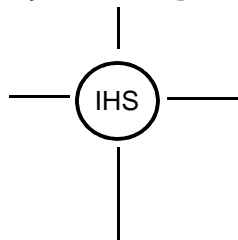

In Hoc Signo



Una Voce
Springfield Area

Volume 7, Number 2, February 2005

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

News and Notes...



PLENARY INDULGENCES FOR YEAR OF THE EUCHARIST Vatican, Jan. 14 (CWNews.com) - Pope John Paul II has granted a plenary indulgence for Catholics who participate in veneration of the Blessed Sacrament during the Year of the Eucharist. He has also granted a plenary indulgence to those who recite Vespers and Night Prayers before the tabernacle. These indulgences were announced by the Vatican on January 14.

The formal decree granting the indulgences was dated December 25-- Christmas Day-- and issued by the Apostolic Penitentiary. Cardinal James Francis Stafford, the penitentiary major, announced that the decree was approved by Pope John Paul II on December 17. A plenary indulgence is the remission of all temporal punishment due to sin. The indulgences are subject to the usual conditions: that the individual seeking the indulgence must make a full sacramental Confession, be free from all attachment to sin, receive the Eucharist, and pray for the intentions of the Holy Father. The decree notes that the faithful may obtain the indulgence "each and every time they participate attentively and piously in a sacred function or a devotional exercise undertaken in honor of the Blessed Sacrament, solemnly exposed and conserved in the tabernacle."

Similarly clerics, religious, and others who pray the Liturgy of the Hours can obtain the indulgence "each and every time they recite-- at the end of the day, in company or in private-- Vespers and Night Prayers before the Lord present in the tabernacle." For those who "through illness or other just cause" cannot visit a church to venerate the Eucharist, the decree allows a plenary indulgence if they "make the visit spiritually and with the heart's desire and recite the Our Father and the Creed, adding a pious invocation to Jesus in the Sacrament." The Apostolic Penitentiary instructs all pastors to inform Catholics about these indulgences "in the most convenient manner," and asks priests to be prepared to hear confessions and lead services of veneration in order to help the faithful receive the indulgences. The decree also reiterates the Pope's instruction for local churches to make their own special plans for veneration of the Blessed Sacrament during the Year of the Eucharist.

Pilgrimage to Tulsa

Please remember to call Barb Schoeneberger, 581-3648 if you are going to participate in our pilgrimage to Tulsa on Sunday, February 20th for the 1:00 Mass if you have not already signed up on the sign-up sheet at the January meeting. This is a great opportunity to introduce interested parties to the Traditional Mass, which speaks better than any of us as to its great spiritual value in our lives. Many group members have clamored for more action. This is a perfect action and a great opportunity for people to have questions answered after Mass by Father Byrne, our chaplain. Let's take advantage of this opportunity.

Directions to St. Augustine Church, 1720 E. Apache, Tulsa, OK 74110 where we will have Mass: Go I-44 West to Tulsa. When you get to Tulsa, from I-44 bear right onto I 244 West. Go 3.4 miles and then bear right onto 11 West. Go 5.4 miles and then veer to the left onto US 75 South. Bear right immediately onto the exit ramp for E. Apache St. Turn right onto E. Apache. Go .6 miles to St. Augustine Church on the left.



Board

President: George Mueller, Ph. D.; **Vice President:** Barb Schoeneberger, M.A.; **Secretary:** Brent Miller; **Treasurer:** Richard Holland



Action Items

George Mueller and Don Carriker will be making personal calls on pastors in our diocese to acquaint them with our group and its goals. Our purpose #1.7, *To interact, insofar as possible, with the hierarchy and clergy of the Springfield-Cape Girardeau diocese regarding Una Voce goals and aspirations* calls for this kind of action. Prior to making these calls George, Don, and Barb

Schoeneberger will be meeting to plan the approaches and develop responses to questions which may be raised. We hope we will be able to establish friendly relations with at least some priests.

The board is also looking into some other ideas floated by members of the action committee this past fall. We have already moved on the suggestion to wear *Una Voce* clothing items. If you have not ordered clothing, you need to get your order and money to Donna Foster, 859-4072. We want to have all orders ready by the March meeting for people to pick up.

