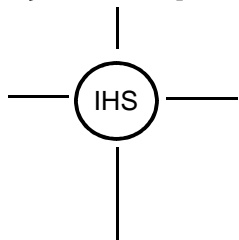


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In Hoc Signo



*Una Voce*  
Springfield Area

Volume 7, Number 5, May 2005

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

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## **Habemus Papam! Benedictum XVI – Reflections**

*by Barbara A. Schoeneberger, M.A.*

April, 2005, brought Catholics great sorrow and great joy. It was a month of nearly unceasing crying out to God for many reasons. First we endured the terrible darkness of the legal public murder of an innocent woman, Terri Schaivo, who committed the unpardonable sin of being an inconvenience to an adulterous husband. Following that we lost the only Pope a generation of Catholics has ever known, the beloved John Paul II. That he was ready to die and instructed everyone to be happy because he was happy did nothing to ameliorate the loss of this most beloved Shepherd and Father to everyone in the world, for that is what a pope is. Lastly, God gave us a new pope, a man of humility, brilliance, understanding, courage, and holiness to lead the Church as an army against the evils of relativism, syncretism, individualism, and libertinism while joyfully proclaiming the Gospel of the Lord.

Cardinal Ratzinger did not want to be pope. He prayed to God that he would not be chosen even as others begged him not to say no if he were to be chosen. Beginning with Good Friday in his Stations of the Cross, when he substituted for Pope John Paul II due to his illness, Cardinal Ratzinger brought out the brass knuckles of truth. He named the conditions of the Church, the world, and mankind for what they are. He spoke of Judgment as well as mercy, and brought a profound meaning to the fourteen stations. The best way to understand someone with whom we cannot easily associate or converse, is to read and consider his words. Here are two meditations and prayers Cardinal Ratzinger wrote for this year's Stations:

### **First Station: Jesus is Condemned to Death**

From the Gospel according to Matthew 27: 22-23,26

*Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.*

### **MEDITATION**

The Judge of the world, who will come again to judge us all, stands there, dishonoured and defenceless before the earthly judge. Pilate is not utterly evil. He knows that the condemned man is innocent, and he looks for a way to free him. But his heart is divided. And in the end he lets his own position, his own self-interest, prevail over what is right. Nor are the men who are shouting and demanding the death of Jesus utterly evil. Many of them, on the day of Pentecost, will feel "cut to the heart" (*Acts 2:37*), when Peter will say to them: "Jesus of Nazareth, a man attested to you by God... you crucified and killed by the hands of those outside the law" (*Acts 2:22ff.*). But at that moment they are caught up in the crowd. They are shouting because everyone else is shouting, and they are shouting the same thing that everyone else is shouting. And in this way, justice is trampled underfoot by weakness, cowardice and fear of the diktat of the ruling mindset. The quiet voice of conscience is drowned out by the cries of the crowd. Evil draws its power from indecision and concern for what other

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#### **Board**

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people think.

## PRAYER

Lord, you were condemned to death because fear of what other people may think suppressed the voice of conscience. So too, throughout history, the innocent have always been maltreated, condemned and killed. How many times have we ourselves preferred success to the truth, our reputation to justice? Strengthen the quiet voice of our conscience, your own voice, in our lives. Look at me as you looked at Peter after his denial. Let your gaze penetrate our hearts and indicate the direction our lives must take. On the day of Pentecost you stirred the hearts of those who, on Good Friday, clamoured for your death, and you brought them to conversion. In this way you gave hope to all. Grant us, ever anew, the grace of conversion.

## Nineth Station: Jesus Falls for the Third Time

From the Book of Lamentations. 3:27-32

*It is good for a man that he bear the yoke in his youth. Let him sit alone in silence when he has laid it on him; let him put his mouth in the dust - there may yet be hope; let him give his cheek to the smiter, and be filled with insults. For the Lord will not cast off for ever, but, though he cause grief, he will have compassion, according to the abundance of his steadfast love.*

## MEDITATION

What can the third fall of Jesus under the Cross say to us? We have considered the fall of man in general, and the falling of many Christians away from Christ and into a godless secularism. Should we not also think of how much Christ suffers in his own Church? How often is the holy sacrament of his Presence abused, how often must he enter empty and evil hearts! How often do we celebrate only ourselves, without even realizing that he is there! How often is his Word twisted and misused! What little faith is present behind so many theories, so many empty words! How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to him! How much pride, how much self-complacency! What little respect we pay to the Sacrament of Reconciliation, where he waits for us, ready to raise us up whenever we fall! All this is present in his Passion. His betrayal by his disciples, their unworthy reception of his Body and Blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us (cf. Mt 8: 25).

