



*As we begin the Lenten season, we remember that the Church has encouraged us to make the Stations of the Cross. Conformation of self to Christ cannot happen without meditating on His Passion as many great saints tell us. Below we bring you a couple of stations with the meditations given by our Holy Father before he was elected Pope. You can find more at: [vatican.va](http://vatican.va) using the search "Stations of the Cross".*

## SECOND STATION

### *Jesus takes up his Cross*



V/. Adoramus te, Christe, et benedicimus tibi.

R/. Quia per sanctam crucem tuam redemisti mundum.

From the Gospel according to Matthew. 27:27-31

*Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.*

## MEDITATION

Jesus, condemned as an imposter king, is mocked, but this very mockery lays bare a painful truth. How often are the symbols of power, borne by the great ones of this world, an affront to truth, to justice and to the dignity of man! How many times are their pomps and their lofty words nothing but grandiose lies, a parody of their solemn obligation to serve the common good! It is because Jesus is mocked and wears the crown of suffering that he appears as the true King. His sceptre is justice (cf. *Ps* 45:7). The price of justice in this world is suffering: Jesus, the true King, does not reign through violence, but through a love which suffers for us and with us. He takes up the Cross, our cross, the burden of being human, the burden of the world. And so he goes before us and points out to us the way which leads to true life.

## PRAYER

Lord, you willingly subjected yourself to mockery and scorn. Help us not to ally ourselves with those who look down on the weak and suffering. Help us to acknowledge your face in the lowly and the outcast. May we never lose heart when faced with the contempt of this world, which ridicules our obedience to your will. You carried your own Cross and you ask us to follow you on this path (cf. *Mt* 10:38). Help us to take up the Cross, and not to

### Board

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

shun it. May we never complain or become discouraged kind of merchandise, to be bought and sold, or stored to provide parts for experimentation. In doing this, we hope to conquer death by our own efforts, yet in reality we are profoundly debasing human dignity. Lord help us; we have fallen. Help us to abandon our destructive pride and, by learning from your humility, to rise again.

**All:**

Pater noster, qui es in cælis:  
sanctificetur nomen tuum;  
adveniat regnum tuum;  
fiat voluntas tua, sicut in cælo, et in terra.  
Panem nostrum cotidianum da nobis hodie;  
et dimitte nobis debita nostra,  
sicut et nos dimittimus debitoribus nostris;  
et ne nos inducas in tentationem;  
sed libera nos a malo.

*O quam tristis et afflicta  
fuit illa benedica  
mater Unigeniti!*

### THIRD STATION

*Jesus falls for the first time*



*V/. Adoramus te, Christe, et benedicimus tibi.*

*R/. Quia per sanctam crucem tuam redemisti mundum.*

From the Book of the Prophet Isaiah. 53:4-6

Surely he has born our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with

his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.

### MEDITATION

Man has fallen, and he continues to fall: often he becomes a caricature of himself, no longer the image of God, but a mockery of the Creator. Is not the man who, on the way from Jerusalem to Jericho, fell among robbers who stripped him and left him half-dead and bleeding beside the road, the image of humanity par excellence? Jesus' fall beneath the Cross is not just the fall of the man Jesus, exhausted from his scourging. There is a more profound meaning in this fall, as Paul tells us in the Letter to the Philippians: "though he was in the form of God, he did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men... He humbled himself and became obedient unto death, even death on a Cross" (Phil 2:6-8). In Jesus's fall beneath the weight of the Cross, the meaning of his whole life is seen: his voluntary abasement, which lifts us up from the depths of our pride. The nature of our pride is also revealed: it is that arrogance which makes us want to be liberated from God and left alone to ourselves, the arrogance which makes us think that we do not need his eternal love, but can be the masters of our own lives. In this rebellion against truth, in this attempt to be our own god, creator and judge, we fall headlong and plunge into self-destruction. The humility of Jesus is the surmounting of our pride; by his abasement he lifts us up. Let us allow him to lift us up. Let us strip away our sense of self-sufficiency, our false illusions of independence, and learn from him, the One who humbled himself, to discover our true greatness by bending low before God and before our downtrodden brothers and sisters.

