

Una Voce Arkansas Ozarks Regional Newsletter

<http://www.arlatinmass.com>

Volume 5, Number 10, October, 2010



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Highlights from the Pope in Britain

Wherever the Holy Father goes, he brings messages of hope and challenges to sainthood. His recent visit to Great Britain was no different. Moreover, he made history with his visit to Anglican Canterbury and the beatification of John Henry Cardinal Newman, a great saint for our times.

Our Pope is the Pope of Hope and the Pope of Christian Unity; the Pope of Challenge to the Christian Life and the Pope of Loving Kindness. He has mastered St. Francis de Sales' way of speaking the truth in charity and not dodging hard questions. Here are some highlights from talks he gave on the trip:

On teaching and the purpose of education

It is about forming the human person, equipping him or her to live life to the full – **in short it is about imparting wisdom.** And true wisdom is inseparable from knowledge of the Creator, for “both we and our words are in his hand, as are all understanding and skill in crafts” (Wis 7:16)....

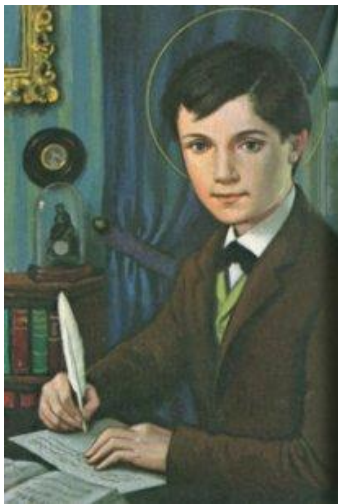
The presence of religious in Catholic schools is a powerful reminder of the much-discussed Catholic ethos that needs to inform every aspect of school life. This extends far beyond the self-evident requirement that the content of the teaching should always be in conformity with Church doctrine. **It means that the life of faith needs to be the driving force behind every activity in the school, so that the Church's mission may be served**



effectively, and the young people may discover the joy of entering into Christ's "being for others" (Spe Salvi, 28)....

To students

I hope that among those of you listening to me today there are some of the future saints of the twenty-first century. **What God wants most of all for each one of you is that you should become holy.** He loves you much more than you could ever begin to imagine, and he wants the very best for you. And by far the best thing for you is to grow in holiness....



When I invite you to become saints, I am asking you not to be content with second best. I am asking you not to pursue one limited goal and ignore all the others. Having money makes it possible to be generous and to do good in the world, but on its own, it is not enough to make us happy. Being highly skilled in some activity or profession is good, but it will not satisfy us unless we aim for something greater still. It might make us famous, but it will not make us happy.

Happiness is something we all want, but one of the great tragedies in this world is that so many people never find it, because they look for it in the wrong places. The key to it is very simple – true happiness is to be found in **God. We need to have the courage to place our deepest hopes in God alone, not in money, in a career, in worldly success, or in our relationships with others, but in God. Only he can satisfy the deepest needs of our hearts....**

...And once you enter into friendship with God, everything in your life begins to change. As you come to know him better, you find you want to reflect something of his infinite goodness in your own life. **You are attracted to the practice of virtue. You begin to see greed and selfishness and all the other sins for what they really are, destructive and dangerous tendencies that cause deep suffering and do great damage, and you want to avoid falling into that trap**

yourselves. You begin to feel compassion for people in difficulties and you are eager to do something to help them. You want to come to the aid of the poor and the hungry, you want to comfort the sorrowful, you want to be kind and generous. **And once these things begin to matter to you, you are well on the way to becoming saints....**

To religious leaders

As we embark on this adventure [the quest for God] we come to realize more and more that the initiative lies not with us, but with the Lord: **it is not so much we who are seeking him, but rather he who is seeking us, indeed it was he who placed that longing for him deep within our hearts....**

...I am thinking in particular of situations in some parts of the world, where cooperation and dialogue between religions calls for mutual respect, the freedom to practice one's religion and to engage in acts of public worship, and the freedom to follow one's conscience without suffering ostracism or persecution, even after conversion from one religion to another. **Once such a respect and openness has been established, peoples of all religions will work together effectively for peace and mutual understanding, and so give a convincing witness before the world.**

To the Archbishop of Canterbury

...At the same time, we Christians must never hesitate to proclaim our faith in the uniqueness of the salvation won for us by Christ, and to explore together a deeper understanding of the means he has placed at our disposal for attaining that salvation. God "wants all to be saved, and to come to the knowledge of the truth" (1 Tim 2:4), and that truth is nothing other than Jesus Christ, eternal Son of the Father, who has reconciled all things in himself by the power of his Cross. In fidelity to the Lord's will, as expressed in that passage from Saint Paul's First Letter to Timothy, **we recognize that the Church is called to be inclusive, yet never at the expense of Christian truth.** Herein lies the dilemma facing all who



are genuinely committed to the ecumenical journey.

