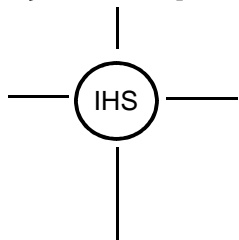

In Hoc Signo



Una Voce

Springfield Area

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Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

In 1998 Ignatius Press published Milestones: Memoirs 1927-1977 by Josef Cardinal Ratzinger, Prefect of the Congregation of the Faith. Cardinal Ratzinger is to Pope John Paul II what the holy and humble Cardinal Merry de Val was to Pope St. Pius X: his right hand man in the preservation and teaching of Church Doctrine. His position is one of the two most powerful in the Vatican next to the Pope, the other being Secretary of State.

Cardinal Ratzinger has become, in recent years, more outspoken regarding the failures of the post- Vatican II liturgy and has called for a reform of the reform. He has also begun celebrating the Traditional Mass more often for Catholics who desire it. In the fall of 1998 at the 10th anniversary celebration of Ecclesia Dei in Rome, he participated in a panel discussion seen on the video "Pilgrimage", available in our chapter library. With permission from Ignatius Press, from Milestones, pp. 146-149 we have this holy and premier theologian's words to ponder.

Cardinal Ratzinger on the Roman Liturgy

"The second great event at the beginning of my years in Regensburg was the publication of the Missal of Paul VI, which was accompanied by the almost total prohibition, after a transitional phase of only half a year, of using the missal we had had until then. I welcomed the fact that now we had a binding liturgical text after a period of experimentation that had often deformed the liturgy. But I was dismayed by the prohibition of the old missal, since nothing of the sort had ever happened in the entire history of the liturgy. The impression was even given that what was happening was quite normal. The previous missal had been created by Pius V in 1570 in connection with the Council of Trent; and so it was quite normal that, after four hundred years and a new council, a new pope would present us with a new missal. But the historical truth of the matter is different. Pius V had simply ordered a reworking of the *Missale Romanum* then being used, which is the normal thing as history develops over the course of centuries. Many of his successors had likewise reworked this missal again, but without ever setting one missal against another. It was a continual process of growth and purification in which continuity was never destroyed. There is no such thing as a 'Missal of Pius V', created by Pius V himself. There is only the reworking done by Pius V as one phase in a long history of growth. The new feature that came to the fore after the Council of Trent was of a different nature.

The irruption of the Reformation had above all taken the concrete form of liturgical 'reforms'. It was not just a matter of there being a Catholic Church and a Protestant Church alongside one another. The split in the Church occurred almost imperceptibly and found its most visible and historically most incisive manifestation in the changes of the liturgy. These changes, in turn, took very different forms at the local level, so that here, too, one frequently could not ascertain the boundary between what was still Catholic and what was no longer Catholic.

In this confusing situation, which had become possible by the failure to produce unified liturgical legislation and by the existing liturgical pluralism inherited from the Middle Ages, the pope decided that

now the *Missale Romanum* –the missal of the city of Rome – was to be introduced as reliably Catholic in every place that could not demonstrate its liturgy to be at least two hundred years old. Wherever the existing liturgy was that old, it could be preserved because its Catholic character would then be assured. In this case we cannot speak of the prohibition of a previous missal that had formerly been approved as valid. The prohibition of the missal that was now decreed, a missal that had known continuous growth over the centuries, starting with the sacramentaries of the ancient Church, introduced a breach into the history of the liturgy whose consequences could only be tragic. It was reasonable and right of the Council to order a revision of the missal such as had often taken place before and which this time had to be more thorough than before, above all because of the introduction of the vernacular.

But more than this now happened: the old building was demolished, and another was built, to be sure largely using materials from the previous one and even using the old building plans. There is no doubt that this new missal in many respects brought with it a real improvement and enrichment; but setting it as a new construction over against what had grown historically, forbidding the results of this historical growth, thereby makes the liturgy appear to be no longer a living development but the product of erudite work and juridical authority; this has caused us enormous harm. For then the impression had to emerge that liturgy is something ‘made’, not something given in advance but something lying within our own power of decision. From this it also follows that we are not to recognize the scholars and the central authority alone as decision makers, but that in the end each and every ‘community’ must provide itself with its own liturgy. When liturgy is self-made, however, then it can no longer give us what its proper gift should be: the encounter with the mystery that is not our own product but rather our origin and the source of our life.