## PRAYER

Lord Jesus, the weight of the cross made you fall to the ground. The weight of our sin, the weight of our pride, brought you down. But your fall is not a tragedy, or mere human weakness. You came to us when, in our pride, we were laid low. The arrogance that makes us think that we ourselves can create human beings has turned man into a kind of merchandise, to be bought and sold, or stored to provide parts for experimentation. In doing this, we hope to conquer death by our own efforts, yet in reality we are profoundly debasing human dignity. Lord help us; we have fallen. Help us to abandon our destructive pride and, by learning from your humility, to rise again.

**All:**

*Pater noster, qui es in caelis:  
sanctificetur nomen tuum;  
adveniat regnum tuum;  
fiat voluntas tua, sicut in caelo, et in terra.  
Panem nostrum cotidianum da nobis hodie;  
et dimitte nobis debita nostra,  
sicut et nos dimittimus debitoribus nostris;  
et ne nos inducas in tentationem;  
sed libera nos a malo.*

*O quam tristis et afflicta  
fuit illa benedica  
mater Unigeniti!*

© Copyright 2005 - Libreria Editrice Vaticana

## MESSAGE OF HIS HOLINESS BENEDICT XVI FOR LENT 2006

*“Jesus, at the sight of the crowds, was moved with pity” (Mt. 9: 36)*

Dear Brothers and Sisters!

Lent is a privileged time of interior pilgrimage towards Him Who is the fount of mercy. It is a pilgrimage in which He Himself accompanies us through the desert of our poverty, sustaining us on our way towards the intense joy of Easter. Even in the “valley of darkness” of which the Psalmist speaks (*Ps 23:4*), while the tempter prompts us to despair or to place a vain hope in the work of our own hands, God is there to guard us and sustain us. Yes, even today the Lord hears the cry of the multitudes longing for joy, peace, and love. As in every age, they feel abandoned. Yet, even in the desolation of misery, loneliness, violence and hunger that indiscriminately afflict children, adults, and the elderly, God does not allow darkness to prevail. In fact, in the words of my beloved Predecessor, Pope John Paul II, there is a “divine limit imposed upon evil”, namely, mercy (*Memory and Identity*, pp.



19ff.). It is with these thoughts in mind that I have chosen as my theme for this Message the Gospel text: “Jesus, at the sight of the crowds, was moved with pity” (Mt. 9:36).

In this light, I would like to pause and reflect upon an issue much debated today: the question of development. Even now, the compassionate “gaze” of Christ continues to fall upon individuals and peoples. He watches them, knowing that the divine “plan” includes their call to salvation. Jesus knows the perils that put this plan at risk, and He is moved with pity for the crowds. He chooses to defend them from the wolves even at the cost of His own life. The gaze of Jesus embraces individuals and multitudes, and he brings them all before the Father, offering Himself as a sacrifice of expiation.

Enlightened by this Paschal truth, the Church knows that if we are to promote development in its fullness, our own “gaze” upon mankind has to be measured against that of Christ. In fact, it is quite impossible to separate the response to people’s material and social needs from the fulfillment of the profound desires of their hearts. This has to be emphasized all the more in today’s rapidly changing world, in which our responsibility towards the poor emerges with ever greater clarity and urgency. My venerable Predecessor, Pope Paul VI, accurately described the scandal of underdevelopment as an outrage against humanity. In this sense, in the Encyclical , he denounced “the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness” and “oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions” (*ibid.*, 21). As the antidote to such evil, Paul VI suggested not only “increased esteem for the dignity of others, the turning towards the spirit of poverty, cooperation for the common good, the will and desire for peace”, but also “the acknowledgment by man of supreme values, and of God, their source and their finality” (*ibid.*). In this vein, the Pope went on to propose that, finally and above all, there is “faith, a gift of God accepted by the good will of man, and unity in the charity of Christ” (*ibid.*). Thus, the “gaze” of Christ upon the crowd impels us to affirm the true content of this “complete humanism” that, according to Paul VI, consists in the “fully-rounded development of the whole man and of all men” (*ibid.*, 42). For this reason, the primary contribution that the Church offers to the development of mankind and peoples does not consist merely in material means or technical solutions. Rather, it involves the proclamation of the truth of Christ, Who educates consciences and teaches the authentic dignity of the person and of work; it means the promotion of a culture that truly responds to all the questions of humanity.

