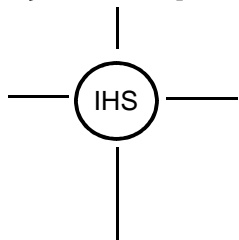

In Hoc Signo



Una Voce
Springfield Area

Volume 2, Number 11, November 2000

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

From the President...

This month I have so much in the way of news from my various travels on behalf of Una Voce and the Catholic Faith, and news about the board's meeting with the Bishop that we will have to postpone the rest of Father Mole's article, "Liturgical Peace", which is quite lengthy, until next month.

The Wanderer Forum

Saturday, October 7, Roger & I attended the Wanderer Forum in St. Louis on "Catechizing Catholics", with speakers Fr. Kenneth Baker, editor of *Homiletic and Pastoral Review*, Fr. Robert Levis whom many see on EWTN's "Web of Faith" and who is one of their Forum experts, Dr. Ralph McInerny who teaches at Notre Dame and has written many books including "What Went Wrong with Vatican II?", and Dr. Mary Kay Clark, founder of the Seton Home School organization.

All the speakers had too little time – we wanted to hear more from each of them. Father Baker, speaking on Scripture explained that the Magisterium is the authentic interpreter of the Bible, not some university professor/priest on his own. He said that the Bible is written from the perspective of 8 different cultures, and scholars have to know the cultures to know the meaning of what is written. There are no errors in the Bible, not even of fact, he said, and the Council of Trent declared as dogma that we have 46 Books in the Old Testament and 27 in the New. He pointed out that when theology moved to the universities, the Church lost control of the teaching. That is why *Ex Corde Ecclesiae* is so important. He said much more, but I couldn't write fast enough to get it all down.

Father Levis on Liturgy and Catechetics said that Catholics are afflicted with doctrinal amnesia. Many priests openly resist doctrine or consider it an embarrassing anachronism. It has been dumbed down with naturalist humanism being taught instead of our Faith, and with experience having been unofficially canonized. The liturgy should be transmitting the faith, but it is not. In today's liturgy, transcendence has been lost, and the *Novus Ordo* is too cerebral and too verbal in the way most priests celebrate it. Those of us who want a return to the sacred are viewed as dissenting sectarians. We are in the final confrontation of Church vs. Anti-Church. Although all this may seem grim, Father Levis was the most humorous of speakers. The day was delightful and inspiring. We will make the tapes available to members when they are produced.

The highlight of the event was the *Novus Ordo* celebrated *ad orientem* in Latin by Fathers Levis, Baker, and a Jesuit from St. Louis whom I did not know. Although Mass was in the meeting room and not a chapel, our St. Louis hosts had decorated the altar with beautiful brass candlesticks, statues of angels, and surrounded it with flowers and Old Master's portraits of the Madonna and Child. As it was the feast of the Holy Rosary, the emphasis on Our Lady was fitting. Most of the group received Communion kneeling, even though there were no kneelers nor a Communion railing. The music was

Akathist of Thanksgiving

This excerpt of an akathist (hymn) of thanksgiving was written in the late 1940s by Russian Orthodox Archpriest Gregory Petrov shortly before his death in a Siberian prison camp. He took as his inspiration the dying words of the patriarch St. John Chrysostom, "Glory to God for everything", and created a soaring hymn of radiant faith.

Strophe 7

My God, having witnessed the fall
Of the proud angel of the morning star,
Save me by the power of grace,
Let me not fall away from you.
Permit me not to doubt in you.
Make my hearing acute
That I may give heed each moment of life
To your secret voice
And cry out to you, who are everywhere:

Glory to you for the providential coincidence of
circumstances,
Glory to you for beneficial premonitions,
Glory to you for warnings of a secret voice,
Glory to you for revelations asleep and awake...

Glory to you, O God.

...Glory to you, ruining our unprofitable plans,
Glory to you, through suffering, sobering us from
the heat of passions,
Glory to you for salvation humbling the haughty
heart,
Glory to you, O God, unto the ages.
Amen.



traditional chant.