We have completed a new brochure titled: Catholics, do you know...? which answers questions people may have about why we want the Traditional Mass. We will use the brochure at our March meeting to demonstrate how to talk with people about our goals, the Traditional Mass and why it is needed in the Church today. Bring friends with you to the meeting who could benefit from hearing about what Pope John Paul II wants. We also want members to suggest uses for the brochure. As we go more mainstream, everyone needs to be prepared to deal with our goals at the spiritual level and demonstrate how what we are doing fits with the teachings of the Church.

If you haven't seen the new brochure, you will find it at our web site along with "Why There is More Than One Kind of Mass". Just scroll down the left side of our home page and click on the appropriate icons.

George Mueller, Emelie Foster, and Barb Schoeneberger will be meeting with the two major pro-life leaders in Springfield to discuss their needs and acquaint them with our group and its goals. The board decided in December to make pro-life a venue for us to demonstrate our Catholicity and gain visibility for our chapter. We will let the group know where we can go from here and issue a call to action from members when we know more.

Bishop Leibrecht Suppresses Announcement of Una Voce Activities in *The Mirror*

As we attempted to implement an action item of improved visibility through advertising in *The Mirror*, Nanette Anderson tried to arrange an announcement of our January meeting and speaker to be placed in the diocesan newspaper. Having called in the announcement in plenty of time, and being assured by staff members that it would go in, she was surprised and dismayed that nothing appeared in the paper. When Nanette called to find out why, she was told that Bishop Leibrecht himself spiked the announcement. She was informed that our group, along with anything related to EWTN would never be able to receive coverage in the diocesan paper as the bishop does not approve of either Una Voce or EWTN.

Bishop Leibrecht Declines to Appoint a Diocesan Liaison to Una Voce

For the second time in 3 years, Father Gary Carr asked Bishop Leibrecht recently if he could serve as diocesan liaison to Una Voce. For the second time he was told no. The bishop told Father Gary that he does not want any formal relationship with us as he does not want to raise expectations that he will ever grant permission for the TLM.

Members need to realize that from the very outset, Bishop Leibrecht asked us to make sure that everyone interested in us knows that he will never permit the TLM in this diocese and he specifically warned us that people would get frustrated with this, which he was trying to prevent. Please refer to the Epistle of Sexagesima Sunday, 2 Cor. 11: 19-33 for dealing with frustration and persecution.

Cost of Printing and Mailing Newsletter to Rise Substantially



The copy shop which has been printing our newsletter for the past 51/2 years has closed. The rates and service they gave were extremely favorable and not to be duplicated elsewhere, unfortunately. Each month we had spent just shy of \$90 on the average for the newsletter. Now the price will soar to the \$120 range. **If you would be willing to receive the newsletter via email, please email Barb Schoeneberger at basozarkmo@centurytel.net.** The more people who are willing to do this, the more money we can save on our very necessary monthly newsletter.

Father Byrne to speak in April

The Priestly Fraternity of St. Peter has at last placed a second priest in Tulsa, which frees our chaplain to come and spend an evening with us. Father Byrne will provide us with a mini-retreat on dealing with pain and suffering in our lives. Please invite friends to this evening of spiritual renewal. Both April and May meetings will be at the Midtown Library on the 2nd floor as is our February meeting. See the address below and map at web site. March meeting will be at the Library Center in Room B.

Father Gary to Host Study Group

Many people are interested in continuing study of Michael Davies works on the aftermath of Vatican II. Father Gary has volunteered to conduct an ongoing study group every Wednesday night (except for Una Voce meeting nights). For more information, please call Father at 882-4781. He will be using Davies' "The Catholic Sanctuary" and "Liturgical Shipwreck", pamphlets available at our January and February meetings.

February Program: "Back to the Future – The Traditional Mass Part II – Can Swiss Cheese Hold Water?"

Speaker: Father Gary Carr

If you missed the January program, you can catch up with us at the Midtown Carnegie Library in the 2nd floor meeting room to hear Father Gary wrap up his presentation on Vatican II documents and the liturgy. The address is 397 E. Central, Springfield, MO 65802, 874-8150. The map is posted at our web site also.