A renewal of liturgical awareness, a liturgical reconciliation that again recognizes the unity of the history of the liturgy and that understands Vatican II, not as a breach, but as a stage of development: these things are urgently needed for the life of the Church. I am convinced that the crisis in the Church that we are experiencing today is to a large extent due to the disintegration of the liturgy, which at times has even come to be conceived of *etsi Deus non daretur*: in that it is a matter of indifference whether or not God exists and whether or not He speaks to us and hears us. But when the community of faith, the worldwide unity of the Church and her history, and the mystery of the living Christ are no longer visible in the liturgy, where else, then, is the Church to become visible in her spiritual essence? Then the community is celebrating only itself, an activity that is utterly fruitless. And, because the ecclesial community cannot have its origin from itself but emerges as a unity only from the Lord, through faith, such circumstances will inexorably result in a disintegration into sectarian parties of all kinds – partisan

opposition within a Church tearing herself apart. This is why we need a new Liturgical Movement, which will call to life the real heritage of the Second Vatican Council.”

To purchase this book contact Ignatius Press: 1-800-651-153, ignatuis.com

In Rome on October 24, 1998 during the 10th anniversary celebration of the “Ecclesia Dei” indult Cardinal Ratzinger had this to say:

“...The Council [Vatican II] itself did not reform the liturgical books but rather ordered their revision. To that end it laid down some fundamental rules. Primarily, the Council defined what liturgy is and this definition gives valid criteria for every liturgical celebration. If one wishes to scorn these essential rules and to put aside the *normae generales* which are found at numbers 34 to 36 of the Constitution “*De Sacra Liturgia*” – then one violates obedience to the Council! One must judge liturgical celebrations, whether they be according to the old or the new liturgical



books, based on these criteria. It is good to remember here what Cardinal Newman realized when he said that the Church in all her history has never abolished or defended orthodox liturgical forms, forms which express the true faith, which would be totally foreign to the spirit of the Church. An orthodox liturgy, a liturgy which expounds the true faith, is never a compilation drawn up according to the pragmatic criteria of diverse ceremonies, of which one can dispose positively and arbitrarily – this way today, that way tomorrow. The orthodox forms of a rite are living realities born of the dialogue of love between the Church and her Lord. They are the expressions of the life of the Church where the faith, the prayer and the very life of generations is condensed and where at the same time the action of God and the response of man are brought together in a fixed manner. If the subject which has borne certain rites historically disappears or if the subject is transplanted into another environment, these rites can perish. The authority of the Church can define and limit the use of rites in different historical situations. She never defends them purely and simply! The Council, therefore, ordered a reform of the liturgical books but it never forbade the previous books...

There is, unfortunately, a tendency amongst some modern liturgists to develop the ideas of the Council in one direction. One overturns the intentions of the Council, acting in this way. The role of the priest is reduced by some to the purely functional. The fact that the entire Body of Christ is the subject of the liturgy is often deformed to the point where the local community becomes the self-sufficient subject of the liturgy and it allots the various roles. There also exists a dangerous tendency to minimize the sacrificial nature of the mass and to make the mystery and the sacred disappear under the so-called imperative pretext of making oneself more easily understood. Finally, one notices the tendency to fragment the liturgy and the unilateral emphasizing of its communitarian character by giving the assembly the power to decide about the celebration...

This is why it is so important to obey the essential criteria of the constitution on the Liturgy, which I cited above, even if one celebrates according to the Ancient Missal. At the moment when this liturgy truly touches the faithful by its beauty and depth, then it will be alive, and there will be no irreconcilable opposition with the new liturgy – provided that these criteria are truly applied as the Council wished...

So my dear friends, I would like to encourage you not to lose patience, to remain confident, and to exercise in the liturgy the necessary courage to bear witness for the Lord in our times.”

Finally, in Salt of the Earth (Ignatius Press, ©1997) we have Cardinal Ratzinger saying:

“I am of the opinion, to be sure, that the old rite should be granted much more generously to all those who desire it. It’s impossible to see what could be dangerous or unacceptable about that. A community is calling its very being into question when it suddenly declares that what until now was its holiest and highest possession is strictly forbidden and when it makes the longing for it seem downright indecent.” **XXX**



From the President...