I asked both Father Levis and Father Baker to pray for our chapter, which they gladly agreed to do. They both celebrate the Traditional Mass regularly as well as the *Novus Ordo*.

Una Voce America Leadership Conference

The weekend of October 20-22 I went to Oswego, NY to the Una Voce Leadership Conference. There I met Michael Davies, President of Una Voce International, who has been in the Traditionalist movement for 30 years now, Charles Wilson of the St. Joseph Foundation, Father Paul Carr, F.S.S.P., District Superior of the United States for the Priestly Fraternity, and many chapter presidents and members from around the country. Father John Mole was one of the speakers. His book, "Whither the Roman Rite?" was premiered there.

We should not underestimate the importance of Una Voce America because its leadership is very professional. They are interested in all the chapters, including ours. Even Michael Davies himself was familiar with our situation, which I was surprised to learn. He has direct contact with both Cardinal Castrillón Hoyos of Commission Ecclesia Dei and Cardinal Medina Estevez of the Congregation of Divine Worship and the Sacraments due to his position, and can speak with them any time.

A number of chapters represented at Oswego are like ours – seeking permission for the Traditional Mass in their dioceses. Some groups represented have had the Mass for up to 10 years in their dioceses. Two-thirds of the Bishops in the U.S. have granted permission for the Indult Mass,

but one-third have not responded positively to the Pope's Motu Proprio yet after 12 years. Una Voce leadership continues to urge us to prayer, penance, and sacrifice to attain our goals. We must remember and continue to apply Father Jackson's advice also: learn the Mass, pray the Mass well, and treat each other with great charity. Our group is one of the few who do not have the Mass but who are on good terms with their Bishop.

My overall impression of Una Voce America and its chapters is not only one of professionalism, but of an over-riding desire for holiness in all the members. As Dr. John Rao, President of Una Voce America, said in his talk, we are little David going up against big Goliath because we are a minority in the Church. Yet this is not about gaining power, seeking power, or wielding power. It is about the salvation of souls through the practice of our Faith in the context of the Traditional Mass and the Sacraments.

Meeting with the Bishop

Your board met with Bishop Leibrecht on October 23, 2000. We had asked for 10 minutes, but the Bishop graciously talked with us for a little over an hour. We were welcomed by him and treated with respect, as we treated him with respect. The significance of this is that many chapters are treated very badly by their Bishops. We want the lines of communication kept open with our Bishop, even though he is adamant that he will not grant permission for the Traditional Mass.

Our purpose at the meeting was not to ask for the Mass, nor to argue the Bishop out of his position on it. We wanted to understand his reasoning better and we wanted to make sure he understood us. From our perspective, the meeting was very fruitful because it allowed both the Bishop and us to air concerns we had. I believe we listened to him and he to us.

You can see from our thank-you letter to the Bishop that his issue is one of evangelization. But the Bishop raised other concerns as well, and I want to put them forward here as best as I remember them.

Our Bishop said that some priests are concerned that our group may take on a life of its own, regardless of the intentions of the founders. That could happen. **We are functioning as part of the Ecclesia Dei movement which has been blessed by the Pope.** Members could, under Robert's Rules of Order and our constitution, vote the whole board out of office and take the group in another direction. The logical answer to that concern would be the granting of the Traditional Mass so it becomes a non-issue.

The Bishop also said that if he granted permission for the Mass in Springfield, he would have to grant it in the Cape, the Bootheel, and central Missouri as well. Splendid! That is the general idea behind the Pope's words of a "wide and generous application" of the 1984 Indult and would make our Bishop one of the leaders in granting the Holy Father's wishes. The practical problems of this can be worked out if all parties are willing, but again, this conflicts with the Bishop's intent.