In the face of the terrible challenge of poverty afflicting so much of the world’s population, indifference and self-centered isolation stand in stark contrast to the “gaze” of Christ. Fasting and almsgiving, which, together with prayer, the Church proposes in a special way during the Lenten Season,

are suitable means for us to become conformed to this “gaze”. The examples of the saints and the long history of the Church’s missionary activity provide invaluable indications of the most effective ways to support development. Even in this era of global interdependence, it is clear that no economic, social, or political project can replace that gift of self to another through which charity is expressed. Those who act according to the logic of the Gospel live the faith as friendship with God Incarnate and, like Him, bear the burden of the material and spiritual needs of their neighbors. They see it as an inexhaustible mystery, worthy of infinite care and attention. They know that he who does not give God gives too little; as Blessed Teresa of Calcutta frequently observed, the worst poverty is not to know Christ. Therefore, we must help others to find God in the merciful face of Christ.



Render, therefore  
to Caesar the things  
that are Caesar’s,  
and to God the things  
that are God’s

Without this perspective, civilization lacks a solid foundation.

Thanks to men and women obedient to the Holy Spirit, many forms of charitable work intended to promote development have arisen in the Church: hospitals, universities, professional formation schools, and small businesses. Such initiatives demonstrate the genuine humanitarian concern of those moved by the Gospel message, far in advance of other forms of social welfare. These charitable activities point out the way to achieve a globalization that is focused upon the true good of mankind and, hence, the path towards authentic peace. Moved like Jesus with compassion for the crowds, the Church today considers it her duty to ask political leaders and those with economic and financial power to promote development based on respect for the dignity of every man and woman. An important litmus test for the success of their efforts is religious liberty, understood not simply as the freedom to proclaim and celebrate Christ, but also the opportunity to contribute to the building of a world enlivened by charity. These efforts have to include a recognition of the central role of authentic religious values in responding to man's deepest concerns, and in supplying the ethical motivation for his personal and social responsibilities. These are the criteria by which Christians should assess the political programs of their leaders.

We cannot ignore the fact that many mistakes have been made in the course of history by those who claimed to be disciples of Jesus. Very often, when having to address grave problems, they have thought that they should first improve this world and only afterwards turn their minds to the next. The temptation was to believe that, in the face of urgent needs, the first imperative was to change external structures. The consequence, for some, was that Christianity became a kind of moralism, 'believing' was replaced with 'doing'. Rightly, therefore, my Predecessor, Pope John Paul II, of blessed memory, observed: "The temptation today is to reduce Christianity to merely human wisdom, a pseudo-science of well-being. In our heavily secularized world, a 'gradual secularization of salvation' has taken place, so that people strive for the good of man, but man who is truncated... We know, however, that Jesus came to bring integral salvation" (*Redemptoris Missio*, 11).

It is this integral salvation that Lent puts before us, pointing towards the victory of Christ over every evil that oppresses us. In turning to the Divine Master, in being converted to Him, in experiencing His mercy through the Sacrament of Reconciliation, we will discover a "gaze" that searches us profoundly and gives new life to the crowds and to each one of us. It restores trust to those who do not succumb to skepticism, opening up before them the perspective of eternal beatitude. Throughout history, even when hate seems to prevail, the luminous testimony of His love is never lacking. To Mary, "the living fount of hope" (Dante Alighieri, *Paradiso*, XXXIII, 12), we entrust our Lenten journey, so that she may lead us to her Son. I commend to her in particular the multitudes who suffer poverty and cry out for help, support, and understanding. With these sentiments, I cordially impart to all of you a special Apostolic Blessing.

