our sins.

The number of our days of Lent is, then, a holy mystery: let us now learn, from the liturgy, in what light the Church views her children during these forty days. She considers them as an immense army, fighting day and night against their spiritual enemies. We remember how, on Ash Wednesday, she calls Lent a Christian warfare. In order that we may have that newness of life, which will make us worthy to sing once more our Alleluia, we must conquer our three enemies: the devil, the flesh, and the world. We are fellow combatants with our Jesus, for He, too, submits to the triple temptation, suggested to Him by Satan in person. Therefore, we must have on our armor, and watch unceasingly. And whereas it is of the utmost importance that our hearts be spirited and brave, the Church gives us a war-song of heaven's own making, which can fire even cowards with hope of victory and confidence in God's help: it is the ninetieth Psalm. She inserts the whole of it in the Mass of the first Sunday of Lent, and every day introduces several of its verses into the ferial Office.

But the Church is not satisfied with thus animating us to the contest with our enemies: she would also have our minds engrossed with thoughts of deepest import; and for this end she puts before us three great subjects, which she will gradually unfold to us between this and the great Easter solemnity. Let us be all attention to these soul-stirring and instructive lessons.

And firstly, there is the conspiracy of the Jews against our Redeemer. It will be brought before us in its whole history, from its first formation to its final consummation on the great Friday, when we shall behold the Son of God hanging on the wood of the cross. The infamous workings of the Synagogue will be brought before us so regularly, that we shall be able to follow the plot in all its details. We shall be inflamed with love for the august Victim, whose meekness, wisdom, and dignity bespeak a God. The divine drama, which began in the cave of Bethlehem, is to close on Calvary; we may assist at it, by meditating on the passages of the Gospel read to us by the Church during these days of Lent.

The second of the subjects offered to us, for our instruction, requires that we should remember how the feast of Easter is to be the day of new birth for our catechumens, and how, in the early ages of the Church, Lent was the immediate and solemn preparation given to the candidates for Baptism. The holy liturgy of the present season retains much of the instruction she used to give to the catechumens; and as we listen to her magnificent lessons from both the



**BY THY  
HOLY CROSS  
THOU HAST  
REDEEMED THE  
WORLD**

old and new Testament, whereby she completed their initiation, we ought to think with gratitude of how we were not required to wait years before being made children of God, but were mercifully admitted to Baptism even in our infancy. We shall be led to pray for those new catechumens, who this very year, in far distant countries, are receiving instructions from their zealous missionaries, and are looking forward, as did the postulants of the primitive Church, to that grand feast of our Savior's victory over death, when they are to be cleansed in the waters of Baptism and receive from the contact a new being – regeneration.

Thirdly, we must remember how, formerly, the public penitents, who had been separated on Ash Wednesday from the assembly of the faithful, were the object of the Church's maternal solicitude during the whole forty days of Lent, and were to be admitted to reconciliation on Maundy Thursday, if their repentance were such as to merit this public forgiveness....

In order to keep up the character of mournfulness and austerity which is so well suited to Lent, the Church, for many centuries, admitted very few feasts into this portion of her year, inasmuch as there is always joy where there is even a spiritual feast. In the fourth century, we have the Council of Laodicea forbidding, in its fifty-first canon, the keeping of a feast or commemoration of any saint during Lent, excepting on the Saturdays or Sundays. The Greek Church rigidly maintained this point of Lenten discipline; nor was it till many centuries after the Council of Laodicea that she made an exception for March 25, on which day she now keeps the feast of our Lady's Annunciation...

There were other ceremonies peculiar to the season of Lent, which were observed in the Churches of the west, but which have now, for many centuries fallen into general disuse; we say general, because they are still partially kept up in some places. Of these rites, the most imposing was that of putting up a large veil between the choir and the altar, so that neither clergy nor people could look upon the holy mysteries celebrated within the sanctuary. This veil – which was called the Curtain, and, generally speaking, was of a purple color-- was a symbol of the penance to which the sinner ought to subject himself, in order to merit the sight of that divine Majesty, before whose face he had committed so many outrages. It signified, moreover, the humiliations endured by our Redeemer, who was a stumbling block to the proud Synagogue. But as a veil that is suddenly drawn aside, these humiliations were to give way, and be changed into the glories of the Resurrection.

