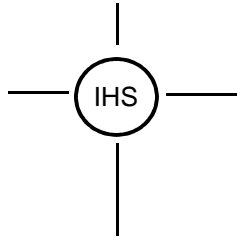


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*In Hoc Signo*



*Una Voce*  
Springfield Area

Volume 7, Number 11, November 2005

Patroness: Our Lady of Guadalupe, Mother of the Americas

Chapter Hymn: *Veni Creator*

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# Deo Gratias

For thirty years a nondescript building on Cherry Street in Springfield, Missouri housed a business called Springfield Healthcare Center, and for thirty years people who believed in the 5th Commandment: Thou Shalt Not Kill, prayed for its closing. Earlier this year it seemed their prayers might be answered when the Missouri legislature passed a bill requiring doctors who perform abortions to have hospital privileges within 30 miles of their clinics. Planned Parenthood, however, managed to find a federal judge in an obscure location in another state to suspend the law while they challenged it, and the killing place continued to operate to the grave disappointment of those who had spent so many years begging God to remove this temple to Moloch from their midst.

Suddenly, on the evening of October 20th, the news media unexpectedly announced that the Springfield Healthcare Center was closing permanently. Michelle Collins, clinic administrator, gave the board's reason for the decision: the Springfield environment was "hostile". The doctor who ripped about 1500 babies a year piecemeal from their mother's wombs was unable to get hospital privileges at any of the local hospitals. No local doctor would agree to come and perform abortions although the board attempted to find one and had asked about 12 to work for them.

The Springfield News Leader, our local paper, reported the event in a totally one-sided manner. We heard from the clinic administrator and board who lamented about how awful it was that women would now have to travel to Kansas, Little Rock, St. Louis, or Columbia to get abortions. It would be a terrible burden on the poor, they said. And abortions would continue anyway. It would just be more inconvenient for women from this area to get them. No mention was made by the writer of services available to mothers, desperate over a pregnancy, to help them through the pregnancy and after they gave birth. No other options besides killing their babies were mentioned. The story was presented as if this was the worst thing on earth for these women, and that abortion is the only answer for women who find themselves pregnant and panicked.

The St. Louis Post Dispatch, on the other hand, gave a more balanced coverage to the closing, presenting contrary evidence to the clinic administrator's claims that their patients had not been transported to local area hospitals with complications during her tenure of the last six years, and that 85% showed up for follow-up visits. They interviewed Dr. Marc McCorcle, a local obstetrician-gynecologist, who disputed the follow-up numbers, saying that his chief complaint was that the rest of the city's medical community had had to handle patient problems from the abortuary. Dr. McCorcle is the volunteer medical director for the Pregnancy Care Center, a 5 year old counseling and support facility across the street from St. John's hospital. He was slated to testify for enforcing the 30 mile privilege requirement in the challenge to Missouri law that Planned Parenthood had made. Pregnancy Care Center was not even mentioned in the News Leader article.

A comment on Dr. McCorcle's chief complaint: it is unfortunate that he did not remark that his chief

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**Board**

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

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complaint was the “hostile environment” the babies in the womb experienced as they were torn limb from limb in the abortion process, with a secondary result that local doctors were left to clean up subsequent problems. Or, to be fair, maybe he did say something like that and the Post Dispatch didn’t report it, most journalists being of the politically correct genre these days if they want to work in their field.

We in *Una Voce*, it turns out, were the 11th hour workers called to this part of the Lord’s vineyard, praying the rosary on the grassy strip next to the clinic parking lot on the third Saturday of every month since this past spring. Parents brought their children in such numbers that they surpassed the number of adults nearly every time. In July we were privileged with the sight of a perfect cross in the sky, which many of us thought meant we were in for a rough time. We forgot the lesson of Constantine: the cross is the sign of victory. The victory belongs to God, not us, and Our Lady of Guadalupe, our patroness, surely interceded on behalf of the babies as the children joined with the adults to pray.