## PRAYER

Lord, your Church often seems like a boat about to sink, a boat taking in water on every side. In your field we see more weeds than wheat. The soiled garments and face of your Church throw us into confusion. Yet it is we ourselves who have soiled them! It is we who betray you time and time again, after all our lofty words and grand gestures. Have mercy on your Church; within her too, Adam continues to fall. When we fall, we drag you down to earth, and Satan laughs, for he hopes that you will not be able to rise from that fall; he hopes that being dragged down in the fall of your Church, you will remain prostrate and overpowered. But you will rise again. You stood up, you arose and you can also raise us up. Save and sanctify your Church. Save and sanctify us all.

Such powerful words! What a call-to-arms to each of us who claim to be Catholic! This Cardinal, not mincing words, brought all who attended and who watched from home, face-to-face with Original Sin and the mystery of Redemption; with the call of Christ to us to be clean, live clean, know our Faith and proclaim His truth to all, not by our own power but by His.

Again, Cardinal Ratzinger was front and center on the world stage when the time came to celebrate the Votive Mass for the Election of a New Pope. As Dean of the Sacred College of Cardinals, he was the chief-celebrant and again minced no words:

At this hour of great responsibility, we hear with special consideration what the Lord says to us in his own words. From the three readings I would like to examine just a few passages which concern us directly at this time.

The first reading gives us a prophetic depiction of the person of the Messiah – a depiction which takes all its meaning from the moment Jesus reads the text in the synagogue in Nazareth, when he

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says: "Today this scripture passage is fulfilled in your hearing" (Lk 4,21). At the core of the prophetic text we find a word which seems contradictory, at least at first sight. The Messiah, speaking of himself, says that he was sent "To announce a year of favor from the Lord and a day of vindication by our God" (Is 61,2). We hear with joy the news of a year of favor: divine mercy puts a limit on evil – the Holy Father told us. Jesus Christ is divine mercy in person: encountering Christ means encountering the mercy of God. Christ's mandate has become our mandate through priestly anointing. We are called to proclaim – not only with our words, but with our lives, and through the valuable signs of the sacraments, the "year of favor from the Lord". But what does the prophet Isaiah mean when he announces the "day of vindication by our God"? In Nazareth, Jesus did not pronounce these words in his reading of the prophet's text – Jesus concluded by announcing the year of favor. Was this, perhaps, the reason for the scandal which took place after his sermon? We do not know. In any case, the Lord gave a genuine commentary on these words by being put to death on the cross. Saint Peter says: "He himself bore our sins in his body upon the cross" (1 Pe 2,24). And Saint Paul writes in his letter to the Galatians: "Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, 'Cursed be everyone who hangs on a tree', that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith." (Gal 3, 13s).

The mercy of Christ is not a cheap grace; it does not presume a trivialization of evil. Christ carries in his body and on his soul all the weight of evil, and all its destructive force. He burns and transforms evil through suffering, in the fire of his suffering love. The day of vindication and the year of favor meet in the paschal mystery, in Christ died and risen. This is the vindication of God: he himself, in the person of the Son, suffers for us. The more we are touched by the mercy of the Lord, the more we draw closer in solidarity with his suffering – and become willing to bear in our flesh "what is lacking in the afflictions of Christ" (Col 1, 24).

In the second reading, the letter to the Ephesians, we see basically three aspects: first, the ministries and charisms in the Church, as gifts of the Lord risen and ascended into heaven. Then there is the maturing of faith and knowledge of the Son of God, as a condition and essence of unity in the body of Christ. Finally, there is the common participation in the growth of the body of Christ - of the transformation of the world into communion with the Lord.

Let us dwell on only two points. The first is the journey towards "the maturity of Christ" as it is said in the Italian text, simplifying it a bit. More precisely, according to the Greek text, we should speak of the "measure of the fullness of Christ", to which we are called to reach in order to be true adults in the faith. We should not remain infants in faith, in a state of minority. And what does it mean to be an infant in faith? Saint Paul answers: it means "tossed by waves and swept along by every wind of teaching arising from human trickery" (Eph 4, 14). This description is very relevant today!