The Bishop exhorted us to maintain respect for the office of Bishop, regardless of what we think of him personally. I can truthfully say that we began our chapter showing respect for the office by notifying our Bishop of our founding. We continue showing respect by sending him our newsletter each month even though we don't have to, by not having the Traditional Mass clandestinely now or in the future, and by coming to him with our needs. Our Bishop claims us as part of his flock, unlike other Bishops who act disdainfully toward those who want the Traditional Mass. He acknowledges that we have obeyed him in the matter of not having the Mass in the diocese, and that we are good Catholics. He said he had no problem with our education efforts nor with our organizing pilgrimages to other dioceses to attend the Indult Mass. On our part, we acknowledge him as a successor of the Apostles, which he is, and therefore having a certain authority over us. Bishop Leibrecht is stuck with us. We are not going anywhere else, for to disrespect or break with our Bishop would be to deny the valid structure of the Church as instituted by Christ. We told the Bishop that if we ever erred by overstepping our bounds, it would be out of ignorance, not malice, as we are trying to do everything by the book.

We carry this issue further, though. We would sin against charity if we did not respect the person of our Bishop as well, even though we disagree with him. He is, after all, the one Christ chose to give us and chooses to maintain in office.

The Bishop also said some priests were concerned that our group could lead to people getting frustrated and breaking away. We answered that people have already broken away from Church structure. The SSPX has been in the diocese since 1970 operating outside of official Church structure. We have the Society of St. Pius V, numerous *sede vacantists*, and a whole lot of disaffected Catholics (liturgical refugees) who don't go to church anywhere. Our chapter will not ever be the cause of division because the division is already here and is not being dealt with.

Finally, the Bishop said he has Catholics from A to Z and that he can't grant all requests. We don't know to whom the Bishop was referring, but I can say that the women who want to be priests, the priests who want to get married, the homosexuals who want the Church to grant them an official Sacrament of Matrimony, Catholics who want to contracept and be told it's ok, and others who don't follow the teachings of the Church are not on solid doctrinal ground and the Bishop should not even think of granting their requests. We, however, though sinners, are one with the Holy Father, abide by Catholic teaching, and desire something which the Pope has declared to be a "legitimate aspiration".

We informed the Bishop that Commission "Ecclesia Dei" expects us to follow proper protocol in making a formal request for the Mass which we have not yet done. We acknowledged his right to do as he sees fit with it. We believe we understand his position, do not agree with it, and must, in conscience carry forward with achieving our purpose in an orderly, charitable fashion.

Today we are used to pushing buttons and achieving instant gratification. That is not possible when it comes to things of God. I have no doubt that Our Lord intends for us to have the Traditional Mass in this diocese. When and how I don't know. But I do know that any sinful conduct on our part will retard the process and set a very bad example. We must remember that Our Lord is leading us and He *will* have His way. No one can stand against Him. Therefore there is no need for bitterness, anger, or belligerent behavior. We will continue to work toward our goal following proper protocol and with much prayer. All things are working for the sanctification of many in His plan. Growth in holiness is the underlying goal of our organization, so we must not thwart it in any way. While on the surface we and the Bishop are opposed in this matter and we are powerless to achieve what we desire, **Christ is in charge and will bring forth good for His whole Church out of this situation.** The Bishop must do what he must and we will do what we must, within the laws of the Church, the Commandments, and the Gospel.

Meanwhile, all of us need to pray for our Bishop, whose accountability in God's eyes is far greater than any layman's. We need to pray also for the next Bishop, that he be formed in the Immaculate Heart of Mary and that he will be supportive of the Ecclesia Dei movement in this diocese. Let us also pray that God will provide us priests who desire and appreciate the same ends we do. "Ask and ye shall receive..." (Matt. 7:7). Let us continue to pray that the Holy Spirit enlighten us and sanctify us, and that Our Lady of Guadalupe help us be victorious over Satan. This situation is a test of our obedience and our faith in Christ. When Our Lord decides that the greatest good will come of it, He will give us the Mass.

The board will be submitting the formal request for the Traditional Mass soon. The packet will be detailed and lengthy with appendices, so we will not publish it in the newsletter. Already many hours have gone into its preparation and we are far from finished. Anyone who wants to see a copy of it after we submit it to the Bishop may do so at a chapter meeting. The board asks your prayers in this effort.