Our chapter leaders sought to have a special votive Mass said on a Saturday in honor of our Lady and in thanksgiving for the answer to 30 years of prayer on the part of many people, but due to the priest shortage in our diocese and other problems related to it, we were unable to find anyone. We recommend that all our members say the *Te Deum* in thanksgiving. You may find this and other Latin prayers at [www.preces-latinae.org](http://www.preces-latinae.org). The hymn, “Holy God We Praise Thy Name” in its entirety, is another version of the *Te Deum* in English. You can find it at the previously named web site. **XXX**

*Barbara A. Schoeneberger, M.A.*

### **The Te Deum**

*Te Deum*, also sometimes called the Ambrosian Hymn because of its association with St. Ambrose, is a traditional hymn of joy and thanksgiving. First attributed to Sts. Ambrose, Augustine, or Hilary, it is now accredited to Nicetas, Bishop of Remesiana (4th century). It is used at the conclusion of the Office of the Readings for the Liturgy of the Hours on Sundays outside Lent, daily during the Octaves of Christmas and Easter, and on Solemnities and Feast Days. The petitions at the end were added at a later time and are optional. A partial indulgence is granted to the faithful who recite it in thanksgiving and a plenary indulgence is granted if the hymn is recited publicly on the last day of the year

<p><b>T</b>E DEUM laudamus: te Dominum confitemur.</p>	<p><b>O</b> GOD, we praise Thee: we acknowledge Thee to be the Lord.</p>
<p>Te aeternum Patrem omnis terra veneratur.</p>	<p>Everlasting Father, all the earth doth worship Thee.</p>
<p>Tibi omnes Angeli; tibi Caeli et universae Potestates;</p>	<p>To Thee all the Angels, the Heavens and all the Powers,</p>
<p>Tibi Cherubim et Seraphim incessabili voce proclamant:</p>	<p>all the Cherubim and Seraphim, unceasingly proclaim:</p>
<p>Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.</p>	<p>Holy, Holy, Holy, Lord God of Hosts!</p>
<p>Pleni sunt caeli et terra maiestatis gloriae tuae.</p>	<p>Heaven and earth are full of the Majesty of Thy glory.</p>
<p>Te gloriosus Apostolorum chorus,</p>	<p>The glorious choir of the Apostles,</p>
<p>Te Prophetarum laudabilis numerus,</p>	<p>the wonderful company of Prophets,</p>

Te Martyrum candidatus laudat exercitus.

Te per orbem terrarum sancta confitetur  
Ecclesia,

Patrem immensae maiestatis

Venerandum tuum verum et unicum Filium;

Sanctum quoque Paraclitum Spiritum

Tu Rex gloriae, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem,  
non horruisti Virginis uterum.

Tu, devicto mortis aculeo, aperuisti  
credentibus regna caelorum.

Tu ad dexteram Dei sedes, in gloria Patris.

Iudex crederis esse venturus.

Te ergo quaesumus, tuis famulis subveni:  
quos pretioso sanguine redemisti.

Aeterna fac cum sanctis tuis in gloria  
numerari.

**V.** Salvum fac populum tuum, Domine, et  
benedic hereditati tuae.

**R.** Et rege eos, et extolle illos usque in  
aeternum.

**V.** Per singulos dies benedicimus te.

**R.** Et laudamus nomen tuum in saeculum, et  
in saeculum saeculi.

**V.** Dignare, Domine, die isto sine peccato  
nos custodire.

**R.** Miserere nostri, Domine, miserere nostri.

**V.** Fiat misericordia tua, Domine, super nos,  
quemadmodum speravimus in te.

**R.** In te, Domine, speravi: non confundar in  
aeternum.

the white-robed army of Martyrs, praise  
Thee.

Holy Church throughout the world doth  
acknowledge Thee:

the Father of infinite Majesty;

Thy adorable, true and only Son;

and the Holy Spirit, the Comforter.

O Christ, Thou art the King of glory!

Thou art the everlasting Son of the Father.

Thou, having taken it upon Thyself to  
deliver man, didst not disdain the Virgin's  
womb.

Thou overcame the sting of death and hast  
opened to believers the Kingdom of  
Heaven.

Thou sittest at the right hand of God, in the  
glory of the Father.

We believe that Thou shalt come to be our  
Judge.

We beseech Thee, therefore, to help Thy  
servants whom Thou hast redeemed with  
Thy Precious Blood.

Make them to be numbered with Thy Saints  
in everlasting glory.

