



Traditional Solemn Engagement or Betrothal Ceremony

In today's culture of self-indulgence and hedging bets, we commonly see the media slaverling over the latest break-up and quickie marriage or subsequent hook-up-with-somebody-else of some well-known person. Even worse, unwed pregnant movie stars pose unashamedly for pop magazine covers, advertising their latest love affair with no sense of the sacredness of the human being they are carrying nor of the one who helped them create their child of God. People drift in and out of other people's lives like so many leaves blown along the street by the wind. Satisfy the passions and move on seems to be the general code we are expected to live by, if the media is any indication of conventional wisdom. We should not be surprised, then, that abortion, and euthanasia follow on from contraception, divorce, and remarriage or "shacking up", as it was known in the 1960s and '70s. At the root of these sins against the sanctity of life is the failure to make God the central figure of our existence.

We Catholics are most fortunate to have a sacred language and sacred ceremonies to help remind us of how we must regard a person with whom we contemplate spending the rest of our lives. Before even taking the major step of marriage – a lifetime commitment to another person, the Church lovingly provides for us an interim step to help remind us of our journey to eternity with a companion God has chosen for us. Perhaps in this time of increased Satanic attempts to destroy the family, we should resurrect this long forgotten ceremony in which we gather the first glimpse of the Trinitarian aspect of marriage. You may find more of the Traditional Roman Ritual at the Una Voce web site: unavoce.org.

CHAPTER IV: SOLEMN ENGAGEMENT OR BETROTHAL

{It is praiseworthy and in accord with ancient ecclesiastical custom for a Catholic young man and young woman who become engaged to have the engagement solemnized and blessed by the Church. For detailed discussion of a betrothal and its consequences one may consult Canon Law (canon 1017 of the 1917 Code of Canon Law) and a commentary. Let it suffice here to say that no action is admissible to compel the celebration of marriage, even after a formal engagement has taken place, although a damage suit would be permitted before a competent judge, either in ecclesiastical or civil court. }

Today there is no prescribed ritual for a formal engagement. But it is fitting that it take place before the altar of God and be followed by Mass and Holy Communion.

1. The priest vests in surplice and white stole, or if Mass is to follow, in the Mass vestments. He is assisted by two servers, and at hand are holy water and an altar missal. He awaits the couple at the communion table; and as they come forward the following psalm may be sung on the eighth psalm-tone (see music supplement).

Psalm 126

P: Unless the house be of the Lord's building, * in vain do the builders labor.

Board

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

All: Unless the Lord be the guard of the city, * in vain does the guard keep his sentry.

P: It is futile that you rise before daybreak, * to be astir in the midst of darkness,

All: You that eat the bread of hard labor; * for He deals bountifully to His beloved while they are sleeping.

P: See, offspring come from God's giving, * a fruitful womb is the reward of His blessing.

All: Like arrows in the hand of the warrior, * are children begotten of a youthful father.

P: Happy the man who has filled with them his quiver; * they shall uphold him in contending at the gate with his rival.

All: Glory be to the Father.

P: As it was in the beginning.

2. Now the priest addresses them, either in his own words or in the short form that follows:

Allocution

Beloved of Christ: It is in God's designs that you are called to the holy vocation of matrimony. For this reason you present yourselves today before Christ and the Church, before His sacred minister and the people of God, to ratify in a formal manner your engagement. You are here to ask the blessing of God and of the Church on your proposal, and to ask the good prayers of the faithful here present. You realize that what has begun at the inspiration of your heavenly Father requires equally His grace to be brought to a happy conclusion.

We trust that you have given serious and prayerful deliberation to your promise that you will one day be married; also that you have consulted with your parents and elders. In the time that intervenes until your wedding day, may you prepare for the sacrament of matrimony by a virtuous courtship. Then, when the happy day arrives on which you will give yourselves irrevocably to each other, you will have laid a sound religious foundation for the many years you will spend together, years that will be filled with joy and prosperity, and years that will finally give way to an eternity of joy and blessedness. May the union you purpose to consummate one day in Christian marriage be truly a sacramental image of the union of Christ with His beloved bride, the Church.