Mass Schedule

February 6th St. Joseph (Springfield) 10:30; **February 13th** St. Joseph (Springfield) 10:30

February 20 Pilgrimage to Tulsa for 1:00 Mass; February 27th St. Joseph (Springfield) 10:30

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In this simply stated article, Father Thwaites tells why the Old Mass has become increasingly appealing to him, while at the same time the dangers of the New are now increasingly apparent. It is useful to hear how priests are affected by the Traditional rite vs. the Novus Ordo as it can give insights into how others besides ourselves experience what happens at Mass. The British spelling usages have been retained in this reprint and the following article.

Father Hugh S. Thwaites, S.J., though he had been planning to enter the Anglican ministry, joined the army in 1939 when war broke out and was sent to France. He left Paris in June 1940, two days before the Germans entered the city. In December 1941, on a troopship in the Indian Ocean, he was received into the Catholic Church. Taken prisoner in the fall of Singapore, he spent 3 years in Japanese prison camps. After the war he became a Jesuit. Since his ordination in 1954 he has worked with students and young people of ethnic minorities in London.

Thoughts on the New Rite of Mass

by Father Hugh Thwaites, S.J.

The dangers in the new rite are not immediately apparent. They are not apparent because Catholics, brought up in the faith, do not know of the attraction Protestantism has for our fallen human nature, how lethal it is, and do not recognise its symptoms.

During World War II, we were given lectures on poison gas. I remember we were told that phosgene smelled like a field of rotting cabbages. If I'd been caught in such a gas attack, I'd not have thought, "Ah! Rotting cabbages! It must be a phosgene gas attack." I'd only have realised what it was and started putting on my gasmask when my throat started burning. On the other hand, if ever I'd once been caught in such an attack, for the rest of my life I'm sure that at the very first whiff of phosgene I'd have realised, "This is lethal."

Having therefore been reared as an Anglican, perhaps I know more of its attractions and of its dangers and can better recognise its symptoms than can those who have always been Catholics.

It seems to me that Protestantism comes easier to fallen human nature than does the true faith. It can seem more attractive. It lets us live lower down the mountain of God. It makes fewer demands on us. It does not call for that total submission of intellect and will that God requires of His rational creatures. It does not call for the

“obedience of faith” that St. Paul speaks of.

Someone who had never before smelled phosgene might at first think it a pleasantly sweet smell. Catholics with only a book knowledge of Protestantism might well think, at first encounter and not recognising it as such, “This is very attractive. Why was it all made to look so difficult before?” Having been reared an Anglican, I recognise it and want to keep away.

We all know that there were six Protestant observers who had a hand in the framing of the new rite of Mass. Their finger prints on the finished result are plainly visible to me, though seemingly invisible to many.

One of the main dangers of the new rite is that it presents no built-in bulwark against a gradual slide into a Protestantised liturgy, and thence into Protestantism.

One obvious difference between Catholic and Protestant liturgy is that the Catholic liturgy is sacramental. Christ operates directly, immediately, in each of the sacraments, and in the sacramental sacrifice of the Mass He is always the principal Celebrant.

Protestant liturgy is non-sacramental, *ex opere operantis* not *ex opere operato*. When I was an Anglican our liturgy was very reverent, very devout and correct, and was carried out with great decorum. But it all depended on us. There was no sense of anything objectively happening on the altar table - for the very good reason, of course, that nothing did happen on the altar table.

For Catholics, the whole attraction of the Mass is what happens on the altar: the fact that Jesus Christ, at the bidding of one of His priests, takes the place of the bread and wine, and asks us to offer ourselves together with Him to the Father in one, perfect Sacrifice. As St. Robert Bellarmine put it, the Mass is the sacrifice in which the entire Church, in union with her Divine Head, offers herself to the Father.

Protestant liturgy, in the absence of the Divine Sacrifice, offers God the sacrifice of praise, the sacrifice of a humble and contrite heart, the offering of devout hymns. This is good in itself, but it is no substitute for the Sacrifice that God has asked us to offer in memory of Him.