*From the Vatican, 29 September, 2005.*

**BENEDICTUS PP. XVI**

© Copyright 2005 - Libreria Editrice Vaticana

## **Campaign for Public Celebration of the Traditional Mass by Pope Benedict**

A Bronx, New York, Knights of Columbus chapter has initiated a campaign to petition the Holy Father to celebrate the Traditional Mass in public. How would that help people like us who are denied access to the Traditional Mass? Many people in the Catholic Church, and especially younger priests, are following the Holy Father's example in restoring Latin in their liturgies and being more faithful to the current Roman Missal. Since

Pope Benedict has made no secret of his support of the return of the Traditional Mass, if he were to say it in public, it would help many priests and bishops to see that it is not “divisive” to have this Mass. If you would like to help in this effort, and recalling what our Pope wrote to the theologian Dr. Barth which we covered in our July 2005 newsletter available on our web page, your letters will help show the Holy Father that many people desire this Mass. He wants to see numbers.

Your letter can be very short. It could read something like this:

*Dear Holy Father,*

*(I) We love you and pray for you every day. As one of those attached to the Traditional Liturgy (1962 liturgical books), I (we) humbly request that you offer a Traditional Mass publicly some time this year when it could be televised. (I) We believe it would help people to accept this rite as legitimate and something to be treasured right in the very heart of the Church.*

*May God bless you.*

*Sincerely,*

*(sign your name)*

If you want your letter to be collected with the Una Voce – Springfield Area letters, please give it to our president, George Mueller, at the next meeting. If you want to send it yourself, attach a short cover note asking the Cardinal to give your letter to the pope and mail it to:

Dario Cardinal Castrillón Hoyos  
President, Pontifical Commission “Ecclesia Dei”  
Palazzo Del Sant’ Uffizio  
00120 Citta Del Vaticano  
Roma, Italia

## ***News and Notes...***



At our February meeting we began learning how to attend the Traditional Mass using Roman Missals with the Latin on one side and English on the other. Since following the Missal and the Mass is confusing for first-timers and even for people who have been attending for awhile, we wanted to help people make Mass attendance more prayerful. Our March meeting will conclude our journey on how to get the most out of attending the Traditional Mass. We are conducting these sessions with hefty group participation and people sharing how they use their missals so we get the maximum ideas out for people to consider. If you don’t already own it, an illustrated manual of instruction on the Traditional Mass in Latin for Catholics young and old titled: “Know Your Mass” is available from the Coalition in Support of Ecclesia Dei, P.O. box 2071, Glenview, IL 60025-6071. You can order it directly off the internet.

### **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. **We have obtained use of the Cafeteria Annex at St. John’s Hospital from 6:00 – 10:00 for that evening.** We will provide driving instructions in the next newsletter.

### **Father Korte to speak in May**

On Wednesday, May 17th, Father Korte will speak to us on the Humbleness of God in the Holy Eucharist. Father has been very kind to us by coming five hours one way to be with us. If you have not heard Father Korte, be

sure to mark it on your calendar and come to the **Library Center** that month for the meeting.

**Thanks for the Donations**

We are very grateful to those who send us money to continue to operate. Also to those who send in their Best Choice labels. May God reward your kindness and generosity. We are all hoping for a positive change in the Springfield/Cape Girardeau diocese relating to the Traditional Mass availability before too many more years go by.

**Pilgrimage to Kansas City Traditional Mass**

The Una Voce board established Sunday April 30, 2006 as a pilgrimage to the Traditional Mass at Blessed Sacrament in Kansas City, Kansas. The Mass is at 10:45. Address: 2203 Parallel Parkway, Kansas City, KS. If you want to go and don't have a ride, please contact our president, George Mueller, 823-8965.



**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.





**Next Meeting: March 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**



*Una Voce* - Springfield Area  
2131 W. Republic Rd. Box **154**  
Springfield MO 65807

[unavocespringfield.org](http://unavocespringfield.org)