

PARISH FAMILY ABLAZE (12-2-21)

PRAYER (Sign of the Cross/Our Father)

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

[CHANTED]

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. At the offering of bread during Mass in both the Novus Ordo and the TLM, God is referred to as “Father.”
- ___ 2. At the offering of bread during Mass in both the Novus Ordo and the TLM, the priest asks God to accept it as an offering for his sins.
- ___ 3. At the offering of the bread during Mass in both the Novus Ordo and the TLM, the priest asks God to accept it as an offering for the sins of all faithful Christians, living and deceased.
- ___ 4. At the offertory of both the Novus Ordo and the TLM, the priest pours a few drops of water into the chalice of wine, in remembrance of the water and blood which flowed from the side of Jesus when pierced by the soldier’s lance.
- ___ 5. During the Offertory in the TLM, but not in the Novus Ordo, the priest blesses the water before mixing it with the wine.
- ___ 6. During the offering of the chalice of wine in both the Novus Ordo and the TLM, the priest asks the Lord to accept it “for our salvation and that of the whole world.”
- ___ 7. During the Offertory the priest invokes the Holy Spirit to bless the Sacrifice in the TLM, but not in the Novus Ordo.

KEYNOTE: THE ROMAN RITE—OFFERING

- I. “We let our masks fall and turn our hearts back to the Lord who loves us, so as to hand ourselves over to Him as an offering to be purified and transformed.”
(*Catechism of the Catholic Church*, number 2711)

1. WHAT we offer to the Father in Spirit and Truth becomes WHO we receive.
2. He accepts the gift of ourselves under signs of bread and wine to give us the gift of His Son under the signs of bread and wine.
 - a. Bread symbolizes the body
 - b. Wine symbolizes the blood
 - c. Water symbolizes both the Holy Spirit and grace that unites God with Man (Incarnation), and Man with God (Re-creation)

II. Offertory—Several Comparisons of the TLM with the Novus Ordo:

A. The Offertory Verse:

TLM Example—“To Thee have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.”

NO—Omitted

B. Offering of the Bread:

TLM—“Receive, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.”

NO—“Blessed are You, Lord God of all creation, for through Your goodness we have received the bread we offer You: fruit of the earth and work of human hands, it will become for us the bread of life.”

Response—“Blessed be God forever.”

C. Mingling/Mixing of Water and Wine:

TLM—“O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew: by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.”

NO—“By the mystery of this water and wine may we come to share in the divinity of Christ Who humbled Himself to share in our humanity.”

D. Offering of the Chalice/Wine Mixed with Water:

TLM—“We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.”

NO—“Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer You: fruit of the vine and work of human hands, it will become our spiritual drink.”

Response—“Blessed be God forever.”

E. Asking God’s Acceptance of Us and the Sacrifice:

TLM—“Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well-pleasing to Thee, Who art our Lord and God.”

NO—“With humble spirit and contrite heart may we be accepted by You, O Lord, and may our sacrifice in your sight this day be pleasing to you, Lord God.”

QUESTIONS

- I. What are some reasons why at Mass we offer to God the Father bread and wine, and some of the reasons why He gives us His Son under the signs of bread of wine?
- II. What is required for us and our gifts to become acceptable to God the Father?

MISSION

- I. Morning Prayer—Include the “Signum Crucis,” “Pater Noster” (chant it), and the “Gloria.”
- 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. Did I pray a Morning Offering wherein I offered all I am and all I have to God?
 - B. Did I offer thanksgiving to God for all the gifts and consolations I received and experienced throughout this day?
 - C. Did I offer all of my trials and tribulations, sufferings and sorrows, to God this day?
 - D. Did I make sacrifices to God in secret today, or only in ways that others could see or acknowledge them?