How many winds of doctrine we have known in recent decades, how many ideological currents, how many ways of thinking... The small boat of thought of many Christians has often been tossed about by these waves – thrown from one extreme to the other: from Marxism to liberalism, even to libertinism; from collectivism to radical individualism; from atheism to a vague religious mysticism; from agnosticism to syncretism, and so forth. Every day new sects are created and what Saint Paul says about human trickery comes true, with cunning which tries to draw those into error (cf Eph 4, 14). Having a clear faith, based on the Creed of the Church, is often labeled today as a fundamentalism. Whereas, relativism, which is letting oneself be tossed and "swept along by every wind of teaching", looks like the only attitude (acceptable) to today's standards. We are moving towards a dictatorship of relativism which does not recognize anything as for certain and which has as its highest goal one's own ego and one's own desires.

However, we have a different goal: the Son of God, true man. He is the measure of true humanism. Being an "Adult" means having a faith which does not follow the waves of today's fashions or the latest novelties. A faith which is deeply rooted in friendship with Christ is adult and mature. It is this friendship which opens us up to all that is good and gives us the knowledge to judge true from false, and deceit from truth. We must become mature in this adult faith; we must guide the flock of Christ to this faith. And it is this faith – only faith – which creates unity and takes form in love. On this theme, Saint Paul offers us some beautiful words - in contrast to the continual ups and downs of those who are like infants, tossed about by the waves: (he says) make truth in love, as the basic formula of Christian existence. In Christ, truth and love coincide. To the extent that we draw near to Christ, in our own life, truth and love merge. Love without truth would be blind; truth without love would be like "a

resounding gong or a clashing cymbal" (1 Cor 13,1).

Looking now at the richness of the Gospel reading, I would like to make only two small observations. The Lord addresses to us these wonderful words: "I no longer call you slaves...I have called you friends" (Jn 15,15). So many times we feel like, and it is true, that we are only useless servants. (cf Lk 17,10). And despite this, the Lord calls us friends, he makes us his friends, he gives us his friendship. The Lord defines friendship in a dual way. There are no secrets among friends: Christ tells us all everything he hears from the Father; he gives us his full trust, and with that, also knowledge. He reveals his face and his heart to us. He shows us his tenderness for us, his passionate love that goes to the madness of the cross. He entrusts us, he gives us power to speak in his name: "this is my body...", "I forgive you...". He entrusts us with his body, the Church. He entrusts our weak minds and our weak hands with his truth – the mystery of God the Father, Son and Holy Spirit; the mystery of God who "so loved the world that he gave his only begotten Son" (Jn 3, 16). He made us his friends – and how do we respond?

The second element with which Jesus defines friendship is the communion of wills. For the Romans "*Idem velle – idem nolle*", (same desires, same dislikes) was also the definition of friendship. "You are my friends if you do what I command you." (Jn 15, 14). Friendship with Christ coincides with what is said in the third request of the Our Father: "Thy will be done on earth as it is in heaven". At the hour in the Garden of Gethsemane, Jesus transformed our rebellious human will in a will shaped and united to the divine will. He suffered the whole experience of our autonomy – and precisely bringing our will into the hands of God, he gave us true freedom: "Not my will, but your will be done". In this communion of wills our redemption takes place: being friends of Jesus to become friends of God. How much more we love Jesus, how much more we know him, how much more our true freedom grows as well as our joy in being redeemed. Thank you, Jesus, for your friendship!

The other element of the Gospel to which I would like to refer is the teaching of Jesus on bearing fruit: "I who chose you and appointed you to go and bear fruit that will remain" (Jn 15, 16). It is here that is expressed the dynamic existence of the Christian, the apostle: I chose you to go and bear fruit...". We must be inspired by a holy restlessness: restlessness to bring to everyone the gift of faith, of friendship with Christ. In truth, the love and friendship of God was given to us so that it would also be shared with others. We have received the faith to give it to others – we are priests meant to serve others. And we must bring a fruit that will remain. All people want to leave a mark which lasts. But what remains? Money does not. Buildings do not, nor books. After a certain amount of time, whether long or short, all these things disappear. The only thing which remains forever is the human soul, the human person created by God for eternity. The fruit which remains then is that which we have sowed in human souls – love, knowledge, a gesture capable of touching the heart, words which open the soul to joy in the Lord. Let us then go to the Lord and pray to him, so that he may help us bear fruit which remains. Only in this way will the earth be changed from a valley of tears to a garden of God.