The new rite allows the celebrant to move the style of the liturgy in a Protestant direction. I was in Sydney a few years ago during Holy Week. To begin with, I went to the church of the parish where I was staying. The liturgy there was so charismatic and I asked where I could find something more Catholic, and I was directed to a parish which had a reputation for its good liturgy. So I went there. The liturgy was indeed carried out with great reverence. The choir, mostly women, was in splendid choir dress, and the English chant, of both priest and people, was as good as anything I’ve heard in a Catholic church. But I couldn’t help thinking, “If they did this a little better, it would be nearly as good as what happens every Sunday in Worcester Cathedral”. That is, the more correctly our new liturgy is carried out, the more it can outwardly resemble Protestant liturgy.

Recently too I was in Trinidad, not having been there for over 30 years. In the 1960’s the liturgy was carried out very much like anywhere else. But now in 1993 the liturgy did not seem to be Catholic at all; it seemed to be the liturgy of another religion.

As I sat in my president’s chair, and heard the enthusiastic singing, the handclapping, the guitars and the tambourines, as I saw men walk right in front of the Blessed Sacrament in the tabernacle without so much as a nod, as I heard the Precious Blood referred to as “wine”, I remembered Dom Gueranger’s dictum, “To change people’s religion, you need do no more than change their books of worship”. And I wondered, “Where will it all end?”

As an Anglican, we were not high church. But we certainly were not low church. The liturgy in that Trinidad church seemed very low church indeed.

When people forget about Original Sin, they are unaware of the chronic weakness of our intellect and wills, and of our chronic tendency to slide into error and sin. Our faith needs a frequent input of doctrinally nourishing liturgy if it is to stay pure. The traditional rite of Mass provided this. The new rite does not.

There is nothing wrong with the new rite. Rome cannot feed her children with poison. But the new rite of Mass does not give us what we need. Michael Davies’ analogy is helpful here. If a doctor tells a couple that their child need milk every day, and they give the child only water, the child may not live. There is nothing wrong with water. But if the child needs milk, water may not be enough.

There is no heresy in the new rite. Rome cannot authorise heresy. But the new rite, it would seem, does not give us enough Catholic doctrine to prevent Catholics from unwittingly becoming Protestant in their thinking. As Fulton Sheen put it, “If you don’t behave as you believe, you will end by believing as you behave.” The new rite of Mass is capable of being carried out in a Protestant manner. Given the chronic tendency of our fallen human nature

to go for what is easier, our liturgy, in the hands of the ill-instructed, will always tend to a Protestant interpretation. And Catholic liturgy carried out in a Protestant manner will lead the worshippers to Protestantism.

“Where will it all end?” So far as I am concerned, it has ended by my being resolved to offer Mass, as much as possible, in the traditional rite of the Church. This rite exactly expresses my eucharistic faith. The new rite does not. Neither does it nourish my faith. The traditional rite of Mass has nourished the faith of countless Catholics in the years past. Please God it will do the same for me, and for many others, in the years to come.

Historical Facts:

After the New Order of Mass was introduced in 1970, the late Cardinal Heenan obtained in November 1971 a Papal Indult, under which any bishop in England and Wales could permit celebrations of the Old Mass for the benefit of a group of the faithful.

In October 1984, Pope John Paul II granted an Indult to every bishop in the world allowing the celebration of Mass according to the Roman Missal of 1962.

In July 1988 Pope John Paul II said to the bishops of the world: “It is necessary that all the pastors and other faithful have a new awareness, not only of the lawfulness but also of the richness for the Church, of diversity of charisms, traditions of spirituality and apostolate (**Ecclesia Dei** moto proprio 5,a) . . .

“To all those Catholic faithful who feel attached to some previous liturgical forms of the Latin tradition I wish to manifest my will to facilitate their ecclesial communion by means of the necessary measures to guarantee respect for their rightful aspirations. In this matter I ask for the support of the bishops and of those engaged in the pastoral ministry in the Church (**E.D.** 6,c) . . .

“. . . moreover, respect must everywhere be shown for all those who are attached to the Latin liturgical tradition, but a wide and generous application of the directives already issued . . .” (**E.D.** 6,c).

Shortly after, the Holy Father appointed a Commission of nine Cardinals to examine the legal status of the traditional rite of the Mass commonly known as the Tridentine Mass. Subsequently, the Commission stated that bishops cannot forbid or place restrictions on the celebration of the traditional rite of Mass, whether in public or private, and that the Holy See does recognise the right of the priest to celebrate the traditional Mass.

- *Christian Order*, May 1993, pages 260-263, used with kind permission.

