

Una Voce: Local, National, International

by Barbara A. Schoeneberger, M.A.

Because we have new people interested in our local chapter and because many old members can always use a refresher, we are going to review *Una Voce* in some generalities and specifics, going from the big picture down to our current situation.

Dr. John Rao is the president of *Una Voce* America, our national affiliate with *Una Voce* International. In a recent email to the *Una Voce* leader list he had this to say:

Una Voce is an organization dedicated to the defense of the Traditional Liturgy within the context of a commitment to the whole Deposit of Faith, entrusted to the Roman Catholic and Apostolic Church under the successors of St. Peter. We have, as far as I have seen, always been (critically) loyal to the authorities, aware of the unprecedented disaster in the contemporary Church, eager to work with whatever forces wanted to end that nightmare, open to prudential decisions regarding strategy, and conscious of the fact that there were problems on our own side as well as on that of the hierarchy.

This is what I have always appreciated in Una Voce. It is faithful, sensible, and prudential. It has worked with Faith and Reason and not been crushed by ideological rigidity. It is a solid and honest voice for the perennial Tradition. I myself attend an Indult Mass, do what I can for a Personal Apostolic Administration, very, very much speak in favor of Bishop Rifan, whom I find to be a noble prelate and personality...

I do not like many things that I hear in "official" Church circles and I do not like many things that I hear in [other traditional] circles. This is why I am obedient but unhappy with the one, and sympathetic to but unhappy with the other. What I (and I believe Una Voce) wants is peace, true peace, on traditional, and legal grounds. If the legal authorities under whom we must work offer an olive branch, we have no choice but to grasp at it, critical as we must be when this olive branch proves to be diseased... one can ever rest contented with a permanent "solution" without Rome. Let us face it. Like all rational, faithful people in Church History, we will always come under attack from every side. We should be proud of what we are doing. We are defending Christ and Christ's Church under unbelievably difficult circumstances. When this mess comes to an end, Una Voce will come out of it with its face clean. John Rao

Dr. Rao expresses very well the spirit of *Una Voce* and what it stands for besides expressing the feelings of nearly every one of us who have been involved in the *Una Voce/Ecclesia Dei* movement for many years.

In 1964 the *Una Voce* movement began in Sweden and spread across Europe. The current UV America organization was founded in the mid '90s, although the movement was present in the USA for many years. Numerous chapters have been founded since we founded ours in 1999, some of whom are in as negative situation as we are regarding diocesan conditions.

Our local chapter was founded with the help of canon lawyers under the following canons from the 1983 Code, promulgated by Pope John Paul II:

Canon. 209 – 1. The Christian faithful are bound by an obligation, even in their own patterns of activity, always to maintain communion with the Church.

2. They are to fulfill with great diligence the duties which they owe to the universal Church and to the particular church to which they belong according to the prescriptions of law.

Canon 210 – All the Christian faithful must make an effort in accord with their own condition, to live a holy life and to promote the growth of the Church and its continual sanctification.

Canon 211 – All the Christian faithful have the duty and the right to work so that the divine message of salvation

may increasingly reach the whole of humankind in every age and in every land.

Canon 212 – 3. In accord with the knowledge, competence and preeminence which they possess, they have the right and even at times a duty to manifest to the sacred pastors their opinion on matters which pertain to the good of the Church, and they have a right to make their opinion known to the other Christian faithful, with due regard for the integrity of faith and morals and reverence toward their pastors, and with consideration for the common good and the dignity of persons.

Canon 214 - The Christian faithful have the right to worship God according to the prescriptions of their own rite approved by the legitimate pastors of the Church, and to follow their own form of spiritual life consonant with the teaching of the Church.

Canon 215 - The Christian faithful are at liberty freely to found and to govern associations for charitable and religious purposes or for the promotion of the Christian vocation in the world; they are free to hold meetings to pursue these purposes in common.

Canon 216 – All the Christian faithful, since they participate in the mission of the Church, have the right to promote or to sustain apostolic action by their own undertakings in accord with each one's state and condition; however no undertaking shall assume the name Catholic unless the consent of the competent ecclesiastical authority is given.

Canon 217 – the Christian faithful since they are called by baptism to lead a life in conformity with the teaching of the gospel, have the right to a Christian education by which they will be properly instructed so as to develop the maturity of a human person and at the same time come to know and live the mystery of salvation.