At our January meeting we learned about the prayers between the *Confiteor* and the *Kyrie*. We find verses from Psalms 85 (7-8), 39 (12), quotes from the book of Ruth 2: 4, 2 Tim. 4:22, and 2 Kings 2: 9, 15). These prayers express our confidence that after admitting our guilt of sin in the *Confiteor*, God will enliven us with His grace. On our behalf the priest then pleads for God to take away our iniquities, and make us worthy to enter the Holy of Holies (celebrate the great mysteries). The priest then invokes the merits of the saints whose relics lie in the altar and all the saints to obtain pardon for all our sins. The kissing of the altar while invoking the merits of the saints shows us how precious is Christ, Whom

the altar represents, and the holy ones whose relics lie there and who celebrate the Mass with us invisibly. This affirmation of the communion of saints again reminds us that we are part of the Mystical Body of Christ and that we are connected to the saints in the timeless prayer of the Church.

At a High Mass the priest incenses the altar before reading the Introit, which is a prayer plus a verse or two of a psalm ending with a *Gloria Patri* and then repeating the prayer. The Introit is part of the *Proper* of the Mass, which is especially selected by the Church for the particular feast or celebration of the day. Incense is used numerous times during the Mass and signifies the following four things:

1. Purification – freedom from the influence of Satan
2. Prayer – our prayers rising to God
3. The dual liturgy, visible (us praying) and invisible (the angels and saints praying along with us, which we see with the eyes of faith)
4. Adoration and sacrifice.

After the Introit, we pray the *Kyrie*. The first triple “Lord have mercy” petitions God the Father to be merciful to us through His omnipotence. The triple “Christ have mercy” implores God the Son to be merciful to us through His wisdom, and the last triple “Lord have mercy” petitions God the Holy Ghost to be merciful to us through His goodness. We implore mercy because we have often offended the Heavenly Father, Who in His power has created us; because we have often offended the Eternal Son, Who through His wisdom has endured such great sufferings to redeem us; because we have often offended the Holy Spirit, Who through His goodness has sanctified us.

When sung in Gregorian chant, the final *Kyrie*, the most elaborate of this nine-fold plea for mercy, expresses the depths of our neediness before God.

In February we will learn about the *Gloria*, a splendid example of the lyric poetry composed by the early Christians during the time of persecution, and the first of our prayers of adoration.

Pilgrimage to Tulsa: Our Una Voce chapter will attend the 1:00 Low Mass at St. Augustine Church Sunday, February 13. If you need directions please call Barb at 581-3648. Father Jackson has said that he will be available to meet with anyone who has matters of special concern to discuss. Confessions begin 45 minutes before Mass and will be heard after Mass if necessary.

As our Una Voce chapter continues in its work to learn the meaning of the Traditional Sacred Liturgy, I encourage all of us to practice the theological virtues of faith, hope, and charity, and the moral virtues of prudence, justice, fortitude and temperance (CCC #1803-1832). Original sin darkened our intellects and weakened our wills, which makes us susceptible, without the practice of these virtues, to the wiles of Satan and our own fallen nature, particularly to the gratification of our own wills in both spiritual and temporal matters.

“It is not easy for man, wounded by sin, to maintain moral balance. Christ’s gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow His calls to love what is good and shun evil.” (CCC #1811)

In our Una Voce chapter, we have placed ourselves peacefully under the protection of Our Lady of Guadalupe, Mother of the Americas. We know, through her intercession, and through the practice of the theological and moral virtues, that God will grant our plea for the Indult Mass in His time and in His way. To become spiritually strong in our wait, I encourage all of us to make time each week to adore Christ in the Blessed Sacrament. St. Joseph parish has adoration around the clock from 8:00 a.m. Tuesday morning until 8:00 a.m. Friday morning. St. Agnes parish has adoration Thursday evenings and Immaculate Conception has it on Sundays until 4:00 p.m. If possible, select a definite hour and make adoration a habit.