It was the custom also, in many churches, to veil the crucifix and the statues of the saints as soon as Lent began; in order to excite the faithful to a livelier sense of penance, they were deprived of the consolation which the sight of these holy images always brings to the soul...

We learn from the ceremonials of the middle ages that, during Lent, and particularly on the Wednesdays and Fridays, processions used frequently to be made from one church to another. In monasteries, these processions were made in the cloister, and barefooted. This custom was suggested by the practice of Rome, where there is a Station for every day of Lent which, for many centuries, began by a procession to the stational church.

Lastly, the Church has always been in the habit of adding to her prayers during the season of Lent. Her discipline was, until recently, that, on ferias, in cathedral and collegiate churches which were not exempted by a custom to the contrary, the following additions were made to the canonical Hours: on Monday, the Office of the Dead; on Wednesday, the Gradual Psalms; and on Friday, the Penitential Psalms. In some churches, during the middle ages, the whole Psalter was added each week of Lent to the usual Office. **XXX**

## **The Sacrament of Extreme Unction (Sacrament of the Sick)**

Summary of points made by Father Gabet, F.S.S.P. at our March meeting

The Sacrament of the Sick, or Extreme Unction as it was formerly called, is not the same thing as the Last Rites. Any person in immediate danger of death, or having achieved old age, or who has a life-threatening illness such as cancer, heart disease, etc, may be anointed with the Sacrament of the Sick. Father noted that in his experience the anointing often brings a return to health. This is in keeping with the teachings of the Church and evidence from the New Testament. He said that people who have an illness such as cancer should get anointed immediately upon diagnosis and not wait until they are on a deathbed to ask for this Sacrament. ***Only a priest is permitted to confer the Sacrament of the Sick and the Last Rites.***

The Last Rites involve Extreme Unction, but also include the Sacraments of Confession, Holy Eucharist, and an Apostolic blessing which brings with it a plenary indulgence. Thus in her care for souls, Holy Mother

Church makes it possible for a person to bypass Purgatory and go straight to heaven through the reception of the Last Rites. Certain prayers of the Last Rites under the 1962 liturgical books *must be said in Latin*. Father then prays them in English.

Catholics must be sure to call a priest at the final hours and make sure that all four of the aspects of the Last Rites are made available to the dying person. It is a great act of charity to help someone avoid Purgatory through the Last Rites. Father emphasized also not to engage in negative conversation around the bedside of a person in a coma or apparently unconscious because hearing is the last sense to go. Often, if the person recovers, he may remember everything that was said around him while in a coma.

If a person is apparently unconscious and cannot confess sins, Father said that someone can say the act of contrition in the person's ear. The person can be encouraged to a perfect act of contrition by the priest or someone at the bedside.

Protestants may not receive the Last Rites, but a priest may pray with the person, help him to express sorrow for sins, and ask God's blessing on him. Only full members of the Church may receive the Last Rites. A criminal about to be executed can go to Confession, but cannot receive the Last Rites until the lethal injection has been administered. Soldiers going into battle may not receive Extreme Unction, but they may receive General Absolution with the proviso that if they live, they must seek a priest as soon as possible to confess mortal sins as to number and kind.

An important point regarding the Last Rites is that at the time of death, Satan tries the hardest to cause the soul to despair. Thus, the prayers of the family are very important at this time. Father invites the family members to join in his prayers for the dying person.

#### **The Apostolic Blessing at the hour of death:**

Let us pray. O God most kind, the Father of mercies and the God of all consolation, Whose will it is that no one who believes and hopes in Thee should perish: in Thy boundless mercy, look with kindness on Thy servant, N., for true faith and Christian hope commend him/her to Thee. Come to him/her in Thy saving power, and because of the passion and death of Thy only Son be pleased to grant him/her remission and pardon of all his/her sins, so that his/her soul, when it leaves this life, may find Thee a most favorable Judge and, cleansed from every stain by the blood of Thy Son, may enter into life everlasting. Through Christ our Lord. Amen.