Canon 225 – 1. Since the laity like all the Christian faithful, are deputed by God to the apostolate through their baptism and confirmation, they are therefore bound by the general obligations and enjoy the general right to work as individuals or in associations so that the divine message of salvation becomes known and accepted by all persons throughout the world; this obligation has a greater impelling force in those circumstances in which people can hear the Gospel and know Christ only through lay persons.

Canon 229 – 1. Lay persons are bound by the obligation and possess the right to acquire a knowledge of Christian doctrine adapted to their capacity and condition so that they can live in accord with that doctrine, announce it, defend it when necessary, and be enabled to assume their role in exercising the apostolate.

From the beginning our board assured Bishop Leibrecht that we would not arrange for any clandestine Traditional Masses and we have upheld our word, even though we are fully aware and have documented evidence that he supports discrimination against our members in certain parishes where the pastors are openly hostile to Catholic tradition and doctrine. Because of our pledge to the bishop, in keeping with Canon 209, Una Voce will not establish an independent chapel with independent priests, as this is severely detrimental to both the souls of the faithful and the souls of the priests involved. In all our publications we have sought to demonstrate our unity with the Chair of Peter and the office of Bishop.

The aims of the Una Voce movement, from Article 2 of the American Federation Statutes are:

- *To work as a lay movement within the Church for an organic restoration of the liturgy in conformity with its nature and with the Latin tradition.*
- *to ensure that the traditional Roman Mass as codified in the Missale Romanum edited by Pope John XXIII is maintained – both in practice and in law – as one of the forms of Eucharistic celebration which are recognized and honored in universal liturgical life*
- *to obtain freedom of use for all other Roman liturgical books enshrining previous liturgical and disciplinary forms of the Latin tradition (Cf. Ecclesia Dei, n.5.)*
- *to safeguard and promote the use of Latin, Gregorian chant and sacred polyphony in the liturgy of the Roman Catholic Church*
- *actively to encourage the establishment of non-territorial parishes and/or chaplaincies in which only the liturgical books used in 1962 are employed*
- *to serve the Church by helping the members of the movement and through their apostolate, all the Christifideles better to understand and more fruitfully participate in, the Catholic liturgy as a sacred action.*



When we established our chapter, writing our Constitution and By-Laws, we made the first Article our Purposes. Below we quote these Purposes and elaborate on them.

Una Voce – Springfield Area Constitution and By-Laws

Article 1: Purposes

Una Voce – Springfield Area, a lay organization of Roman Catholics living in the diocese of Springfield-Cape Girardeau, is a local Chapter of *Una Voce* America. This organization professes unequivocal loyalty and obedience to the Holy Father and the Magisterium, and to the teachings of the Roman Catholic Church. As such, it has been established to advance the following purposes, within the scope established for such local chapters by Articles 1 & 2 of “*Una Voce – American Federation Statutes*” (see attachment #1).

Comment: We quoted from Article 2 above. Article 1 states how UVA is to relate to chapters and their development and so was not quoted above. When we insist on obedience to the Holy Father, we are speaking of following the laws he approves and his directives, should he issue them. Obedience to the Magisterium means upholding the Holy Catholic Faith as it has been handed down to us (Tradition). We are not teaching anything new or contrary to Church teaching. To do so would be to become heretics and ultimately end up in schism. We also follow the Pope’s teaching in the encyclical *Fides et Ratio*, assenting to all authentic Catholic doctrine. We are also saying that we are working *inside* the formal structure of the Church for the restoration of our Faith and traditional liturgies according to the 1962 liturgical books.

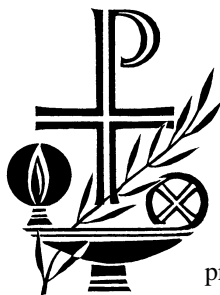
1.1 To work as a lay movement within the Springfield-Cape Girardeau diocese for an organic restoration of the liturgy in conformity with its nature and with the Latin tradition.

Comment: Please note the word “restoration”. We are not interested in *reforming* the Novus Ordo, even if such a thing were possible. People who are battling to get priests to follow the rubrics of the Novus Ordo and improving reverence should get involved with the Adoremus group in St. Louis. Una Voce is not for them. Our energies are devoted to the restoration of the Traditional Mass and all seven Sacraments according to the 1962 liturgical books for everyone who wishes to worship God within that context. Along with this restoration comes the restoration of practices which have been obliterated by the Novus Ordo milieu, such as Rogation Days, Ember Days, certain fasting days, etc. it includes understanding and promoting the proper role of the sacred priesthood, frequency of reception of certain sacraments, etc. Restoration of the 1962 books will also return to us the celebration of certain saints such as St. Philomena, who have been expunged from the Novus Ordo calendar.

