

PARISH FAMILY ABLAZE PRAXIS (9-16-21)

PRAYER (Sign of the Cross/Our Father)

In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

Pater Noster, Qui es in caelis:
Sanctificetur nomen Tuum:
Adveniat regnum Tuum:
Fiat voluntas Tua, sicut in caelo et in terra.
Panem nostrum quotidianum 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. Amen.

In Nomine Patris, et Filii, et Spiritus Sancti. Amen.

SACRED SEVEN

___ 1. What or whom we cover or veil in our nave or sanctuary indicates what or whom we consider unsightly and inferior.

___ 2. According to the directives of the Traditional Latin Mass, a Catholic should see the altar as representing Christ Himself and particularly His Body.

___ 3. Moses wore a veil at certain times.

___ 4. The liturgical directives prior to Vatican II called for the priest, the tabernacle, and the front of the altar to be covered with the liturgical color proper for that day or for a special celebration.

___ 5. The 1917 Code of Canon Law mandated that women wear veils at Mass.

___ 6. The Church never encouraged men and women to be separated at Mass because such separation would oppose harmony.

___ 7. Just as the Jews associate a veil with the Ark of the Covenant, so Catholic tradition have used veils for their tabernacles.

PRAXIS: THE ROMAN RITE—ORIENTING AND ORDERING OUR LIVES TO ACCORD WITH NATURAL LAW AND REVELATION

I. Orientation

A. Toward God (Ad Deum):

1. To acknowledge before God and all the saints that we have sinned through our own fault, and to ask for the intercession of the saints and the mercy of God.
2. To offer prayers and praise to God
3. To receive instruction from God

4. To GIVE in the power of the Holy Spirit through Christ TO the Father and to RECEIVE in the power of the Holy Spirit through Christ graces and blessings from the Father.
- B. Toward the Cross and Resurrection (Ad Crucem/Ad Orientem)
 1. To acknowledge the saving Sacrifice of Jesus Christ
 2. To affirm that the Passion and Death of Christ leads the faithful to the resurrection of the body and life everlasting
 - C. Toward Christ (Ad Christum):
 1. To acknowledge that Christ is truly, really, and substantially present in the tabernacle
 2. To acknowledge that the altar represents Christ and is the place wherein Christ's One Sacrifice on Calvary will be represented to us in an unbloody manner through the Holy Sacrifice of the Mass
- II. Order
- A. Sanctuary and the Nave—Distinct and Complementary
 1. Distinguish the Sacred and Divine from the Blessed and Created
 2. Distinguish the Bridegroom (Jesus) from His Bride (Church), Male from Female
 3. Distinguish the Ordained and Celibate from the Baptized and Married
 - B. Other spaces—Narthex/Choir Loft/Vestry/Sacristy/Confessionals
 - C. Some Sacred Items Unique to Churches and the Liturgy:
 1. Vestments/Veils/Linens
 2. Crucifix/Tabernacle and Lamp (Globe)/Altar (with Relic or Relics)/Sacred Vessels/Ambo/Presider's Chair/Lamp/Candles/Linens/Stained Glass/Statues/Gospel, Lectionary, and Liturgical Books/Reliquary/Baptismal Font/Ambry Sacred Oils/Holy Water Fonts
 - D. Gestures:
 1. The Sign of the Cross
 2. Bowing the Head/Profound Bow
 - E. Postures or Positions:
 1. Orans Position
 2. Folded Hands
 3. Standing, Sitting, Kneeling
 - F. Movement:
 1. Procession/Recession
 2. Priest and Assistants
 3. The Asperges and Vidi Aquam/Procession/Recession
 4. Offertory/Holy Communion
 - G. Roles—Bishop/Priest/Deacon/Minor Orders/Instituted Acolytes and Lectors/Servers/Readers/Choir Members/Ushers/Assisting Laity
- III. Importance of Liturgical Orientation and Order in a Disoriented and Disorder Culture and World:
- A. Acknowledging God and the Primacy of the Sacred and Holy

- B. Affirming that reality includes both the visible and invisible, the material and metaphysical
- C. Affirming true and natural diversity that is complementary:
 - 1. Male/Female
 - 2. Ordained, Religious, and Lay Faithful (not confusing the responsibilities and roles of each)
 - 3. Gifts/Talents/Charisms of Individual Persons
- IV. Liturgy of the Holy Sacrifice of the Mass—Source, Summit, Center of Life of Holiness and Communion
 - A. Universal Call to Holiness:
 - 1. Baptism/Reconciliation—Remaining in a State of Grace
 - 2. Sanctification/Divination—Growth in Virtue
 - B. Communion:
 - 1. With God
 - 2. With Angels
 - 3. With Saints in Heaven and Purgatory, and Neighbors on Earth

QUESTIONS

- I. Why might a woman or girl choose to wear a veil at Mass? Why do you think woman or girls stopped wearing veils to Holy Mass?
- 2. Which liturgical stance of a priest—Ad Orientem or Versus Populum—enables you better to focus on God and see the priest as celebrating “in the person of Christ the head”? Explain.
- 3. Why, at the opening of Mass, do we confess our sins first and then say or sing the Gloria?

MISSION

- I. Morning Prayer—Include the “Signum Crucis,” “Pater Noster”
- II. Mid-Day Prayer—A particular examination of conscience with an Act of Contrition—Have I exercised the virtue of piety?
- III. Daily Mental Prayer—Conversing with Jesus
- IV. Nightly Examination of Conscience followed by the Confiteor:
 - Have I:
 - A. Prayed to and praised God sufficiently?
 - B. Been open to instruction from God and accepted this instruction?
 - C. Given generously to the Father through Christ His Son?
 - D. Given God thanks for the graces and blessings received this day?