In conclusion, returning again to the letter to the Ephesians, which says with words from Psalm 68 that Christ, ascending into heaven, "gave gifts to men" (Eph 4,8). The victor offers gifts. And these gifts are apostles, prophets, evangelists, pastors and teachers. Our ministry is a gift of Christ to mankind, to build up his body – the new world. We live out our ministry in this way, as a gift of Christ to humanity! But at this time, above all, we pray with insistence to the Lord, so that after the great gift of Pope John Paul II, he again gives us a pastor according to his own heart, a pastor who guides us to knowledge in Christ, to his love and to true joy. Amen.

After hearing just these words, one can easily believe that this man did not want to be Pope, for if he had, he would have mouthed the usual platitudes we often hear at parish Masses designed to offend no one and please everyone. But his courage in speaking the truth moved the majority of the College. With fear and trembling, Cardinal Ratzinger submitted to the will of God and the ballots of the College, the majority of whom evidently liked what they heard, or at least did not shrink from it. One cannot doubt from his address that he was telling the cardinals that if they were to elect him, he stands front and center squarely with the Truth. Now is the time for such clarity with truth and charity.

Fast forward to Sunday, May 22, 2005. Between his election and the end of the installation Mass, many talking heads in the media have hastened to assure the world that "God's Rotweiler", "Cardinal No", and "The Panzer Cardinal" only spoke the truths of the Faith firmly and with conviction and acted on them because "it was his job". They now tell us that as Pope he will have to "be more open", "be willing to dialogue with others", is

“kinder and gentler because he has to be”, etc. ad nauseum, and point to the sermon he gave at his installation Mass as proof that he has changed. Let us judge for ourselves as he speaks to us first about the Pallium and then in the final paragraph of his sermon that day:

...What the Pallium indicates first and foremost is that we are all carried by Christ. But at the same time it invites us to carry one another. Hence the Pallium becomes a symbol of the shepherd's mission, of which the Second Reading and the Gospel speak. The pastor must be inspired by Christ's holy zeal: for him it is not a matter of indifference that so many people are living in the desert. And there are so many kinds of desert. There is the desert of poverty, the desert of hunger and thirst, the desert of abandonment, of loneliness, of destroyed love. There is the desert of God's darkness, the emptiness of souls no longer aware of their dignity or the goal of human life. The external deserts in the world are growing, because the internal deserts have become so vast. Therefore the earth's treasures no longer serve to build God's garden for all to live in, but they have been made to serve the powers of exploitation and destruction. The Church as a whole and all her Pastors, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance. The symbol of the lamb also has a deeper meaning. In the Ancient Near East, it was customary for kings to style themselves shepherds of their people. This was an image of their power, a cynical image: to them their subjects were like sheep, which the shepherd could dispose of as he wished. When the shepherd of all humanity, the living God, himself became a lamb, he stood on the side of the lambs, with those who are downtrodden and killed. This is how he reveals himself to be the true shepherd: “I am the Good Shepherd . . . I lay down my life for the sheep”, Jesus says of himself (*Jn* 10: 14f). It is not power, but love that redeems us! This is God's sign: he himself is love. How often we wish that God would make show himself stronger, that he would strike decisively, defeating evil and creating a better world. All ideologies of power justify themselves in exactly this way, they justify the destruction of whatever would stand in the way of progress and the liberation of humanity. We suffer on account of God's patience. And yet, we need his patience. God, who became a lamb, tells us that the world is saved by the Crucified One, not by those who crucified him. The world is redeemed by the patience of God. It is destroyed by the impatience of man.

One of the basic characteristics of a shepherd must be to love the people entrusted to him, even as he loves Christ whom he serves. “Feed my sheep”, says Christ to Peter, and now, at this moment, he says it to me as well. Feeding means loving, and loving also means being ready to suffer. Loving means giving the sheep what is truly good, the nourishment of God's truth, of God's word, the nourishment of his presence, which he gives us in the Blessed Sacrament. My dear friends – at this moment I can only say: pray for me, that I may learn to love the Lord more and more. Pray for me, that I may learn to love his flock more and more – in other words, you, the holy Church, each one of you and all of you together. Pray for me, that I may not flee for fear of the wolves. Let us pray for one another, that the Lord will carry us and that we will learn to carry one another...

