

PARISH FAMILY ABLAZE KEYNOTE (2-20-22)

PRAYER (Sign of the Cross)

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

Act of Spiritual Communion:

My Jesus, I believe that Thou art present in the Blessed Sacrament. I love Thee above all things, and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee. Amen.

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

SACRED SEVEN

- ___ 1. We know that the Holy Spirit inspired how the Holy Sacrifice of the Mass was celebrated in the primitive Church but that for many centuries this inspiration was lost.
- ___ 2. The directives of the TLM, compared to those of the NOM, provides for more freedom in the activity of the laity assisting during the Mass, except when receiving Holy Communion.
- ___ 3. A priest celebrating the NOM has many more options than he does when celebrating the TLM.
- ___ 4. The documents of the Vatican II Council clearly called for phasing out both Gregorian chant and the use of the organ during Mass as inappropriate for contemporary culture.
- ___ 5. The documents of Vatican II called for the priest to face the people during Mass, for Holy Communion to be given to the laity in their hands while standing, for beginning the use of women readers and girl altar servers, and for eliminating the use of the chalice veil and the use of patens when distributing Holy Communion.
- ___ 6. I receive Jesus more completely if I can receive Him in Holy Communion under both species as the Body of Christ and His Precious Blood.
- ___ 7. When deacons are ordained, their hands are consecrated to distribute Holy Communion.

PRAXIS: THE ROMAN RITE—DIFFERENCES AND DIRECTIONS

- I. Differences Perspectives Concerning the History of the Mass:
 - A. TLM—Organic Development of a Tree
 - 1. Last Supper/Sacrifice of Calvary— “Acorn” given by Christ

2. Peter/Apostles/first bishops and priests accept, nurture, and share this gift (in Greek) as the Church grows and spreads out over the known world
 3. The Mass of the Roman Rite—celebrated, surviving, and thriving in the Roman Empire—is translated into Latin and reaches its fundamental form by the fourth century
 4. Pius V—in response to those attempting to chop down the “Tree”—preserves and protects the Mass with the promulgation of the Tridentine Mass of 1570
 5. Further growth/pruning culminates with the 1962 edition of the Roman Missal used to offer the TLM presently
- B. NOM—Deconstruction of the Cathedral for Reconstruction of the Upper Room (Antiquarianism)
1. Last Supper—Christ gave this simple supper in a domestic setting
 2. Peter/Apostles/first bishops and priests celebrate this “Breaking of the Bread”
 3. Over the centuries—men, often uninspired—keep adding onto this celebration of the original supper in the Upper Room until it can hardly be experienced or understood by Christians at given periods of time
 4. Historical theologians (using the historical critical method) and innovative liturgists work to reintroduce the Last Supper of the Upper Room into contemporary culture in a way that addresses particular contemporary needs.
 5. The Novus Ordo is promulgated by Pope Paul VI in 1969, followed by many dispensations and changes since then, including:
 - a. Removal of veils and introduction of girls as altar servers and women as readers (and now as instituted acolytes/lectors)
 - b. Laity receiving Holy Communion in the hand, while standing, and under both species; and also distributing Holy Communion as extra-ordinary ministers of Holy Communion
 - c. The priest facing the people
 - d. Removal of the high altar, pulling it away from the apse; moving the tabernacle from the central focus; removal of altar rails
 - e. Introduction of the permanent diaconate
 - f. Practice of not using chalice veils or patens when distributing Holy Communion
- II. Directions based on needs of our time for order and orientation:
- A. Strengthening our sense of the historical roots of the Mass, from the Old Covenant sacrifice up to the Holy Sacrifice of the Mass
 - B. Enriching our appreciation of invisible reality—looking toward God, toward the Sacrifice of Christ on the Cross, and toward Christ’s presence in the tabernacle and on the altar; more frequently addressing the angels

- and saints in Heaven, and remembering the souls in Purgatory, while looking at one another less often
- C. Considering the mystery of the timeless, transcendent, and eternal more than the passing banality of the transitory, contemporary, and mundane
 - D. Seeing Latin as a beautiful means to unite various peoples throughout time (history) and across space (geography) rather than exclusively as something uncommon and difficult to know
 - E. Seeing the Mass as a gift received from God through Christ and His Body and not merely a program conceived by Man (scholars and experts)
 - F. Restoring a sense of reverence, recollection (silence), humility, simplicity, and modesty through gesture, vesture, attire, posture, ritual, architecture, art, and ornamentation
 - G. Reintroducing Latin and Gregorian chant
 - H. Reinforcing liturgically the complementary distinctive roles of the sexes, and of the laity and religious, of the married and the virginal/celibate
 - I. Working to elevate hearts through the heavenly standards of the Mass, rather than to lower Mass standards to accommodate worldly hearts
 - J. Seeking to transform the world through the priorities and power of the Mass, rather than to transform the Mass through the priorities and powers of the world

QUESTIONS

1. Why do you think that the members of the commission that produced the NOM saw the Mass more as something to be taken apart and refashioned, than as a precious gift to be generally preserved and carefully protected?
2. Do you believe the Church should continue to lower the moral and liturgical bar through increased dialogue and doctrinal change, or instead that the Church should take some other approach at this time? If you believe another approach should be taken, describe this approach.

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 modesty? An Act of Spiritual Communion
- III. Daily Mental Prayer—Conversing with Jesus
- IV. Nightly Examination of Conscience followed by the Confiteor:
Have I:
 - A. Has the reverence I showed at Mass translated into respect that I show for others at home and in all my daily activities?
 - B. Have I worked to make my home a place shaped by the Holy Sacrifice of the Mass?

- C. Have I complained to God, Whom I worship at Mass, for not granting me through His crucified Son ONLY security and comfort, but also allowing me sorrows and sufferings?
- D. Have I made decisions based on the lie that what matters most is security and comfort found through money and health on earth, or rather made decisions based on the truth that what matters most is the state of my soul and holding onto my heavenly inheritance?