Lent begins Wednesday, March 8. In these coming 40 days, let us unite ourselves with Christ, commemorating the 40 days He spent in the desert fasting and praying prior to beginning His public life. Among the intentions for which each of us performs penances, let us remember to beseech God for the Indult Mass in our diocese. I have been told by many people who successfully obtained permission for the Indult Mass that the weapons used to bring about this great good for so many were Adoration, praying the rosary daily privately and in groups weekly, and acts of penance. Even in what appeared to be the most hopeless cases they were successful. Remember always that our enemy is no human, but rather a fallen angel who can be vanquished only by spiritual means and with the supernatural help of Our Lady. **XXX**

Barbara A. Schoeneberger

The Benedictines of Clear Creek

(From their brochure)

Our Lady of Clear Creek (near Tahlequah in northeastern Oklahoma, about 3 hours from Springfield, MO) is a monastic foundation of the French Abbey Notre Dame de Fontgombault, itself a foundation of Saint Pierre de Solesmes. Dom Prosper Guéranger started Saint Pierre in 1833 in order to restore Benedictine life in France after its disappearance during the French Revolution. He was convinced that the first thing to do to renew Christian life was to re-establish monasteries as centers of doctrine and of prayer.

Over the years Solesmes started new monasteries, one of which was the Abbey of Fontgombault founded in 1948. Fontgombault sent monks in turn, after having France, has now started one in Oklahoma in response to the gracious invitation of His



Excellency Edward Slattery, Bishop of Tulsa.

Monasteries which are members of the Solesmes congregation, as are Fontgombault and Clear Creek, in order to cultivate better the essential of their vocation, that is the life of prayer, do not assume the pastoral charge of parishes nor run schools. But in the Rule of St. Benedict, hospitality has an important place, and Benedictine tradition has always considered this to be part of the monastery's role in the Church. So, besides their deep communion with the life of the Church and their prayer for all, the monks of Clear Creek receive guests for retreats and help the faithful participate in their life of prayer and recollection, especially through the Divine Office.

It is indeed a part of the Solesmes tradition to cultivate a solemn, public liturgical Office. The monks of Clear Creek celebrate God's glory in Latin, so appropriate to give an idea of God's majesty, a sense of the sacred. Thus the monks exploit the riches developed over centuries in the Church's Liturgy and cultivate Gregorian Chant.

Two other main features of the Solesmes congregation and which the monks of Clear Creek will strive to fully live must be noted: deep fidelity to the Holy See and devotion to the Virgin Mary.

St. Benedict, the patriarch of western monks, lived in Italy in the 6th century. He was heir to a monastic tradition that dates back to the first centuries of the Church and has its source in the Gospel: "As for yourselves," says Jesus, "be perfect as your heavenly Father is perfect". The evangelical counsels of poverty, chastity and obedience are means recommended by Christ for speeding the reign of love in souls, in which Christian perfection consists. To help them become perfect, St. Benedict proposes to his disciples to seek God by living these counsels in a monastic community under the

authority of the Rule and of an Abbot who will be their spiritual father. In that framework, the monk seeks God and eternal life by imitating Christ along the paths of humility and obedience, preferring nothing to His love.

It is to favor this quest of the “one Thing Necessary”, the essential of spiritual life, that the monk lives in the silence and the enclosure of a monastery, because the world’s agitation and noise can only trouble the soul’s recollection.

The monk’s day is centered on the Liturgy and the Divine office, whose heart is the Holy Sacrifice of the Mass, for there he finds the highest expression of his prayer and God’s greatest glory. Outside of these times singing together the Lord’s praise, the monk is engaged in more personal prayer, in study, and in the tasks that obedience assigns him.

Clear Creek monastery is especially dedicated to the Virgin Mary in the mystery of the Annunciation and to Mary’s total, loving response to God’s plan: “Behold the handmaid of the Lord, let it be done to me according to Thy word” (Lk 1:38).

If you would like to go to Clear Creek Monastery to make a retreat or just to visit, contact Father Bethel, Guestmaster, preferably by letter or fax. The address is, Clear Creek Monastery, 9581 N 387 Rd., Hulbert OK 74441-5632; Tel.: 918-772-2454, Fax: 918-772-1044. If you want to send them Mass intentions, the stipend is \$10. All liturgy at the Clear Creek monastery follows the 1962 liturgical books (Traditional Mass). **XXX**

St. Anthony Mary Claret on Papal Infallibility

by Barbara A. Schoeneberger

Today with dissent from Church teaching being an apparent norm, one hears of various priests and religious deliberately sowing doubt in the minds of the faithful concerning the First Vatican Council, implying that it was not a valid council and questioning the most publicized doctrine defined by that council: papal infallibility. The great Spanish (Catalán) saint, Anthony Mary Claret (1807-1870), founder of the missionary order, Claretians, was asked by Pope Pius IX (soon to be beatified) to provide a substantial amount of the research necessary for the Council.