1.2 To facilitate the sanctification of members through the traditional spiritual life of the Catholic Church (prayer and the Sacraments), especially through more frequent reception of Holy Communion at Indult Tridentine Rite Masses, encouragement of the daily Rosary, and weekly adoration of the Blessed Sacrament.

Comment: For several years in our Chapter life, we made pilgrimages to Tulsa to the Indult Mass because the F.S.S.P. (Priestly Fraternity of St. Peter) agreed to be the chaplain of our group. Originally Father James Jackson, pastor at St. Peter Parish served us by coming to speak to our group twice a year. When he was made rector of the F.S.S.P. seminary in Lincoln, Father Gabet, now District Superior of the USA became our chaplain and visited with us. Now Father Byrne is our official chaplain and we hope to have him come speak to our group in 2005. Our Children’s Choir provided the music for the Masses we attended in Tulsa. If and when we begin to attract people who are unfamiliar with the Traditional Mass, we should revive our pilgrimages to Tulsa so they can attend Mass and meet with our chaplain. The parish in Tulsa very graciously served us food before we began our journey back each time we were there.

We have always encouraged our members to say the Rosary every day and to spend time adoring Jesus in the Blessed Sacrament outside of Mass. **Our chapter has sought a balance of three key areas: appropriate activism according to our circumstances and opportunities, growth in holiness, and increasing knowledge of our Catholic heritage and our rights and responsibilities in the Church.**



1.3 To promote the celebration of Indult Tridentine Rite Masses in the Springfield area, according to Pope John Paul II’s apostolic Letter, *Ecclesia Dei* (see attachment #2). To likewise promote the celebration of all Sacraments under the Liturgical Books in use in 1962 according to the same Apostolic Letter, for all those who want them.

Comment: This is in conformity with the entire Una Voce movement. Some bishops and priests dispute that *Ecclesia Dei* authorized the Sacraments, but the Commission Ecclesia Dei has made it

clear that all traditional rites from the 1962 books are part of this Indult. Nevertheless, they have no power to reign in bishops who forbid any Sacrament but Confession and the Holy Eucharist to be offered in the Traditional Rite. Therefore, some Latin Mass communities still have restrictions set upon them by their bishops. The F.S.S.P. and the Institute of Christ the King, Sovereign Priest will celebrate *only* in the Traditional Rite for the Latin Mass communities they serve. Therefore, they are excluded from some apostolates in the United States by bishops who allow their diocesan priests to celebrate the Traditional Mass. *Una Voce* – Springfield Area is determined to obtain all Sacraments according to the 1962 books, and we seek to be served by the F.S.S.P. The District Superiors of the F.S.S.P. have assured us that they are most interested in serving a Latin Mass Community in the Springfield area should they be permitted by the bishop to establish an apostolate here. It is to our advantage to have priests who have been trained “the old-fashioned way” to care for our spiritual needs, as they have solid grounding in the scholasticism of St. Thomas and are thoroughly conversant with doctrine and moral law as it has been handed down to us through the ages. That said, in the past the board has expressed amongst ourselves that if we obtained the F.S.S.P. as our pastors, which would give us a certain amount of stability, (it is hard to throw them out once they have been established by a bishop in a diocese), it is to the advantage of the Church to have diocesan priests who wish to associate with the Latin Mass Community and its priests. We encourage any diocesan priest who wishes to learn the Traditional Mass and the Sacraments according to the 1962 books, and who is willing to celebrate them according to those books to seek out the F.S.S.P. for assistance.

An underlying motivation in our founding was a **deep concern for the souls of fallen-away Catholics who could be wooed back to the practice of their Faith by attending the Traditional Mass.** We are not going to find these people sitting in the pews at the Novus Ordo Mass. We are going to find them in the Baptist Churches, Assemblies of God, Episcopal, and Lutheran congregations, in the supermarket, at work, at the bowling alley, in nursing homes, or at home. We have encountered them at our booth at Family Fair, but because we did not have a parish or Latin Mass Community, we could only encourage them to go to the most orthodox priest we could name at the time to set themselves right with God. Unfortunately none of them joined *Una Voce*. Father Jackson, F.S.S.P., told us that everywhere he established a Fraternity apostolate, fallen away Catholics came out of the woodwork to attend Mass and avail themselves of the sacraments. This alone should be enough for us to put forth time and effort to educate ourselves regarding the *Una Voce* movement and the meaning of the Mass and the sacraments in the Traditional Rite, and take time to reach out to those who long for this Mass but cannot bring themselves to go to the Novus Ordo.