**V.** Save Thy people, O Lord, and bless  
Thine inheritance!

**R.** Govern them, and raise them up forever.

**V.** Every day we thank Thee.

**R.** And we praise Thy Name forever, yea,  
forever and ever.

**V.** O Lord, deign to keep us from sin this  
day.

**R.** Have mercy on us, O Lord, have mercy  
on us.

**V.** Let Thy mercy, O Lord, be upon us, for  
we have hoped in Thee.

**R.** O Lord, in Thee I have hoped; let me  
never be put to shame.



**From the Bishops's Synod via the Vatican Information Service:**

ARCHBISHOP JAN PAWEL LENGA M.I.C. OF KARAGANDA, KAZAKHSTAN. "Among the liturgical innovations produced in the Western world, two in particular tend to cloud the visible aspect of the Eucharist, especially as regards its centrality and sacredness: the removal of the tabernacle from the center and the distribution of communion in the hand. ... Communion in the hand is spreading and even prevailing as being easier, as a kind of fashion. ... Therefore, I humbly propose the following practical propositions: that the Holy See issue a universal regulation establishing the official way of receiving communion as being in the mouth and kneeling; with communion in the hand to be reserved for the clergy alone. May bishops in places where communion in the hand has been introduced work with pastoral prudence to bring the faithful slowly back to the official rite of communion, valid for all local Churches."

**Cardinal Herranz: Faithful deserve access to confession, Blessed Sacrament, reverent liturgy**

Vatican City, Oct. 11, 2005 - Speaking to the 11th General Synod of Bishops yesterday afternoon at the Vatican, Cardinal Julian Herranz, President of the Pontifical Council for Legislative Texts said that while there are certain personal requirements to receiving the Eucharist, the faithful deserve access to the proper means--i.e., confession, prayer before the Blessed Sacrament--to properly dispose themselves.

"Humanity", he said, "has no right before God to receive the Eucharist, precisely because this is an act of infinite generosity and mercy. But once God has given the sacraments to the Church for the good of His people, all the faithful enjoy the following right formulated by ... canon 912: 'Any baptized person who is not forbidden by law may and must be admitted to Holy Communion.'"

While the topic of who may, and may not receive communion has been frequently discussed throughout the course of the Synod, Cardinal Herranz suggested that individual cases may not always be black and white.

"We are dealing here", the Cardinal said, "with a fundamental right but not, as some think, an absolute one. There are, in fact, personal requirements limiting that right."

He pointed out that "The need of a state of grace to receive Holy Communion, which the people concerned must judge for themselves, also has certain external manifestations that make demands on Pastors."

"Perhaps" he said, "we should be more sensitive to the reasonable requests of the faithful who express their 'hunger for the Eucharist.' In fact, many of them complain of the difficulty of finding a confessor, even where priests are not lacking in the parish; they point out liturgical abuses and trivializing desecration of Eucharistic celebrations; they suffer because, contrary to canonical norms on public worship, churches are always closed except during community celebrations, and people cannot remain in adoration in front of the Blessed Sacrament, etc."

"Since justice consists in giving each their rights ('unicuique suum tribuere')," he added, "we ask our Lady - 'Speculum Iustitiae' - to help us guarantee our lay brothers and sisters the exercise of their rights: for the good of their souls, but also for the apostolic vigor of the entire People of God."

*Commentary concerning the Synod:* Every afternoon after the official meeting of the synod, the Holy Father met informally with the bishops. We are not reporting in the newsletter the suggestions and statements made by some bishops which indicate a decidedly un-Catholic understanding of the Sacrament of the Holy Eucharist as well as the Sacred Priesthood. Suffice it to say that at one of the afternoon sessions the Pope literally had to give a "Holy Eucharist 101" teaching to the bishops present because their understanding of it was so deficient. We must pray for Pope Benedict very hard as he is facing the need to make numerous appointments all over the world with very little competent material to deal with considering what we have seen coming out of this synod. - BAS

## **Unfit for Priestly Service**

Archbishop Diarmuid Martin of Dublin is not mincing words about the proposed Vatican statement on homosexual seminarians. In plain, simple language, he told *The Tablet*: “You don’t write off a candidate for the priesthood simply because he is a gay man.”

You might think that Archbishop Martin is desperate. After all, he ordained *zero* new priests this year-- the first year in the *history* of the Dublin diocese that no priests were ordained.

But No. The instructors who train candidates for the Dublin priesthood are rigorous enough on *some* issues.

The Irish seminary at Maynooth (which is, these days, the only functioning seminary all of Ireland) recently threatened to suspend 5 young men-- 6.7% of the entire student body-- for a particular form of misconduct.