May Our Lord Jesus Christ, the Son of the living God, Who gave to Peter His Apostle the power to bind and to set free, receive, in His most loving mercy, your confession and give back to you that robe of grace which was first given to you in Baptism. And I, by the power given to me by the Apostolic See, grant you a full pardon and the remission of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Through the most sacred mysteries of the Redemption of the human race, may almighty God remit all the punishments due to you in this life and in the life to come; may He open to you the gates of heaven, and lead you into everlasting joy, Amen.

May almighty God, the Father, the Son, and the Holy Spirit, bless you. Amen.

#### **A prayer from the Commendation of the Departing Soul:**

O God of compassion and kindness, Who in Thy boundless mercy doest erase the sins of the penitent and remove the guilt of past wrongdoing by the grace of forgiveness, look with kindness on this Thy servant, N., and listen to his/her prayer as he/she asks with his/her whole heart for the remission of all his/her sins. Make new in him/her, O most loving Father, whatever has been damaged by earthly weakness and profaned by the deceit of the devil; and incorporate into the Body of the Church this member who has been redeemed. Listen with mercy to his/her sighs, O Lord, look with mercy on his/her hears; and as his/her trust is only in Thy mercy, admit him/her to the mystery of reconciliation with Thee. Through Christ our Lord. Amen.

Dearest brother/sister, I commend you to almighty God, and I entrust you to Him Who created you, so that when by your dying you have paid the debt to which every man is subject, you may return to your Maker, to Him Who formed you from the clay of the earth.

And then, when your soul goes forth from your body, may the radiant company of angels come to meet you. May the assembly of the apostles, our judges, welcome you. May the victorious army of white-robed martyrs meet you on your way. May the glittering throng of confessors, bright as lilies, gather about you. May the glorious choir of virgins receive you. May the patriarchs enfold you in the embrace of blessed peace. May St.



Joseph, beloved patron of the dying, raise you high in hope, and may the holy Mother of God, the Virgin Mary, lovingly turn her eyes toward you. And then, gentle and joyful, may Christ Jesus appear before you, to assign you a place forever among those who stand in His presence.

May you never know anything of the horror in the darkness, of the shrieking in the flames, of the anguish in the place of torment. May the most foul Tempter, with his mob, fall back before you. May he tremble at your doming with your escort of angels and flee into the dread chaos of eternal night. May God arise and His enemies be scattered; and may those who hate Him flee before His face. As smoke vanishes, so let them vanish; as wax melts before fire, so may sinners perish before God. But let good men feast, and rejoice in the sight of God. May shame and confusion strike the cohorts of hell; and may the slaves of the Tempter not dare to bar your way.

May Christ, Who was crucified for your sake, free you from excruciating pain. May Christ, Who died for you, free you from the death that never ends. May Christ, the Son of the living God, set you in the ever green loveliness of His paradise, and may He, the true Shepherd, recognize you as one of His own. May He free you from all your sins and assign you a place at His right hand in the company of His elect. May you see your Redeemer face to face and, standing in His presence forever, may you see with joyful eyes Truth revealed in all its fullness.

And so, having taken your place in the ranks of the Blessed, may you enjoy the happiness of divine contemplation forever and ever. Amen.

There are pages and pages of this kind of prayers to be said at the bedside of one dying as part of the Last Rites. With just these two, we can see how important it is for us to pray for a happy death, and to beseech God not to take us or our loved ones suddenly nor unprepared. **XXX**

### *From the President...*



The Latin Mass Community of Rockford, Illinois is presenting the seventh annual seminar in Rockford on May 16th and 17th. The title is: Tradition: A Light in the Darkness. Featured speakers are: **Msgr. Gilles Wach**, founder and Superior General of the Institute of Christ the King, Sovereign Priest. Msgr. Wach was ordained by Pope John Paul II in June of 1979. In 1989 he was appointed Superior General of the Institute of Christ the King. The Institute was given St. Mary Oratory in Rockford by Bishop Doran. No subsequent bishop can take it away from them, nor forbid the TLM and the sacraments according to the 1962 books. This is an ideal situation for people like us.

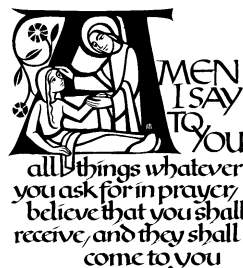
**Very Reverend Msgr. Michael R. Schmitz** is Superior of the United States and German-speaking houses of the Institute of Christ the King, and is Vicar General of the Institute as well.