3. With their right hands joined the couple repeat after the priest what follows:

The man first:

In the name of our Lord, I, N.N., promise that I will one day take you, N.N., for my wife, according to the ordinances of God and holy Church. I will love you as I love myself. I will keep faith with you and be loyal to you, and so aid you and comfort you in all your necessities. These things and all that a man ought to do for his espoused, I promise to do for you, and to keep the promise by the faith that is in me.

Then the woman:

In the name of our Lord, I, N.N., do declare that, in the form and manner in which you have promised yourself to me, I will one day bind and oblige myself to you, and will take you, N.N., for my husband. And all that you have pledged to me, I promise to do for you, and to keep the promise by the faith that is in me.

4. Then the priest takes the two ends of his stole and in the form of a cross places them over the clasped hands of the couple. Holding the stole in place with his left hand, he says:

I bear witness to your solemn proposal and I declare you engaged; in the name of the Father, and of the Son, + and

of the Holy Spirit. As he pronounces the last words he sprinkles them with holy water in the form of a cross.

All: Amen.

5. Then he blesses the engagement ring:

P: Our help is in the name of the Lord.

All: Who made heaven and earth.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Almighty God, Creator and preserver of the human race and the giver of everlasting salvation, may it please you to make holy this ring, which we bless + in your name; through Christ our Lord.

All: Amen.

He sprinkles the ring with holy water.

6. The man takes the ring and places it first on the index finger of the left hand of the woman saying:

In the name of the Father, then on the middle finger, adding: and of the Son, finally placing and leaving it on the ring finger he concludes: and of the Holy Spirit.

7. The priest opens the missal at the beginning of the Canon, and presents the page imprinted with the crucifixion to be kissed, first by the man and then by the woman.

8. After this the priest may read these passages from Sacred Scripture:

Tobias 7 and 8

Tobias said: "I will not eat nor drink here this day, unless you first grant me my petition, and promise to give me Sara, your daughter." ...The angel said to Raguel: "Be not afraid to give her to this man, for to him who fears God is your daughter due to be his wife; therefore another could not have her." ...And Raguel, taking the right hand of his daughter, gave it into the right hand of Tobias, saying: "The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may He join you together, and fulfill His blessing in you." And taking paper they made a writing of the marriage. And afterwards they made merry, blessing God. ...Then Tobias exhorted the virgin, and said to her: "Sara, arise, and let us pray to God today, and tomorrow, and the next day; because for these three nights we are joined to God; and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God." So they both arose, and prayed earnestly both together that health might be given them.

John 15.4-12

At that time Jesus said to His disciples: "Remain united with me, and I will remain united with you. A branch can bear no fruit of itself, that is, when it is not united with the vine; no more can you, if you do not remain united with me. I am the vine, you are the branches. One bears abundant fruit only when he and I are mutually united; severed from me, you can do nothing. If one does not remain united with me, he is simply thrown away like a branch, and dries up. Such branches are gathered and thrown into the fire to be burned. As long as you remain united with me, and my teachings remain your rule of life, you may ask for anything you wish, and you shall have it. This is what

glorifies my Father--your bearing abundant fruit and thus proving yourselves my disciples. Just as the Father loves me, so I love you. Be sure to hold my love. If you treasure my commandments, you will hold my love, just as I treasure my Father's commandments and thus secure His love. I have told you this, that my joy may be yours, and your joy may be perfect. This is my commandment: love one another as I love you."

9. Lastly the priest extends his hands over the heads of the couple and says:
May God bless your bodies and your souls. May He shed His blessing on you as He blessed Abraham, Isaac, and Jacob. May the hand of the Lord be on you. May He send His holy angel to guard you all the days of your life.
Amen. Go in peace. **XXX**

Intercessors of the Lamb

The following information has been taken from the web site of the Intercessors of the Lamb. Mother Nadine will be coming to Immaculate Conception Parish in Springfield the weekend of March 3-4 to discuss intercessory prayer and offer spiritual insights. For more information on the retreat, please call Elizabeth Tomilleri, 882-6161.



Spirit and Mission

The Intercessors of the Lamb are dedicated to the contemplative formation of all Christians for the powerful ministry of intercession. Our goal is to develop and foster a deep interior life in the hearts of God's people so that they might become within themselves, "a house of prayer" as God is within Himself. Because it is the life that prays, our own personal relationship with Jesus is the root and power of all effective intercession. The stronger our union with His Heart, the more our hearts begin to beat like His... a steady, slow beat... a beat that always says, "Souls... souls... souls..."