1.4 To encourage and promote greater lay understanding of ecclesiastical Latin, the language of the Roman Catholic Church.

Comment: Our Chapter has not set out to teach ecclesiastical Latin as a language with its grammar. We have, from the beginning, placed a priority on learning the meaning of the prayers of the Traditional Mass, translating them and linking them to their origins in Sacred Scripture and their beautiful expression of Catholic doctrine. Our goal in this was to be sure we understood not only what we are praying when we pray the Mass, but also to deepen our understanding of Scripture.

When the Children’s Choir was in existence we met weekly. The children learned a great deal of sacred music from our Traditional liturgy and developed an understanding of what they were singing in Latin.

Additionally, from the beginning we determined to start our evening meetings with a Cenacle, praying the Rosary in Latin at 6:30, prior to the official start at 7:00. This was done for a number of reasons. First, since we are not permitted the Traditional Mass in this diocese, **this is our only opportunity to pray in our sacred language as a group.** Secondly, we will attract, we hope, people who will be new to the Traditional Mass. When we finally do get permission for it, familiarity with the rhythm, pronunciation, and cadence of the Latin language will make adapting to the Traditional Mass much easier. Thirdly, repetition of the Rosary every month over time makes these prayers familiar and comforting. It gets easier and easier to pray in Latin and pick up on Mass responses when we develop a familiarity with the language as many of us who have been doing this for the past five years have found. Fourthly, we may have persons of other ethnic backgrounds who may join us and will fit right in praying in Latin, just like the Latin Mass allows people from all over the world to worship in unity in the same place, regardless of the language they speak. People who are able to attend regularly and are willing to put in the time to learn the Rosary in Latin will find the liturgical Latin much more familiar. Likewise, we determined to chant the *Salve Regina* (Hail Holy Queen) at the end of the Rosary so people may learn to sing one of the most highly indulgenced prayers to Our Lady. The Cenacle prayers, while not in Latin, are an important part of our prayer ritual because they remind us of the need, in charity, to pray for the Pope and the priests throughout the world. Finally, our Chapter Hymn, the *Veni Creator*, also one of the most highly indulgenced prayers of the Church, is important to us so that we may always grow in sensitivity to His promptings. The Cenacle has always been optional because many people cannot make the 6:30 time after being at work all day. However, praying together as a group for those who can make it, is extremely important for unity and faithfulness to our purposes. We have always encouraged people to come to the Cenacle and



participate in our chapter prayers even if they must be late. A group that will not pray together will fall apart rapidly. Latin is the sacred language of our Church and if we claim to be committed to Catholic tradition, we ought to be willing to put some time in to get comfortable praying in this language, particularly since the bishop and many priests continue to insist that we are, in effect, too stupid to know what we are doing when we pray in Latin and therefore should not have the Traditional Mass. (See the News Leader article in the Religion section from Saturday, 6/12/04.)



1.5 To encourage and when appropriate, provide appropriate educational programs and activities for members and other interested people. The topics shall include, but not be limited to the Tridentine Rite of Mass, the Sacraments according to the 1962 Liturgical Books, ecclesiastical Latin as the language of the Church, the Solemn method of singing Gregorian chant, and traditional Catholic hymns and polyphony, the truths of Catholic Doctrine.

Comments: We have held to these educational goals in our meetings. We *must* know what we are talking about when others question us concerning why we want the restoration of the Traditional Mass. Our Children's Choir was our attempt to teach chant, and we have had a program or two learning to sing the Credo and learning about chant in general. Once we obtain the Traditional Mass and a parish or Latin Mass Community, Una Voce will be in a position to do more of these things more often. Our main departure from this purpose was our October program this year when we asked Father Gary Carr to cover the liturgical time bombs in the Vatican II document on the liturgy. We did this to help people understand better the need for a much wider application of the Traditional Mass in the Church. We will be bringing him back to expand on this topic in January since his time was cut short unexpectedly by our business meeting. We are not going to deal with liturgical law as it pertains to the Novus Ordo as that is outside of our focus. We will continue to offer educational programs at our meetings relevant to the Traditional Mass and Sacraments from time to time during the year.