Was Dom Gueranger right after all?

by Father Hugh S. Thwaites, S.J.

Could it be that Dom Gueranger was right when he said that to change people’s religion you need do no more than change their books of worship? more than change their books of worship?

Note: The following was first published in the November 2001 Homiletic and Pastoral Review, then posted at the Daily Catholic web site.

Recently, while discussing the declining numbers at Mass with a Catholic friend, I ventured the opinion that the change from the old Latin rite to the new rite of Mass was partly responsible. He stoutly defended the superiority of the new Mass.

“In that old Mass,” he asserted, “you couldn’t understand what the priest was saying. It was all in Latin. And anyhow, he had his back to us, so we couldn’t see what was happening. We were left out of it. He was just praying away, doing his own thing. There was nothing for us to do.” *This set me thinking. What my good Catholic friend had just said was exactly what my good Anglican friends used to say to me fifty years ago. My friend seemed to be thinking now like an Anglican. Was it possible. . . ?*

Dom Gueranger started the liturgical revival in the nineteenth century, and, perhaps with an eye on what had happened during the Reformation, said that to change people’s religion you need do no more than change their books of worship. As we know, our books of worship were changed in 1968. The reason Pope Paul VI initiated the change was his hope that a new liturgy would somehow attract Protestants back into the Church. He accordingly invited Protestant observers, and they later claimed that they had been allowed to make positive contributions to the new text. Certainly, in the new Mass there is nothing that could offend Protestants in any way.

But is the text of the Mass now so ecumenical that it is no longer Catholic? There is no question, of

course, about the validity of our daily Masses. They are the same holy Sacrifice that has been offered on the altars of the Church since the day of Pentecost. The fact that it was Rome that gave it to us is sufficient guarantee of that. However doubtful or ambiguous the theology of the text, the validity of the sacrament can never be called into question. The question here is: **Is the text of the new Mass now so ecumenical that it sometimes no longer expresses our traditional Catholic faith?**

When I suggest that this is so, people rally to its defense. “But that’s just the ICEL translation. The Mass itself is still completely Catholic. It’s just the way they’ve translated it.” However, a closer look shows that the compilers of the new missal left nothing to chance. **They gave a decidedly Protestant slant to the original texts.** Take, for example, the prayers in both rites for the feast of St. Albert the Great, November 15th.

The prayer in the old rite went: “O God, you made Blessed Albert, your bishop and doctor, great in subordinating human wisdom to divine faith, grant us, we pray you, to follow the footsteps of his doctrine, that in heaven we may enjoy perfect light.” (*Deus, qui Albertum, Pontificem tuum atque Doctorem, in humana sapientia divinae fidei subjicienda magnum effecisti: da nobis quaesumus, ita ejus magisterii inhaerere vestigiis, ut luce perfecta fruamur in caelis.*)

That was the traditional prayer. Now here is the prayer in its ICEL translation for the new Mass. “God our Father, you endowed Saint Albert with the talent of combining human wisdom with divine faith. Keep us true to his teachings that the advance of human knowledge may deepen our knowledge and love of you.” (*Deus, qui beatum Albertum episcopum in humana sapientia cum divina fide componenda magnum effecisti, da nobis quaesumus, ita eius magisterii inhaerere doctrinis ut per scientiarum progressus ad profundiores tui cognitionem et amorem perveniamus.*)

The ICEL translation of “componenda” is “combining.” An earlier translation had “reconciling,” which perhaps fits better here. **But anyhow, combining or reconciling human wisdom with divine faith—is it possible? How, to take just one mystery of our faith, could you possibly reconcile what human wisdom tells us about the Holy Eucharist and what we know is there by divine faith?** Many indeed have tried. People who have lost the faith always try to rationalize their position. Some, for instance, have said that transfinalization is sufficient explanation of what Our Lord did at the Last Supper and of what happens now at Mass. What happens, they say, is that the purpose or finality of the bread and wine has been changed by the words of consecration. The bread remains bread and the wine remains wine, and should not be adored. But they now serve a new function, and are meant to arouse our faith in the mystery of Christ’s redemptive love. **they now serve a new function, and are meant to arouse our faith in the mystery of Christ’s redemptive love.**