XXX

Barbara A. Schoeneberger

THE CREDO – A Continuation of our Study of the Holy Mass

The following narrative is abridged from "The Treasures of the Mass" (Benedictine Convent of Perpetual Adoration, Clyde, MO), and "The Holy Sacrifice of the Mass" by Fr. Michael Müller, C.S.S.R., TAN books. – Ed.)

The *Credo* ("I believe...") is an abridgment or summary of Christian doctrine, and may be referred to as the Symbol of Faith. The word "symbol" means a sign to distinguish things one from another. To the primitive Christians the Symbol, or Creed, was what the watchword is now to an army

in the field – a signal by which a friend may be immediately known from a foe. As the Creed was the medium through which the true believer was recognized amid heretics and Gentiles, it became customary to say, “*Da signum*”, “*Da Symbolum*” – give the sign, repeat the Symbol, Creed.

The Creed contains the whole substance of our Catholic belief. Our Lord in all His mysteries can be placed before us under four titles: (1) as our great God; (2) as our loving Brother; (3) as our Oblation; (4) as our Bridegroom. He is presented to us under these four aspects in the Creed. (1) We acknowledge that He is true God of true God; (2) that He made Himself our Brother by taking our human flesh with all the affections of a human heart; (3) that He suffered and died for us, thus becoming our Sacrifice, our Oblation; (4) that he is our glorious Bridegroom, “Who on the third day arose again from the dead, ascended into heaven, sitteth at the right hand of God the Father almighty, from thence He shall come to judge the living and the dead.”

In these sentences of the Creed, the whole adorable Person of Christ is presented to us. We review the mystery of His life, starting from the highest throne in heaven where He is and always has been adored eternally; then we follow Him to the abasement of His incarnation; next, to the sufferings of His bitter Passion and Death, and finally back to His glory in heaven, with the hope of one day rising with Him to everlasting life.

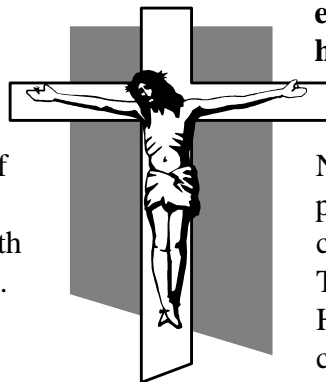
At the time of the *Credo* in the Mass, we have just heard proclaimed the joyous Gospel tidings. The Divine Teacher Himself instructed us by His powerful, heavenly, grace-giving words. He has told us that He came to seek and to save. He has exhorted us to carry our cross after Him if we wish to be His disciples. He has given proofs of His goodness and love. He has told us of the beauty of heaven and the reward awaiting those who strive to attain it. Still under the wondrous spell of His great miracles, His sublime teaching and His Divine example, the Catholic heart cries out with joy, “*Credo in unum Deum... (I believe in one God...)*”

When the priest commences the Creed he raises his hands toward Heaven to signify that whenever we address ourselves to the Divinity we ought to elevate our hearts toward Heaven. The exterior lifting up of the hands is a figure of the interior elevation of the mind to God.

When reciting the Creed the priest inclines his head as he pronounces the name of God. He exhibits by this action his profound respect for the ineffable perfections of the Deity. At the words “*Et incarnatus est*,” “and He was made man”, all kneel down to venerate the mysteries of the Incarnation and to adore God made man, “who being in the form of God thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men...for which cause God also hath exalted Him and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, or under the earth.” (Phil. 2:6, 7, 9, 10). (The genuflection is done away with in the *Novus Ordo* in favor of a bow, which hardly anyone performs these days, including many priests, even though it is clearly marked in the missals. When attending the *Novus Ordo* we should make it a point to bow at the proper time, even if no one else does.)