**Father James McLucas**, editor of Latin Mass Magazine is a priest of the Archdiocese of New York, and has permission to celebrate the TLM. He is a former chaplain of Christendom College and holds an S.T.D. from the Pontifical University of St. Thomas in Rome.

**Michael Davies** is an internationally known speaker and writer, and outgoing president of Una Voce International.

**Dr. Alice von Hildebrand** is Professor Emeritus of Hunter College, New York, an author and speaker in her own right as well as a collaborator with her husband, the late Dietrich von Hildebrand, on writing several books.

St. Mary Oratory alone is worth the trip, as well as the privilege of participating in the Traditional Masses celebrated there as part of the weekend seminar. If you want to attend, please contact: The Latin Mass Community, c/o Gwen Sittnick, 7431 E. State St. #116, Rockford, IL 61108. With this line-up of speakers, space will be at a premium so act now.



## April Una Voce Program

This April we are featuring George Mueller, Ph. D., our resident Scripture scholar, theologian, and catechetical expert. He will plumb the depths of the Consecration of the Wine. It is an important topic, given the changes from the Traditional Mass to what is now done in the Novus Ordo. As usual, George will bring out the Scriptural basis for the words and actions of Jesus, and the hidden meanings therein.

## Father Gabet, F.S.S.P. transferred

Effective Easter Monday, Father Gabet, our chaplain, will become pastor of the F.S.S.P. parish in Atlanta, Georgia. The new pastor in Tulsa will be Father Fromageot, F.S.S.P. Father Gabet and I will be making arrangements for Father Fromageot to continue the relationship the F.S.S.P. has with our Una Voce chapter. We are sad to see Father go, but we welcome an excellent priest whom we can be sure will care for us as both Fathers Jackson and Gabet have done in the past. Let us pray for the Parish of St. Peter in Tulsa that things go smoothly in the transition and that Fathers Gabet and Fromageot adjust quickly to their new assignments. **XXX**

Barbara A. Schoeneberger

## The Golden Arrow

Devotion to the Holy Face of Jesus was an important part of the spirituality of St. Therese of the Child Jesus and the Holy Face. Although this devotion had sprung up in Italy, the propagation of it and revelations concerning it were given to Sister Mary of St. Peter (1816-1848), a Carmelite nun of Tours. The key prayer of this devotion is the Golden Arrow:

*May the most holy, most sacred, most adorable, most incomprehensible and unutterable Name of God be always praised, blessed, loved, adored and glorified, in heaven, on earth and under the earth, by all the creatures of God, and by the Sacred Heart of Our Lord Jesus Christ, in the most holy Sacrament of the Altar. Amen.*

This devotion is meant to make reparation for blasphemy and the failure to keep the Lord's day holy. It began before the mid 1800s and is still propagated today by the Carmelites. Several additional prayers are associated with it.

Our Lord also asked Sister Mary of St. Peter to make war on the Communists because of their enmity of the Church and Christ. She often recited the following prayer to fulfill this mission:

*Eternal Father, I offer Thee the Cross of our Lord Jesus Christ and all the other instruments of His Holy Passion, that You may put division in the camp of Thine enemies, for as Thy Beloved Son has said, "A kingdom divided against itself shall fall."*

Sister Mary began her battle against Communism by placing her souls in Our Lord's hands, after which she begged Him to use my soul as He would a bow, urging Him to bend it so that the arrows would fly directly towards his enemies. She then would utter the following ejaculations:

*May God arise and let His enemies be scattered and let all those who hate Him flee before His Face!*

*May the thrice Holy Name of God overthrow all their plans!*

*May the Holy Name of the Living God split them up by disagreements!*

*May the terrible Name of the God of Eternity stamp out all their godlessness!*

*Lord, I do not desire the death of the sinner, but I want him to be converted and to live. Father, forgive them for they know not what they do.*

Today we are in a constant spiritual battle with the forces of darkness attacking the remnants of Catholic culture, belief, and spirituality. Perhaps we can learn from the warrior prayers of Sister Mary to pray with the same aggressive charity invoking the Holy Name of God against God's enemies who are also our enemies. TAN books publishes *The Golden Arrow - The Revelations of Sister Mary of St. Peter*.