We have some chapter publications, especially a Q & A which were designed to answer common questions about our Una Voce chapter, our goals, and the Mass. We also have a pamphlet which explains very well why there is more than one kind of Mass. These are available to members and visitors at every meeting. We can get more copies for members to give out to interested parties. The board developed and approved these at the beginning to answer the objections put to us by certain diocesan priests who have labeled us as "fundamentalists" and made unfounded accusations against us as well as spreading misinformation about the Traditional Mass. We can always improve on these based on our changing situation.

Our newsletter has been our consistent educational tool since our founding, and we have also developed short publications to educate others as to our goals, purposes, and the need for the Traditional Mass in our diocese. We encourage group members to visit the Una Voce America web site, to go to the Latin Mass Society of England and Wales web site, to read Christian Order (a British publication) on line, and to visit the Seattle Catholic web site. Members have to educate themselves along with what the chapter provides. We highly recommend all books by Michael Davies. Anyone who is going to be involved in committee or board work, or in a decision-making capacity in our chapter *must* read our newsletter and be responsible for additional learning on his own. Otherwise he will not be able to represent our chapter and the Una Voce purposes to others effectively and may do more harm than good.

1.6 To network with other organizations, especially other *Una Voce* chapters, to advance common goals.

Comment: We have networked with Una Voce Northern Arkansas and will be networking with Una Voce Northwestern Arkansas when it is established. This networking has led to a few of our chapter members participating in the indulgence-laden St. Michaelmas March in Cherokee Village in the fall. It is possible in the future to work together on projects such as conferences and speakers as opportunities present themselves. Networking via the Una Voce Leaders List is for officers only, but we try to make sure that all pertinent and non-confidential information is published in our newsletter. As a chapter, we must have a global view of the Una Voce movement to counteract a narrow provincialism rampant in the Church today. (Witness bishops acting as if they are the Pope and can do and teach as they please, and emphasis on the local "faith community" during the liturgy rather than on God and the understanding that the Mass is the prayer of the *entire* Church.) We must see beyond our immediate circumstances and do the things that will help not only ourselves but set a good example and project a good image to all in the Una Voce movement as well as outsiders. This means avoiding hateful and divisive rhetoric in our meetings and publications and showing charity and joy when meeting others who have not arrived at our level of understanding – a level, by the way, which we must ever seek to deepen.

Networking, especially with Northern Arkansas chapters, may make it possible at some time in the future to provide nationally recognized speakers dealing with our Catholic Tradition, thus providing an opportunity to educate interested Catholics not already involved in Una Voce.

1.7 To interact, insofar as possible, with the hierarchy and clergy of the Springfield-Cape

Girardeau diocese regarding *Una Voce* goals and aspirations.

Comment: This has been very difficult. The bishop insists that the presbyteral council is opposed to granting the Indult Mass. He blames his decision on them, even though he is running the diocese and not one thing happens here without his knowledge and permission.

We have attempted to build bridges with the clergy as well as with the bishop. When we first sent a mailing to diocesan priests (with a copy to the bishop) on April 12, 2000, including with it a copy of *Ecclesia Dei*, Protocol 1114, and an Index of Leading Catholic Indicators, only one priest responded to us with support. We were totally ignored by everyone else. We later learned from Msgr. Reidy himself when our board met with him on August 16, 2000, that he had tossed our mailing away without looking at it. Individual members met personally with a diocesan priest or two and they found hostility to our desires. Whenever a diocesan priest has expressed interest in our group, we have done all we could to help him and encourage him to explore our Traditional liturgies. We have, where appropriate, invited diocesan priests to be speakers to our group and kept an open-door policy for the clergy regarding our meetings. **Bishop Leibrecht has not appointed any priest of our diocese as a liaison to *Una Voce*, ignoring our request when we met with him on October 23, 2000.** He is aware that we bring in F.S.S.P. priests as speakers and that they supply us with a chaplain, but he himself has never appointed any priest to serve us in any way. He told our board at the October 23rd, 2000 meeting that he was aware that he could not forbid us to exist and could not restrict our activities. **We have faithfully fulfilled his main request: that we make known to everyone who deals with us that he is opposed to and will never grant permission for the Traditional Mass in our diocese.**