In the figure of John Henry Newman, who is to be beatified on Sunday, we celebrate a churchman whose ecclesial vision was nurtured by his Anglican background and matured during his many years of ordained ministry in the Church of England. **He can teach us the virtues that ecumenism demands: on the one hand, he was moved to follow his conscience, even at great personal cost; and on the other hand, the warmth of his continued friendship with his former colleagues, led him to explore with them, in a truly irenic spirit, the questions on which they differed, driven by a deep longing for unity in faith.** Your Grace, in that same spirit of friendship, let us renew our determination to pursue the goal of unity in faith, hope, and love, in accordance with the will of our one Lord and Savior Jesus Christ.

To politicians



...Each generation, as it seeks to advance the common good, must ask anew: what are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authority can moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil discourse.

If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the process becomes all too evident - herein lies the real challenge for democracy....

The Catholic tradition maintains that the objective norms governing right action are accessible to reason, prescinding from the content of revelation. According to this understanding, **the role of religion in political debate is not so much to supply these norms, as if they could not be known by non-believers – still less to propose concrete political solutions, which would lie altogether outside the competence of religion – but rather to help purify and shed light upon the application of reason to the discovery of objective moral principles.**

...Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation. In this light, I cannot but voice my concern at the increasing marginalization of religion, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance.

I would invite all of you, therefore, within your respective spheres of influence, to **seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.**

To representatives of the Christian confessions

...Our commitment to Christian unity is born of nothing less than our faith in Christ, in this Christ, risen from the dead and seated at the right hand of the Father, who will come again in glory to judge the living and the dead. It is the reality of Christ's person, his saving work and above all the historical fact of his resurrection, which is the content of the apostolic kerygma and those credal formulas which, beginning in the New Testament itself, have guaranteed the integrity of its transmission. **The Church's unity, in a word, can never be other than a unity in the apostolic faith, in the faith entrusted to each new member of the Body of Christ during the rite of Baptism.** It is this faith which unites us to the Lord, makes us sharers in his Holy Spirit, and thus, even now, sharers in the life of the Blessed Trinity, the model of the Church's koinonia here below.

...At the same time, with evangelical realism, we must also recognize the challenges which confront us, not only along the path of Christian unity, but also in our task of proclaiming Christ in our day. **Fidelity to the word of God, precisely because it is a true word, demands of us an obedience which leads us together to a deeper understanding of the Lord's will, an obedience which must be free of intellectual conformism or facile accommodation to the spirit of the age.**



This is the word of encouragement which I wish to leave with you this evening, and **I do so in fidelity to my ministry as the Bishop of Rome and the Successor of Saint Peter, charged with a particular care for the unity of Christ's flock.**

The Holy Father had much, much more to say on modern life today. If you wish to read more of the Pope in Great Britain, Chiesa has the following articles, including the homily at the beatification of Cardinal Newman:

[The Pope's Last Wishes in the United Kingdom](#)

["Unam Sanctam." The Church of Peter in London](#)

[Mission Britannia. The Sun Shines in Glasgow](#)

[In the Crucifix of Westminster, the Pope Sees the Suffering of Those Children](#)

[Newman spoke this evening in Hyde Park](#)

Our Holy Father's words on this trip are simple, easy to understand, and a call to arms for the Church Militant. Please read them at leisure, letting him speak to your heart.

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We continue our series on the Treasures of the Mass...

At the Foot of the Altar

By his first act, the priest, the ambassador of God, convinces the people of the lawfulness of the office which he is now exercising. He genuflects, makes the Sign of the Cross and solemnly utters the words: --

In nomine Patris, et Filii, et Spiritus Sancti. Amen. (In the Name of the Father, and of the son, and of the Holy Ghost. Amen.

Is there, in the solemn services of the Catholic Church, another moment when these words, so simple, so frequently used, imply such majesty and sublimity as here at the foot of the altar, at the beginning of Holy Mass? Can the priest give us a more solemn explanation of his mission? To appear in the Name and with the authority of the eternal, almighty Creator -- this, O Priest of God, is thy portion alone! Alone thy dignity and power, O Anointed of the Lord!

The priest joins his hands and continues: --

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat juventutem meam.

V. I will go unto the altar of God.

R. Unto God who giveth joy to my youth.

Behold the young priest with the holy oils still fresh upon his consecrated hands. The moment of which he has been longing for years has arrived; he stands before the holy altar. He signs himself with the sacred Cross, and the first exultant words that escape his lips are: "I will go unto the altar of God, unto God, who giveth joy to my youth!" -- beautiful expression of a soul that has clung to God, who has led him to the mount of sacrifice; heavenly expression of love for God, for whom he has despised all worldly and sinful pleasures, to find his joy in him.