What was the transgression for which this punishment was threatened? What *would* cause you to write off a candidate for the priesthood?

Brace yourself. Cover the eyes of the children. OK, ready?

They were *kneeling for Communion!*

## **An Official Letter from the Archbishop of the Greek Orthodox Church in America to His Flock**

Protocol No.: 100 / 05

September 2005

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America.

Brothers and Sisters in Christ,

With the beginning of a new school year, given to us by the love of God, we are offered the opportunity to once again consider, with deeper appreciation, education in general, and Greek Orthodox education in particular.

Education plays a tremendous role within the contemporary world. The advancement of various sciences, the progress of technology, the evolution of economics and the improvement of living conditions depend to a large extent on the education that is offered in schools, Universities and various educational centers and institutions. The advancement of knowledge and the efficacy of every type of scientific research can only be realized when a foundation of a good, essential and complete education exists. Today’s universal multi-faceted struggle and methodical effort aims at enabling all children to attend school and receive an education so that all young men and women will have access to Colleges and Universities. Education is indeed a gift of God given to man for his learning, refinement, and progress in the personal as well as social realm.

If education in general is a precious gift of God, Greek Orthodox education is a special gift of the Almighty God, which offers further possibilities to its partakers. Firstly, this education is based on the Greek language, a language characterized by a wealth of words, by precision and beauty of expression and by a unique rendering of hard concepts throughout all areas of science, philosophy, theology and communication among people. As it is well known, the masterpieces of classical Hellenism and the basic text of the in-Christ-divine-revelation, which is the New Testament, were written in Greek. In Greek were also written the admirable texts of the Fathers of the Church, the decrees of Ecumenical Synods, and the fabulous liturgical texts comprised of incomparable hymns of the Orthodox faith.

Secondly, Greek Orthodox education is a special gift of God for, besides the richness of language, it offers richness of content. This content advances and cultivates fundamental human principles and values such as freedom, respect for human beings and their God-given rights, social order, justice, equality, democracy and

freedom of scientific research and a critical approach to human problems, to name the most characteristic. Thirdly, Greek Orthodox education, with its powerful Orthodox content, creates a vivacious spiritual opening, offers possibilities for the fruitful of knowledge and faith and offers opportunities in connecting the worldly with the celestial reality, which essentially is the reality of our communion with God.

We are invited to nurture and advance this wonderful Greek Orthodox education as Omogeneia in the new school year that has just begun; let us cultivate it zealously and methodically in our schools and educational institutions and in our parishes and families.

I wholeheartedly pray that with the help and grace of God this school year of 2005-2006 will be a year of important conquests in the area of Greek Orthodox education for the advancement of our Omogeneia and the glory of God.

With paternal love in Christ,  
+ DEMETRIOS  
Archbishop of America

*The Orthodox are at odds over doctrine with the Catholic Church, yet they have valid sacraments and a shared history from the Apostles. We must pray for Church unity with our Eastern brethren as their understanding of Tradition may act as a leaven in the western Church. As Catholics, we need to be aware of the thinking of those not yet in unity with us, to see what we might do to build the kind of bridges that make unity possible, and to do our part to remove the stumbling blocks preventing it. As laity, we are obligated to educate ourselves concerning the issues Christ laid before us in the Gospels, and make sure we are praying for what Jesus asked us to: "That they all may be one as I, Father in Thee and Thou in Me..."*

### **November Program**

Our November program will be Father Daniel Oppenheimer, founder of the Canons Regular of the New Jerusalem. He will speak on **Church unity**. Many of us have been repeatedly exposed to the false doctrine put out by many bishops and priests that "uniformity equals unity", while they are attempting to bludgeon the laity into behaving and believing according to their made-up precepts. The Church has a traditional definition of Church unity. It would be very helpful to all of us to hear right now from a traditional priest just what that definition is. Father Oppenheimer is a deeply spiritual man we are fortunate to be able to bring to Springfield.

The *Canons Regular of the New Jerusalem* (CRNJ) is a clerical institute of consecrated life whose members (known as *canons*) pursue the proper apostolic ends of their religious society. By pronouncing the ancient vows of Stability, Conversion of Life and Obedience and living a common life according to the specific form of the institute, each member consciously strives towards the perfection of charity.