“At this point, my mind goes back to 22 October 1978, when Pope John Paul II began his ministry here in Saint Peter's Square. His words on that occasion constantly echo in my ears: “Do not be afraid! Open wide the doors for Christ!” The Pope was addressing the mighty, the powerful of this world, who feared that Christ might take away something of their power if they were to let him in, if they were to allow the faith to be free. Yes, he would certainly have taken something away from them: the dominion of corruption, the manipulation of law and the freedom to do as they pleased. But he would not have taken away anything that pertains to human freedom or dignity, or to the building of a just society. The Pope was also speaking to everyone, especially the young. Are we not perhaps all afraid in some way? If we let Christ enter fully into our lives, if we open ourselves totally to him, are we not afraid that He might take something away from us? Are we not perhaps afraid to give up something significant, something unique, something that makes life so beautiful? Do we not then risk ending up diminished and deprived of our freedom? And once again the Pope said: No! If we let Christ into our lives, we lose nothing, nothing, absolutely nothing of what makes life free, beautiful and great. No! Only in this friendship are the doors of life opened wide. Only in this friendship is the great potential of human existence truly revealed. Only in this friendship do we experience beauty and liberation. And so, today, with great strength and great conviction, on the basis of long personal experience of life, I say to you, dear young people: Do not be afraid of Christ! He takes nothing away, and he gives you everything. When we give ourselves to him, we receive a hundredfold in return. Yes,

open, open wide the doors to Christ – and you will find true life. Amen.”

Does his sermon sound like he has changed? People who think so are hearing only what they want to hear. The “pick and choose” of “Cafeteria Catholicism” is alive and well and so is the empty-headed media who think they can manufacture a true image of a great man to suit themselves and the world. The honeymoon on this Pope may be over faster than any other.

Pope Benedict XVI has long been a friend of the Federation of Una Voce International and a supporter of the restoration of the Traditional Mass to be freely celebrated within the Church without suppressing the Novus Ordo. Michael Davies and other leaders visited him often in Rome. Michael Davies told one devotee of the Traditional Mass that “[Cardinal Ratzinger] is more of a friend to us than you can know.” In many of his writings, in a 2003 interview with Raymond Arroyo of EWTN, and in talks, he indicated that the TLM should be made available for those who desire it. In a recent book, *God and the World*, he said:

*“For fostering a true consciousness in liturgical matters, it is also important that the proscription against the form of liturgy in valid use up to 1970 should be lifted. Anyone who nowadays advocates the continuing existence of this liturgy or takes part in it is treated like a leper; all tolerance ends here. There has never been anything like this in history; in doing this we are despising and proscribing the Church’s whole past. How can one trust her present if things are that way? (P.416)*

Cardinal Ratzinger also wrote the preface to the forthcoming second edition of Dom Alcuin Reid’s *The Organic Development of the Liturgy*:

*‘It seems to me most important that the Catechism, in mentioning the limitation of the powers of the supreme authority in the Church with regard to reform, recalls to mind what is the essence of the primacy as outlined by the First and Second Vatican Councils: The Pope is not an absolute monarch whose will is law, but is the guardian of the authentic Tradition, and thereby the premier guarantor of obedience. He cannot do as he likes, and is thereby able to oppose those people who for their part want to do what has come into their head. His rule is not that of arbitrary power, but that of obedience in faith. That is why, with respect to the Liturgy, he has the task of a gardener, not that of a technician who builds new machines and throws the old ones on the junk-pile. The rite, that form of celebration and prayer which has ripened in the faith and the life of the Church, is a condensed form of living tradition in which the sphere which uses that rite expresses the whole of its faith and its prayer, and thus at the same time the fellowship of generations one with another becomes something we can experience, fellowship with the people who pray before us and after us. Thus the rite is something of benefit which is given to the Church, a living form of paradisis the handing-on of tradition,*

*‘Anyone like myself, who was moved by... the Liturgical Movement on the eve of the Second Vatican Council, can only stand, deeply sorrowing, before the ruins of the very things they were concerned for.’ - Joseph Cardinal Ratzinger, 26th July 2004*

And so, we must now be patient as our new Pope begins the restoration of the Faith in the Church and in the Liturgy. We have reason to hope, but we must not be disappointed if he does not do everything we want the way we want it and as fast as we want it. He will have to choose his battles and decide when and how he will fight, keeping the good of the whole Church in mind. We must pray unceasingly that he remains strong and has a long life, appointing many holy bishops. To read more of Pope Benedict’s sermons, go to [vatican.va](http://vatican.va) on the internet. **XXX**

## **News and Notes...**



### **Same Address, New Box Number**

Through a successful application of Murphy’s Law (If something can go wrong, it will), we now have a new P.O. Box number. Our address remains the same, but the box number is **154**. Please make a note of this.