By kneeling down in adoring gratitude to the Son of God for having become man for us and rising up again, we a joyful resurrection and of the solely on the merits of Jesus

The Nicene Creed is the formulated at the first general Council of Council of Constantinople (381). It was churches from about the middle of the 5th was not introduced until some time later. the Catechumens, or the first part of the of the prophetic part of Holy Mass and



to the Son of God for having become endeavor to express that our hopes of happiness of eternal life are founded crucified.

confession of faith as it was Nice (325) and developed at the prayed at Holy Mass in all the Eastern century. In the churches of the West it The Creed marks the end of the Mass of Holy Sacrifice. It is placed at the end constitutes, as it were, the fruit of the

Gospel. The Creed is, at the same time, a fitting transition to the second part of Holy Mass, the true sacrifice. The true love of sacrifice springs from a living faith; therefore, those present once more re-animate their faith so that they may with fervor take part in the sacrifice itself.

The Creed is said at Mass only on certain days. These days are arranged in the liturgy according to mystery, doctrine, and celebration or solemnity. By reason of the mysteries of our religion it is to be said on all the festivals of Our Lord and His Blessed Mother. By reason of the doctrines of faith, it is to be said on all the feasts of the Apostles and Doctors of the Church. By reason of celebration or solemnity, it is to be said on the feasts of patrons and other feasts of the first and second class, when the people are expected to attend Mass in greater numbers. It is also said during the octaves of Christmas, Easter, and Pentecost.

Sentiments of gratitude should fill our hearts while we sing or pray the Creed. Too often we say it thoughtlessly, without realizing that it is something holy, something sublime, which the Church has preserved for us down through the centuries, and which sets forth the same truths that the Apostles taught, taking them from the lips of their Master. These are the same truths for which the confessors and the martyrs of all ages have given their life and their blood, even to these times.

The same Creed is said in both the *Novus Ordo* and the Traditional Mass. However, the English translation of the *Credo* used in the *Novus Ordo* is incorrect in the use of “We” vs. the true Latin “I”, and in the use of some English words which do not clearly correspond to the Latin such as “seen and unseen” vs. “visible and invisible”. Such translation problems carry nuances not intended in the Latin. Perhaps the Congregation of Divine Worship and the Sacraments will see fit to remedy these and other problems with the vernacular some time in the future. **XXX**

Father Gabet, F.S.S.P. to Speak on Requiem Mass

This month Father George Gabet, F.S.S.P., new pastor at St. Peter Parish in Tulsa, will come speak to us on the Requiem Mass. It is fitting that we cover this topic in the month of the poor souls. Some pseudo-liturgists will say that the Requiem Mass no longer exists. However, it is alive and well wherever the Traditional Liturgy is celebrated. **Come and learn about how Catholic funerals were celebrated for centuries, how the four last things were emphasized to inspire the living to better lives, and how the families and friends were allowed to mourn and be comforted.**

Father Gabet was born in Ft. Wayne, Indiana, the 7th of 9 children. He attended both Catholic grade and high school, and then earned a B.A. in Microbiology and Medical Technology from Ball State University in Muncie, Indiana. After working for 5 years as a Medical Technologist in the HLA Laboratory with the American Red Cross, he was called by God to the F.S.S.P., where he entered the seminary in Wigratzbad, Germany in September, 1991.

Ordained in 1997, Father Gabet’s first assignment was with Father Jackson in Tulsa, but he was soon transferred to Omaha, Nebraska to free Father Van Vliet to work on the new F.S.S.P. Seminary in Denton, Nebraska. After two years as assistant pastor at St. Patrick Parish in Omaha, he became the pastor of St. Peter Parish in Tulsa when Father Jackson was made rector of the seminary in Denton.

Men who wish to enter the Fraternity must have finished 2 years of college in which they have proven the ability to study and make good grades. In addition, they must be living according to the Gospel and have a solid spiritual life. The Fraternity has 61 seminarians in Denton now, and when they build the new dormitory wing, they will double that number. Over the next 10 years they expect to ordain about 130 English speaking seminarians in the United States.