Day after day these words surge up from the heart of the minister of God. Years pass. Maturity is reached, with its experience, and perhaps, honors; old age steals on with its rich harvest and its peculiar trials; yet the same lips pronounce the same exultant words: "I will go unto the altar of God, unto God who giveth joy to my youth." And when at last the Anointed of the Lord stands at the threshold of eternity, when the vision of the Immolated Lamb breaks upon his purified soul in all its dazzling beauty, will not his lips once more exclaim: "I will go unto the altar of God, unto God who giveth joy to my youth!"

But now his feet must still tread the weary paths of earth, and mindful of his own weakness, the priest presents his petitions in the words of the royal Psalmist (Ps. 42), which he prays alternately with the server, or, in the case of a dialogue Mass, with the congregation: --

V. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

R. Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

V. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei: ad Deum laetificat juventutem meam.

V. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare contrubas me?

V. Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.

R. For Thou, O God, art my strength; why hast Thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

V. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy hill, and into Thy tabernacle.

R. And I will go unto the altar of God; unto God who giveth joy to my youth.

V. I will praise Thee upon the harp, O God, my God: why art thou sad, O my soul, and why dost thou disquiet me?

R. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

R. Hope in God, for I will still give praise to Him: the salvation of my countenance, and my God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

This is a touching supplication which the priest makes to Almighty God, to detach his sentiments from the spirit of the world and from his own corrupt nature; to keep him on the steep and narrow path and smooth away the difficulties on the way to the holy mount.

Conscious of his won weakness, he trusts in God, his "strength"; he begs to be led by His "Light," Jesus Christ, the **true Light which enlightens every man who comes into this world;** and His "Truth," the Spirit of Truth, **who proceeds from the Father and teaches us all truth;** confident that he will thus reach his eternal destination. The priest promises the Most High to make known to men the Divine precepts. He entrusts to God the sorrow and grief which overwhelm his soul, but likewise the hopes that fill his heart.

The antiphon, "Introibo" is then repeated. Thereupon the celebrant makes the Sign of the Cross and protests that he places all his trust in the Name and the help of God: --

V. Adutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

V. Our help is in the Name of the Lord.

R. Who made heaven and earth.

Continued next month...

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Michaelmas Pilgrimage 2010

by Barbara A. Schoeneberger, M.A.

This year's Michaelmas Pilgrimage was blessed by great weather, two days of fun activities and spiritual exercises, and warm camaraderie - a perfect combination for a fulfilling trip. Roger and I have missed the past several years because of health issues so it was good to make the three hour trip one way, attend the lovely High Mass and pot luck afterwards, visit with friends, and return home without being wrung out.

We were pleased to see others from the Latin Mass in Springfield, Missouri who also attended and with their children had the fortitude to walk the five miles from the shrine of St. Philomena to St. Michael's where the weekend closed with Solemn Vespers and Benediction. Roger and I were unable to stay for the pilgrimage and closing activities. Old eyes don't see too well in the dark and in the interest of prudence we started back at 3:30 to beat the setting sun in Ozark.

A number of people worked very hard to make this weekend of Catholic life and celebration a fruitful experience. **Our thanks to all of them even though we couldn't attend all the events.** What strikes me most of all is the joy and vitality the St. Pio community shows under the pastorship of Father DeMets.

Every Traditional Latin Mass community has growing pains, setbacks, and challenges particular to it, and the St. Pio group shows what can happen with prayer and generous self-giving, a good priest, and a bishop who is committed to honoring *Summorum Pontificum*. If you haven't ever gone to the Michaelmas Pilgrimage, take a break next year and go. Even if you can't walk the five miles, the Mass alone is worth the trip. Personally, as a musician, I loved the choir and organist and wished we could have such excellent music everywhere.

Sancte Michael, ora pro nobis!

News and Notes



Gregorian Chant Weekend 2010 - October 15-17

The Benedictines at Clear Creek abbey in Hulbert, Oklahoma are holding their annual chant weekend this year with an **emphasis on psalmody**. Beginners are welcome and there will be the usual Ward classes for children 12 and under. For more information, please contact Father Bachmann at (918) 772 - 2454. The cost is \$25 per family and \$20 per individual. Accommodations Friday and Saturday night are \$70 per individual and \$100 per family.



New Vocations Video from the FSSP - "To God Who Giveth Joy to My Youth"

The Priestly Fraternity of St. Peter has produced a series of three informative videos on the topic of vocations to the priesthood. They are very well produced and feature excellent endorsements from several US bishops and His Eminence Card. William Levada. I commend these videos to you and know you will enjoy them. Most importantly, **if you know of young men who may be interested, please let them know that these are now featured on YouTube via this link:**

<http://www.youtube.com/watch?v=omJ83APSdXA&feature=related>

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<http://astore.amazon.com/sufwitjoy-20>. While you're there, please check out my blog, www.sufferingwithjoy.com/blog/, and leave a comment if you are moved to do so. Reader participation is always welcome.

**That Thou wouldst vouchsafe to humble the enemies of Mother Church.
(priests of Dachau Concentration Camp, 1939-45)**