Others have thought up the idea of transignification. They tell us that it is simply the meaning or signification of the bread and wine that has been changed by the words of consecration. Nothing else has been changed. The bread stays bread, but the consecrated elements (yes, they use the traditional words) now signify all that we associate with the Last Supper; they are still bread and wine, but they have a higher value now than merely food for the body. Paul VI condemned both transfinalization and transignification in his encyclical *Mysterium Fidei*. **But our Missal, on the feast of St. Albert, still commends to us the combining or reconciling of faith and human wisdom.**

In fact, you could even perhaps say that the difference between subordinating (*subjicienda*) human wisdom to divine faith and combining (*componenda*) human wisdom with divine faith pinpoints the difference between Catholicism and Modernism. And Modernism, according to **St. Pius X**, is the “sum of all heresies.” It is much, much further from the truth than the charming Anglicanism in which I was reared and which brought me to the threshold of the faith.

Modernists seek to water down the faith and somehow adapt it, so that it fits into their unbelief. Ignoring the fact that some of the world’s top scientists are Catholics who have no problems with their faith, they say that there is no future for the Church unless we move away from our definitions and dogmas and adopt a more liberal attitude to the sciences and to the modern world.

But it was precisely this that St. Pius X condemned in his *Syllabus of Errors*. **He condemned the idea that: “Modern Catholicism cannot be reconciled with true science unless it is transformed into a non-dogmatic Christianity, that is, into a broad and liberal Protestantism”.** (*Catholicismus hodiernus cum vera scientia componi nequit nisi transformetur in quemdam christianismum non dogmaticum, id est in quemdam protestantismum latum et liberalem.*) That was what St. Pius X condemned. **So Catholics, following**

the new Missal, for thirty years now have been admiring what they are told was St. Albert's gift for doing precisely what St. Pius X condemned: reconciling human wisdom with our Catholic and divine faith.

Is it possible that their understanding of the faith has thereby now changed? Could it be that Fulton Sheen was right when he said **that if we do not behave the way we believe we'll come to believe the way we behave?** Could it be that Dom Gueranger was right when he said that to change people's religion you need do no more than change their books of worship? **Could it be that some Catholics are now Protestant in all but name?**

We are living through what in some parts of the Church is a mass apostasy. And maybe the new Mass, which came from Paul VI's desire to bring Protestants back to the faith of their ancestors, has, for some Catholics, done just the opposite: **it has brought them to think and believe and behave like Protestants.**

In all that concerns the faith, we have to keep fiercely to what has been handed down in the Church. It was only this intense love of the faith that brought St. Edmund Campion and the English martyrs back to England and to martyrdom. Like them, in that earlier age of apostasy, we too need to have a huge horror and dread of heresy.

Is this being paranoid? Possibly. But if so, it is only the paranoia that is an essential correlative of true love. A husband who truly loves his wife has a horror and dread of the very thought of adultery. And our love for the faith should be so intense that we should shrink from accepting any doctrine that is not truly Catholic. Without that love, there would have been no English martyrs.

So my conclusions are twofold. **First, that between the Catholic position, which subordinates human wisdom to divine faith, between this traditional Catholic position and atheism there is only a long and slippery slope. And many unhappy souls are sliding down it.**

And secondly, that while there are many who attend Mass only in the new rite and still have a good strong faith, they may well have lost something of that paranoia I spoke of. **They may no longer have that horror and dread of heresy which the first Christians learned from the letters of St. Paul and St. John, and which I think Catholics living in today's pagan environment need if they are to maintain the purity of their faith.**
XXX



Collect, Feast of Pope St. Pius V

O God, who for the overthrowing of the enemies of Thy Church and for the restoring of the beauty of Thy worship, didst choose blessed Pius as supreme Pontiff: grant that we may be defended by his patronage and so cleave unto Thy service, that overcoming all the snares of our enemies, we may rejoice in Thy eternal peace. Through our Lord Jesus Christ Thy Son who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end.

Amen.





**NOTE: New Location
for February**

Next Meeting: Wednesday, February 16, 2005
Where: The Midtown Library, 397 E. Central (Map at web site)
Subject: Back to the Future: The Traditional Mass, Part II
Can Swiss Cheese Hold Water?
Presenter: Father Gary Carr
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
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Springfield MO 65807

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