Una Voce is a lay organization and is lay run. Although we welcome diocesan priests in our midst, it is not appropriate for any priest to be an officer or to have a decision-making role in *Una Voce*. Diocesan priests are welcome to attend any of our general meetings and contribute their ideas. Under our by-laws priests are *associate members* of *Una Voce* and have no voting privileges and pay no dues. The laity must take full responsibility for all activities of our Chapter and are the appropriate contacts and resource persons for other laity, in keeping with our constitution. Our web site has a name and phone number for people to call and on all our literature we have a phone number where people can get more information and a referral to our web site. We must not muddy the structure we have established and fall into the same trap many diocesan priests and laity have tumbled into: no one seems to be able to tell what the priest's role is and what the laity is supposed to do. The laity give orders to the priests and run the parishes in some cases in our diocese. We cannot boss a priest around and we cannot become dependent on a priest. **We are not a parish, we are not an official Latin Mass Community, and we must not function as one nor give the appearance of being one.** We are a lay organization striving for a particular goal and must stay focused on that goal. Sometimes it is a fine line we must tread, but our autonomy under Canons 215-216 covered above must never be compromised. The pitfalls are tremendous if we do.

Perhaps everyone would benefit by keeping this newsletter handy for reference as we discuss the activities we want to pursue in connection with our goals. XXX

News and Notes...



Apology to Father Carr

Our October meeting started with business which took up far more time than was allotted. Consequently, Father Carr's talk was forced to be shortened by 20 minutes. We apologize to Father and would like to have him return in January to review and pick up where he left off on the discussion of the Vatican II document on the liturgy. Our meeting format from the beginning has always been: Rosary/Cenacle 6:30-7:00; business 7:00-7:30, speaker 7:30-8:30, socializing 8:30-9:00. A time or two we have missed the mark, but for the most part, we have been faithful to this schedule and this is what people should expect.

November meeting is a planning meeting

At our September meeting we formed the Committee for Religious Justice whose purpose is to **recommend** to the membership at large activities we can do to attract more people to our group and publicize our goals for obtaining the Mass and sacraments according to the 1962 books.. Our November meeting will be dedicated to chapter business so everyone can be heard on proposed strategies and how they relate to our chapter goals. At that time we should be able to make some good decisions if the committee has completed its job.

The fruits of the destruction of Catholic Tradition in the public arena

The October 29th issue of the Seattle Times carried an article concerning the Pope's and the Holy See's grave unhappiness with the European Union Constitution because it does not recognize the Christian roots of European civilization. The following quotes are from the article:

"The Roman Catholic pontiff has often voiced concern about Europe's increasingly secular society. In the signing of a constitution that does not acknowledge Europe's religious history, the Vatican sees proof that the EU is distancing itself from Christianity in general and Catholicism in particular."

Later in the article is this quote:

"Nonetheless, John Paul (sic) is clearly upset. 'You don't cut off the roots from which you have grown,' the pope said with unusual bitterness when forced to acknowledge defeat last June. Earlier this week came a second blow. Opposition within the European Parliament blocked confirmation of an Italian candidate for commissioner of justice and security who was criticized for his conservative views on homosexuality and marriage, which mirror church doctrine."

An Una Voce chapter leader writes: "The parallels and ironies as to what has occurred within our own Faith during the last forty years regarding our Sacred Traditions and liturgy could not be more apparent. Rome and complicit bishops around the world have indeed "cut off the roots from which (we) have grown." The attempted abolition of the Tridentine Latin Mass, according the 1962 Missal, is the centerpiece of the post-Vatican II revolution designed to repress our sacred Traditions and the teachings and dogma that accompanied it. Doing so has literally cut off our 1,500 year old liturgical and historical roots.

They just don't get it. Yet the highest level in Rome now decries what the EU has codified into its constitution. What the EU has accomplished by ignoring its past and history is a direct result of the Roman Catholic Church ignoring its own traditions and the foundations upon which it was built. Is it any wonder, to any reasonable observer, what has been sowed and is now being reaped? Abortion on demand, blatant and public homosexual activism including claims for equal "rights" and marriage, euthanasia, total separation of church and state, repression of espoused Christian beliefs in public forums throughout the world, etc., etc."

The chickens have indeed come home to roost.

St. Maria Goretti Guild

At our November meeting members may purchase Christmas cards from the St. Maria Goretti Guild which some of our members and sympathizers founded several years ago. The girls offer these as an annual fundraiser. The cards are really beautiful.

Christmas Program

Our December meeting will be on December 15. The chapter tradition has been to have the meeting time dedicated to a talent show and party so we can all have fun together. We have always enjoyed the talents of our members and hope that everyone will polish up an act to share with the group. We all bring treats to share. **We need someone to volunteer to be the talent show co-ordinator this year, so please think about volunteering.** The job is easy since all you have to do is be the contact person and introduce the talent. Grown-ups as well as kids are wanted for performance.

Barbara A. Schoeneberger, Editor