History

Throughout our 2,000 years in the Catholic Church, we have seen many beautiful charisms given and many beautiful works come forth from these charisms. A charism is a gift given to the Church through certain people to bring forth a very specific work that God feels is needed at a particular time in history. This is how new religious families are born in the Church. Men and women have received a special gift from God and they bring it to the Church. The gift is given to meet the needs of the Church at that time. The Church, the Mystical Body of Christ, is a growing Body and along with this growth, come new problems so new ministries are needed.

The Intercessors of the Lamb have a specific charism that in its initial form was given to the Church through St. John Eudes. St. John Eudes had a deep understanding and devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. St. John Eudes was full of God's love and he knew the Hearts of Jesus and Mary. His beautiful writings tell us that Jesus and Mary have but one heart. After much prayer and consultation with his superiors, moved by divine inspiration, St. John Eudes left his position as a diocesan priest and founded the Congregation of Jesus and Mary (the Eudite Fathers) in the hopes of educating and edifying the diocesan clergy. He spent most of his life thereafter securing Papal approbation for the new institute and promoting devotion to the Sacred Hearts.

Out of St. John Eudes' order came an order called The Congregation of the Good Shepherd Sisters. St. Mary Euphrasia, a member of this order, had a great devotion to St. Teresa of Avila and she embraced her spirituality, which is Carmelite. St. Mary Euphrasia was called to re-form the charism also, so she started an order within this order called The Sisters of the Cross. Reform from within is very difficult so God usually calls people out when reform is needed.

Mother Nadine, Foundress of the Intercessors of the Lamb, was called to follow God in a life of prayer and penance as a contemplative in the Sisters of the Cross of the Good Shepherd Convocation. Sixteen years later, it was discerned that God was calling her out of the cloister. She was to bring the rich heritage of this contemplative spirituality and its intercessory fruits to the broader Church, offering to all Christians the means of achieving a relationship with God, which was formerly seen as only available to consecrated Religious.

On May 27, 1998, The Intercessors of the Lamb were recognized as a Public Association of the Christian Faithful, the second step in becoming an Apostolic Society. At the Canonical Erection, Omaha Archbishop Elden Curtiss said, “My congratulations to this family of the Intercessors of the Lamb, but with the congratulations comes the challenge. You’ve just begun and you have much to do.” (See “Community News” for news story and Archbishop Elden Curtiss’ homily at the Canonical Erection.)

Today

Contemplative communal intercession is our primary ministry. We promote contemplative spirituality and provide spiritual guidance in the development of individual relationships with God. Our goal is to give greater honor and glory to God by bringing about a spiritual renewal in the lives of the faithful, renewing humanity from “within.” (Evangelii Nuntiande #18) Our first priority is to gather the faithful together in contemplative, communal intercession for priests. We are committed to live Jesus and His cross for the purpose of taking away the sin of the world. In the power of the Spirit, equipped with tools for spiritual warfare, we are commissioned to the powerful ministry of intercession, which springs forth from the wellspring of Divine Love flowing from the pierced heart of Jesus. Those among the people of God particularly entrusted to this apostolate are the shepherds of the flock to whom we commit ourselves to support through the witness of our lives and the power of prayer. We, the Intercessors of the Lamb, aim to bring the desert spirituality to the city, calling people forth into holiness, into transforming union. We provide a “novitiate” for the spiritual renewal of the faithful. During these past years, we have sponsored annual conferences, conducted prayer workshops, seminars, directed weekly communal intercessory prayer, as well as directing private retreats for laity, hermits, and priests. We envision calling forth all the faithful to take the Gospel in its full meaning and live it according to the needs of our times, and to each person’s state of life. Our call is to become, within ourselves and the Church community, “a house of prayer for all peoples” (Is 56:7)

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Mother Nadine
Foundress, Intercessors of the Lamb

The need for a religious community with the special charism of the Intercessors of the Lamb is readily apparent when considering the following information regarding our own diocese. Never more than now do we need laity praying for priests.