### **Father William Korte to speak at May 18th Meeting**

We look forward to an evening with Father Korte again this year. He will speak on the Sacrament of Confession. Father is a diocesan priest of the Jefferson City diocese and has spoken to our group for the last 4 years. Please bring friends who would benefit from a deeper understanding of how we encounter Christ in this

sacrament. **We will be at the same location as in April: the library branch on Central.** Please check the last page of this newsletter for the correct address, or go to our web site.

### **Pilgrimage to Tulsa Changed to May 29, 2005**



Father Byrne asked that we change our pilgrimage date to May 29th so we could celebrate Corpus Christi with his parish. After the 1:00 Mass there will be a pot luck and talent show in the parish hall. We will provide the music for Mass as we did the last time.

This is an excellent opportunity to bring people who may have an interest in the Mass Pope Benedict XVI has said should be restored. Please call Barb Schoeneberger, 581-3648, if you want to go as Father needs to know how many of us to expect. If you have already signed up at the Una Voce meeting, no call is necessary.

### **Father Peter Byrne, F.S.S.P. to Provide a Day of Recollection to our Chapter – June 11**

We invite all members and friends to a day of recollection on Saturday, June 11 for our spiritual growth. Father will spend the day with us from 10:00 am to 5:00 pm at the Redmond's home in Springfield. He will hear confessions in addition to giving two talks. He will also lead us in a formal consecration to the Sacred Heart of Jesus. Lunch will be pot luck. If you want to attend, please call Barb Schoeneberger, 417-581-3648.



### **Una Voce Picnic – Sunday June 12, 11:00 – 3:00**

We invite all members and friends to join us and Father Byrne at our annual Una Voce picnic at Nichols Park, the same location as last year. The arrangement of the pavilion and play areas are ideal for parents who want to visit and still be able to keep an eye on all the kids. As usual, the chapter will provide fried chicken and drinks. Everyone please bring something edible to share with others. For our out-of-towners, Nichols Park is just west of Kansas Expressway on Nichols Street, just south of Division. Be sure to call Mary Bird at 417-888-2462 if you are going to attend so we don't over-buy the chicken. And plan to have fun!!!

### **Una Voce Organizes Prayers in front of the Local Abortuary**

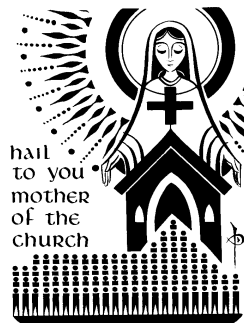
On the third Saturday of every month our chapter sponsors a Rosary in front of the abortion mill in Springfield. This is a visible way to show our Faith in the face of the culture of death. If you want to participate, please call Susan Redmond at 888-6499.



### **Donations Needed**



It's been awhile since we've asked our readers to make a donation to the work of our chapter. If you are in support of educating people on the Traditional Mass and desiring it to be spread according to the wishes of the late Pope John Paul II and the current Pope Benedict XVI, we would appreciate any donation you are able to send to us. We especially need money to help finance bringing in priests to speak to our group and to continue to produce our newsletter. Thank you to all those who have generously given us money in the past. We are very grateful. **XXX**





**NOTE:**  
**Location for May**

**Next Meeting:** Wednesday, May 18, 2005  
**Where:** The Midtown Library, 397 E. Central (Map at web site)  
**Subject:** The Sacrament of Confession  
**Presenter:** Father William Korte  
**Cenacle/Rosary in Latin starts at 6:30**



Please bring a snack to the meeting to share with others during our time for socializing. We must leave the library by 9:00 and are responsible for clean-up.

*Una Voce* - Springfield Area  
2131 W. Republic Rd. Box **154**  
Springfield MO 65807

[unavocespringfield.org](http://unavocespringfield.org)