

PARISH FAMILY ABLAZE PRAXIS (4-3-22)

PRAYER (Sign of the Cross/Act of Spiritual Communion)

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 (based on quotes taken from *The Catholic Mass—Steps to Restore the Centrality of God in the Liturgy* by Bishop Athanasius Schneider)

- ___ 1. The effect of the Eucharistic mystery is a communicant's most intimate union with Christ but not with the members of Christ's Mystical Body.
- ___ 2. When we receive the Most Holy Eucharist in a state of grace at Mass, we are not only mystically united to Christ but also transformed by His power.
- ___ 3. It was revealed to Saint Augustine by Christ, in regard to the Eucharist, "And you shall not change Me into yourself as bodily food, but into Me you shall be changed."
- ___ 4. Receiving the Body of Christ at Holy Communion effects a participation in the human nature of Christ but not in His divine nature.
- ___ 5. Over time, the Church began to mandate communicants receiving Holy Communion directly in the mouth because of concerns about desecrating the Blessed Sacrament through, for example, some people receiving with unclean hands, the need to purify the fingers and palm of the hand after receiving the Host, and the possibility of losing fragments of the consecrated Bread.
- ___ 6. In the fourth century, Saint Ephrem would warn the laity— "do not trample underfoot even the fragments"—because the "smallest fragment of this Bread can sanctify millions of men and is enough to give life to all who eat it."
- ___ 7. In 1969, Pope Paul VI and the vast majority of bishops were concerned by those who began disobediently to distribute Holy Communion in the hand because, among other things, of the danger of loss of reverence for the Blessed Sacrament, of profanation of the Blessed Sacrament, and of adulterating the true doctrine in regard to it.

PRAXIS—THE ROMAN RITE: RENOVATION AND RESTORATION

I. Mass as a Template for Life = Truth that Frees us for Love

A. From “Cult” of Life arises the Culture of Life

Saint Paul of the Cross: “[Love] transforms the lover into the one loved. More deeply, love intermingles with grief, and grief with love, and a certain blending of love and grief occurs. They become so united that we can no longer distinguish love from grief nor grief from love. Thus, the loving heart rejoices in its sorrow and exults in grieving love.”

Saint Peter: “Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when His glory is revealed.” (1 Peter 4:12-13)

B. Mass as a Life of Sacrifice for Service—Offering up in thanksgiving myself, everyone, and everything to give to others myself, everyone, and everything

II. Sacrifice of the Mass: The Son gives Himself to us so that we may give ourselves through Him to the Father so that the Father may give His Son through us to others.

A. Transforming all joys and sorrows, triumphs, and tribulations, into offerings to God for others (Father Matthias Lambrecht, OCD):

1. “Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” (Phil 4:6-7)
2. REST: In cases of temptation to anxiety
 - a. Recognize—Recollection (Gospel Perspective and Vision)
 - b. Embrace—Reality and Christ
 - c. Sacrifice—Through, with, and in Christ
 - d. Trust—It is our duty always and everywhere to give God thanks and “rejoice in the Lord always” (Phil 4:4)

B. The Mass transforms us so that we give an opening for God to transform our culture through us—from our “cult” (Mass) can arise a culture of:

1. Life—Despite death and sin
2. Truth—Despite all ignorance, lies, and error
3. Freedom—Despite all addiction and slavery
4. Love—Despite all malice and hatred

- III. From the Mass—Cultivate:
 - A. Humility (Counters Envy and Pride)
 - B. Simplicity (Counters Disorientation and Disorder)
 - C. Purity of Heart (Clarifies Vision and Enlivens Action)

QUESTIONS

- 1. What is power according to Christ and the Culture of Life, and power according to Satan and the Culture of Death? In what ways is power manifest by Christ and His Church, and in what ways is power manifest by the Devil and his minions?
- 2. Why does our God and His followers remind us again and again “to be not afraid,” and why does the Devil and his minions seek relentlessly to make us afraid?

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. Have I prayed and/or fasted this day for the conversion to the Catholic Faith of pagans and of those baptized Christians separated from Mother Church?
 - B. Have I prayed and/or fasted this day for the souls in Purgatory?
 - C. Have I prayed and/or fasted this day for the sake of my soul and those of all the members of the Church Militant?
 - D. Have I remembered to pray and/or fast for those persons who have asked for my prayers and for those persons God has placed upon my heart who especially need prayer, including my enemies?