The Divine Liturgy in its traditional Latin, in the august Eucharistic Sacrifice, Divine Office and other rites and ceremonies of the Church, constitute the *summit toward which the activity of the Church is directed; it is also the fount from which all her powers flow*.

For this reason the worthy celebration of the Church's worship of the Most Holy Trinity is at the heart of the spirituality and work of the CRNJ. The effectiveness of personal sanctification and apostolic works will stem from each member's faithful participation in the offering of the Church's liturgy particularly in their own daily celebration of the Sacrifice of Redemption.

The CRNJ further places itself under the protection of the Glorious and Blessed Virgin Mary in the mystery of her Annunciation.

The institute as a whole and each of its members profess fidelity to the Roman Pontiff, *the successor of Blessed Peter, Prince of the Apostles, Vicar of Christ, head of the whole Church, the Father and Doctor of all Christians*

The Canons Regular enjoy the protection and support of Archbishop Raymond Burke of St. Louis, Missouri, where they are located.

We encourage you to bring a friend to hear Father speak.

## Christmas Party and Talent Show Reminder

Our most able MC, Brent Miller, is the Christmas Party and Talent Show co-ordinator. We want to remind everyone to get in touch with Brent and plan something entertaining for others. You can reach him at [iambrent85@yahoo.com](mailto:iambrent85@yahoo.com) or 732-4528.



## Rumors, etc....

When Pope Benedict XVI was elected, many Catholics expected him to jump right in and start cleaning things up. On many web sites one could get the impression that it was expected he would be the incarnation of Alice's Red Queen in Wonderland: "Off with their heads!" However, this behavior is not in tune with his scholarly mind, which is to give serious consideration before he takes any steps. That he inherited a Curia hostile, by and large, to the Traditional Mass, and even to some Catholic teaching, cannot be denied, as the public actions and words of the members themselves speak volumes.

Lately rumors have been circulating that on November 19th an announcement will come forth from the Vatican freeing the Traditional Mass for wide usage. It would not be a good idea to expect such a thing, though it would certainly be good if it happened. But expectations not met lead to resentment and anger and a tendency to act in ways not in our best interests. Consider that the Pope is rather like a man with a chess board in front of him. The enemy has very nearly got him boxed in. He must move quite thoughtfully and carefully so that his pieces will not be captured and removed from the board, and also so that those pieces will be able to stymie the evil moves of the opponent. One false move can be the undoing of considerable future good.

Catholics in this diocese should know that many of us have been writing letters to this Pope for years, informing him of what is going on. I don't mean 5 years or 10 years. I mean 20 years and more. Likewise, some of us have been sending in regular reports to other dicasteries as appropriate documenting various irregularities. Archbishop Burke has received numerous letters from people begging his assistance in selecting the next bishop. I know because a number of people have told me they have written to him.

Many people have been praying for the next bishop, whoever he is. Now is the time for us to pray for those who will be selecting him. This is important because in the United States alone for the past two years and for the next several years coming up there will be more than 20 vacancies created by mandatory retirements of bishops. The Pope has to consider every country in the world - we are not the only ones with vacancies. And it will only be with bishops who are willing to uphold the Catholic Faith as well as be supportive of our Traditional liturgies that we will see a flourishing of the Church in our country.

So calm down and be patient. Now, more than ever, we are to be tested. Our members are being attacked on all fronts - even at the Novus Ordo Masses. We are met with lackadaisical participation in our group. Many people seem to have either given up on ever getting the indult here, or to have decided they will go on to other things and let others do the work. We must visualize the army of angels around us, the same army that scared the enemies of Constantine, the same army that defended St. Clare's convent, the same army that scared the heck out of Atilla the Hun when he sought to wrest Rome away from Pope St. Leo the Great. We must be prepared to have our situation appear to be very dark and to grow darker still until it seems that all our efforts have been in vain. Then, when God blesses us with our heart's desire - to worship Him as our ancestors in heaven did, we will look back and recognize what we cannot see at present. Let us pray for our Holy Father every day. - BAS

PEACE  
BE TO YOU



**Next Meeting: November 16, 2005**  
**Where: The Library Center on South Campbell, South of James  
River Freeway (Highway 60)**  
**Presenter: Father Daniel Oppenheimer**  
**Subject: Church Unity**  
**Rosary/Cenacle at 6:30, Business at 7:00, program after: Church  
Unity**



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