More Priests Gone From Diocesan Service

The Vincentians have notified the bishop that they will be leaving our diocese this summer which will make Perryville on the east side of the diocese yet one more parish without a priest unless one can be appointed to fill the space. We have priests on medical leave, and many people are aware that we had a priest abandon the diocese, excommunicating himself in the process. Others are scheduled to retire, and some have died.

It is easy to run around like Chicken Little and chant: “The sky is falling! The sky is falling!” Certainly the situation here is grave. Many of our priests are very tired from serving more than one parish. We have two seminarians who are to be ordained this summer, but they must serve as associates before they can take on a parish individually. They alone cannot make up for the loss we face.

We must be honest and ask ourselves, what part did we laity play in the demolition of the sacred priesthood in our diocese? Did we contracept? Did we fail to educate our children into the meaning of “vocation” vs. “job”? Did we teach the virtue of purity to our children? What have we done to make the priest’s life easier? When people fought the priest teaching the truths of the Faith and complained to the bishop, did we write to the bishop and let him know of our support of the priest? Did we go to the bishop ourselves? Did we take on the dissenters face-to-face? Did we spend extra time praying in front of the Blessed Sacrament for our priests?-

Do we contribute to causes that undermine the sacred priesthood? Do we confront those who try to emasculate the priest and call them to conversion or do we cluck our tongues and say “oh my!”, avoiding controversy? Do we remember to pray, offer little penances for our diocesan priests every day? Are we secretly in our hearts in support of women priests, dissenting from Church teaching, or married priests, against custom in the

Latin Rite? Do we see nothing wrong with altar girls, a clear break with apostolic tradition? Do we encourage priests to be materialistic – owning fancy houses, boats, eating the finest foods, wearing expensive jewelry, acquiring land and material objects, and looking forward to secular-like retirement? Or do we encourage them to imitate St. John Vianney who lived the simple life and knew that God always provided?

God gives us the priests we deserve. We must be praying intensely, storming heaven for a holy bishop for our diocese who will cast his net for orthodox priests, and who will welcome young men from orthodox Catholic families to the seminary. Our diocese is bearing, or not bearing, depending on how you look at it, the fruits of the post Vatican II apostasy from the Faith. When we hear the priest proclaim the truths of the Faith at Mass, do we thank him, encourage him, tell him what difference his sermon made in our lives? Do we thank him for being faithful to his vocation? Do we use the sacred language of our Faith when speaking with the priest? Do we go to confession regularly? If we are able, do we kneel to receive Holy Communion (Protocol 47/03/L, Congregation of Divine Worship)? No single act on the part of the laity more powerfully affirms the sacred priesthood than kneeling to receive Holy Communion on the tongue because it silently confesses to the priest and all present that he has indeed acted as an *alter Christus*, confecting the Holy Eucharist – the real Body, Blood, Soul and Divinity of Christ under the appearance of bread and wine. It is not illegal to kneel, nor are we disobedient when we kneel, regardless of what any bishop wants. Moreover, if a bishop is a true believer in the Real Presence of Christ in the Holy Eucharist as defined by the Church, not by himself, he will rejoice in the faith of his flock and so will his priests.

Do we make reparation to Christ for blasphemy and/or heresy when we hear it from the pulpit, or do we go around and condemn the priest to everyone who will listen? Do we go out of our way to say a kind word to the priest, even if we didn't like everything he did at Mass?

The tide has already begun to turn. By the end of 2007, 28 vacancies will have occurred in the nearly 200 dioceses here in the United States. Pope Benedict has already shown himself to be selecting men faithful to Church teachings to fill these openings, indeed some of extraordinary valor, but we laity have much work to do to help the pope. Below is a novena prayer to St. John Vianney a diocesan priest friendly to *Una Voce* asked me to publicize for a special intention regarding the Holy Father. If the pope accomplishes this one thing, it will make a major difference in the lives of faithful diocesan priests. Father asked that we please say this novena prayer each day until further notice.

Novena Prayer to St. John Vianney

O holy priest of Ars, St. John Vianney, you loved God and served Him faithfully as His priest. Now you see God face to face in heaven. You never despaired but persevered in your faith until you died. Remember now the dangers, fears, and anxieties that surround me and intercede for me in all my needs and troubles, especially regarding this special intention of priests involving the Holy Father. O St. John Vianney, I have confidence in your intercession. Pray for me in a special way during this novena.