Pope Pius IX held St. Anthony Mary in high regard for the holy results he achieved wherever he was sent. Known as a great orator, no matter where he preached thousands returned to the practice of their faith, the sick were healed miraculously, and persons of evil intent sought to silence him. Sent to Cuba as the Archbishop of Santiago, he was successful in reforming a largely uninstructed and corrupt clergy through education and regular practice of the Ignatian spiritual exercises.

In Cuba, he removed from their parishes and suspended the faculties of those clergy who remained stubborn in sin. Certain of these individuals along with some political figures resented his call to obey the commandments of God and teachings of the Church. They sought to kill him at least 4 times. Once a man with a knife slit his right cheek in two and opened his right arm to the bone, but he survived. Another time a hacienda he was to have stayed at while on a journey to visit his parishes was purposely burned to the ground. For some reason he had been unable to reach that hacienda on the night the fire was set. Had he been there, he would have died. Two other times hired assassins were face-to-face with him but unable to kill him, and received the grace of conversion on the spot. Because they would have been killed for not killing him, he helped them escape to another island. And before he left Spain for Cuba, someone set off a bomb immediately outside his confessional, trying to put an end to him.

When Vatican Council I convened on December 8, 1869, St. Anthony Mary was part of the Spanish contingent of bishops who would stand firm against the error of Gallicanism and for the definition of papal infallibility. He was sickened by the devious arguments put forth by the cardinal

archbishop of Vienna, the bishop of Rottenburg, etc., so much so that he suffered a stroke. Nevertheless, on May 31, 1870, he addressed the Council in these words:

“...I am here to say that, from long study of Holy Scripture, of a tradition never once ruptured, of the words of the fathers of the Church and the Sacred Councils, from deep meditation upon the reasoning of the theologians which, for the sake of brevity, I shall not cite, I can with full conviction assure you that, in everything touching the sense and forms of the Apostolic Roman Catholic Church, the Supreme Roman Pontiff *is* infallible...” And he closed: “The truth of papal infallibility would be clear to all men *if* Scripture were understood. And why is it not? For three reasons. The first, as Jesus told Santa Teresa, is that men do not really *love* God. The second, that they lack humility. It is written: ‘I confess Thee Father Lord of Heaven and earth, because Thou hast hidden these truths from the wise and those prudent according to the world, and revealed them to the humble.’ Third and finally, there are some who do not *wish* to understand Scripture – simply because they do not wish the good. Now, with David, I pray: ‘May the Lord have mercy upon us, bless us, let His Holy Face shine upon us.’ I have spoken.” (From *The Life of St. Anthony Mary Claret* by Fanchón Royer, TAN books, 1-800-437-5876)

XXX



Quotables...

“We believe the same great truths, and divine mysteries, we profess the same faith which produced such wonderful fruits in the souls of the saints. Whence comes it that it has not the like effect in us? That though we acknowledge virtue to be the richest treasure of the soul of man, we take little pains about it; passionately seek the things of this world, are cast down and broken under every adversity, and curb and restrain our passions only by halves? That the most glorious objects, God and heaven, and the amazing and dreadful truths, a judgment to come, hell and eternity, strike us so feebly, and operate so little in us?

The reason is plain, because we meditate not sufficiently on these great truths. Our notions of them are dim and imperfect; our thoughts pass so slightly over them, that they scarcely retain any print or traces of them. Otherwise it is impossible that things so great and terrible should excite in us no fear, or that things in their own nature infinitely amiable, should enkindle in us no desire. Slight and faint images of things move our minds very weakly, and affect them very coldly; especially in such matters as are not subject to our senses. We therefore grossly deceive ourselves in not allotting more time to the study of divine truths. It is not enough barely to believe them, and let our thoughts now and then glance upon them; that knowledge which shows us heaven, will not bring us to the possession of it, and will deserve punishments, not rewards, if it remains slight, weak, and superficial. By serious and frequent meditation it must be concocted, digested, and turned into the nourishment of our affections before it can be powerful and operative enough to change them, and produce the necessary fruit in our lives. For this all the saints affected solitude and retreats from the noise and hurry of the world, as much as their circumstances allowed them.”

Father Alban Butler (1710-1763), meditation on the life of St. Apollinaris, the Apologist, d.175, in “Lives of the Saints” Vol.1, p.34. XXX