A photograph of the incorruptible body of St. John Vianney. XXX





News and Notes...

We were fortunate to have our president, George Mueller, present an outstanding talk on the prayer after the Consecration, *Memento etiam*, in which he brought out many passages from both the Old and New Testaments regarding life after death and the need to pray for the Holy Souls in purgatory. This prayer is one of the earliest in our tradition found in the Mass. George told us we are able to ask the souls in purgatory to help us, remind us of things we need to do, etc., just as we are able to pray for them. The more souls we are responsible for releasing from purgatory, the more help we'll be getting in our daily lives. Our Catholic doctrines were not invented over the past 2000 years. We inherited them from the Jews, and from Jesus, the Jew who saved us. From the early Church, praying for the souls in purgatory has been so important it was made a part of the Holy Mass.

Father Jackson, F.S.S.P. to speak in April

On Wednesday, April 19th, we are exceptionally fortunate to have Father Jackson, rector of the F.S.S.P. seminary to speak to our group. Father will be speaking on the art of teaching for parents, especially as related to the **interior life and formation of children, and participation in the Mass**. Even those of us who have no children will benefit greatly from learning about how to have a more productive interior life and how to participate better at Mass. Remember Jesus said, "Unless ye be converted, and become as little children, ye shall not enter the kingdom of heaven." (Matt. 18:3) Please spread the word among home-schooling parents.

February and March programs devoted to how to participate at Mass

Many different Traditional Mass missals exist, and they are all confusing for the first time user, especially those who have grown up on missalettes in the pews at the Novus Ordo. Assisting at the Traditional Mass is spiritual work, holy work, joyful work, and hard work. How does one keep from getting lost at Mass? How can the missal help us? How can we make our missal our friend on the way to holiness? How can we best prepare to attend Mass? What does "active participation" mean at the Traditional Mass? Do you have to know latin to get something out of the Traditional Mass? Do we have to follow along in our missals every minute of the Mass? Why does the choir sing something while the priest is doing/praying something else? Bring your questions and yourselves to our next meetings and be more prepared the next time you assist at the Traditional Mass.



Donations needed

We have been giving our priest presenters who come from far off \$250 each to cover gasoline and other expenses. In addition, we have needed to put one of them up at a motel for the night. Our picnic costs \$150+. This spring we have two priests plus our picnic to cover expenses for, and we are down nearly \$1000 from last year at this time due to stipends paid and picnic expenses from 2005. Please keep us in mind as you give money to charity since your donations to us are tax deductible. We are currently looking for a meeting room the night Father Jackson comes since the library, which is free, chases us out at 9:00. This means our costs could be much higher to have him come. All help is greatly appreciated. Know that you are contributing to the spiritual life and holiness of the diocese when you give money to our chapter and the board is very grateful. We are still fighting the good fight to obtain the Traditional Mass and the sacraments according to the 1962 liturgical books. Some things are being done by individuals and cannot be made public at this time, but the fruits will be known later. As a chapter, we are required now to wait until we have a new bishop and can persuade him to honor the wishes of both Pope John Paul II and Pope Benedict XVI in this matter.

Please remember to save and send in your Best Choice bar codes also, an easy way to help us put money in our treasury. Send to Barb Schoeneberger, 1008 E. Lark St., Ozark, MO, 65721.

We are also able, due to our tax exempt status, to qualify for the Community Bucks program offered by Ramey/Price Cutter supermarkets. If, when you are checking out, you get a Community Bucks strip, please send it or give it to Barb above. We have to have \$50 worth to get a check from Ramey/Price Cutter.

Thanks to all who have been generous with us in the past. We cannot do this alone.

2006 Dues are due

Dues are \$15 and apply to those who wish to vote (regular members) and those receiving the newsletter by hard copy. We are doing our best to keep our costs down and have not raised dues since we started 6 ½ years ago, but postage has gone up along with printing. Please send donations to the address on the newsletter. We send our heartfelt thanks to everyone who has contributed already.



Next Meeting: February 15, 2006
Where: The Library Center on South Campbell,
South of James River Freeway (Highway 60) - Room A
Program: Know Your Mass
Rosary/Cenacle at 6:30, Business at 7:00, program
after: Know Your Mass



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