

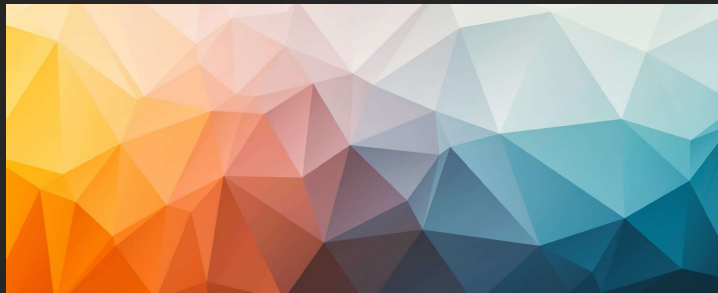
Never Stop Praying

2020 ST. ROSE PARISH

MISSION

Day Three

Devotions | *and the Mass*



Never Stop Praying.

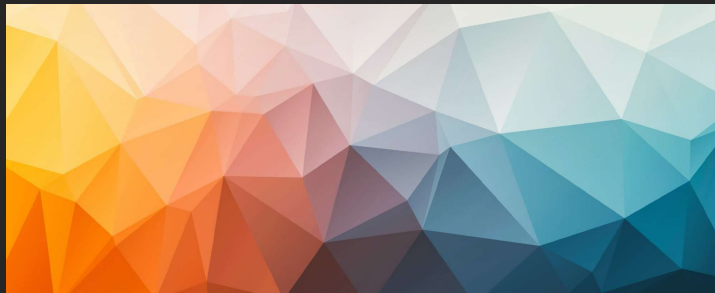
The Eucharist was designed for those who pray everyday.

Vatican II calls it 'source and summit.'

But the Church does not have only Mass.

Catholic Spirituality

Devotions | *and the Mass*



Holy Mass
Liturgy of the Hours
Sacraments

Public Devotions

Private Devotions

Pious Exercises

Liturgical Year

Blessed Mother

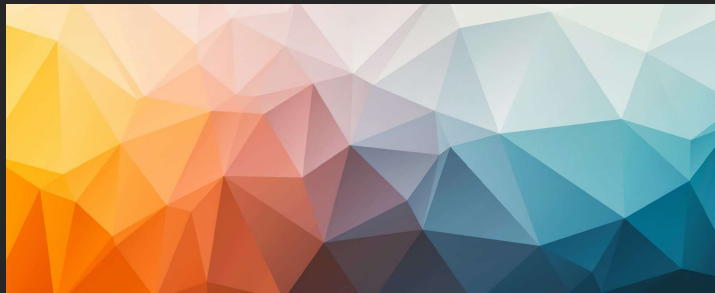
Saints and Blessed

Prayer for the Dead

Shrines and Pilgrimages

Catholic Spirituality

Devotions | *and the Mass*



Directory on Popular Piety and the Liturgy

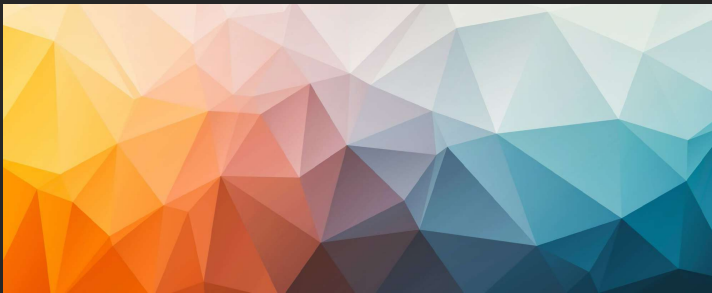
2001

Principles

1. Primacy of the Liturgy
 - Mass, Liturgy of Hours, Sacraments
 - public, communal, official
2. Optional or Obligatory
3. Pious exercises not to be “commingled with the liturgical actions.”

Catholic Spirituality

Devotions | **and the Mass**



The Sacred Liturgy, described by [Sacrosanctum Concilium](#) as the summit of the Church's life, can never be reduced to a mere aesthetic reality.

Before all else, the celebration of the sacred mysteries is an act of praise to the Triune God's sovereign majesty, and is willed by God Himself.

Through the Sacred Liturgy man, personally and collectively, presents himself before God to render thanksgiving, fully conscious that his existence cannot be complete without praising God and doing His will as he strives for the Kingdom which is already present but whose definitive advent is only to be found in the *Parousia* of the Lord Jesus. Were the Liturgy not to have its effects on life, it would become void and displeasing to God.

John Paul II

Prayer for the needs of the Church and the individual faithful is so important that serious thought should be given to reorganizing priestly and parish life to ensure that priests have time to devote to this essential task, individually and in common. Liturgical and personal prayer, not the tasks of management, must define the rhythms of a priest's life, even in the busiest of parishes.

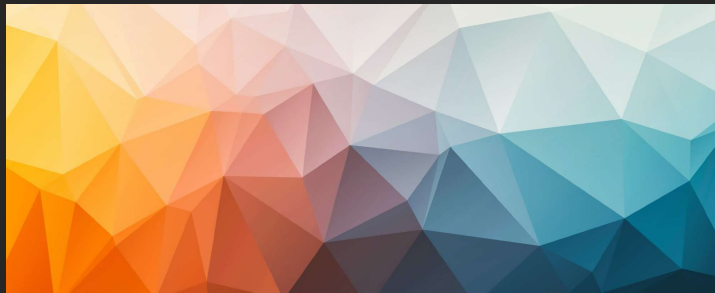
Saint Pope Pius X



Tra le sollecitudini 1903

Filled as We are with a most ardent desire to see the true Christian spirit flourish in every respect and be preserved by all the faithful, We deem it necessary to provide before anything else for the sanctity and dignity of the temple, in which the faithful assemble for no other object than that of acquiring this spirit from its foremost and indispensable font, which is the **active participation** in the most holy mysteries and in the public and solemn prayer of the Church.

On the Origins of Active Participation



Pius X: *Tra le solleclitudini* Nov 22, 1903

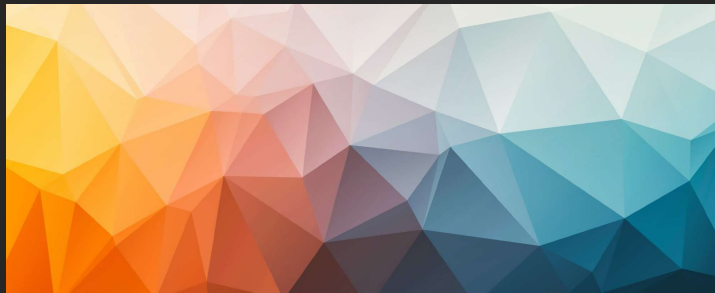
- Italian: « partecipazione attiva »
- Versio fidelis: « participatio »
- Versio authentica: « actuosa communicatio »
- Liturgical Movement: « actuosa participatio »

John Paul II

While the reform of the Liturgy desired by the Second Vatican Council, can be considered [completed], the pastoral promotion of the Liturgy constitutes a permanent commitment to draw ever more abundantly from the riches of the Liturgy that vital force which spreads from Christ to the members of his Body which is the Church

The liturgical REFORM is over.
Liturgical RENEWAL must continue.

Active/Actual Participation



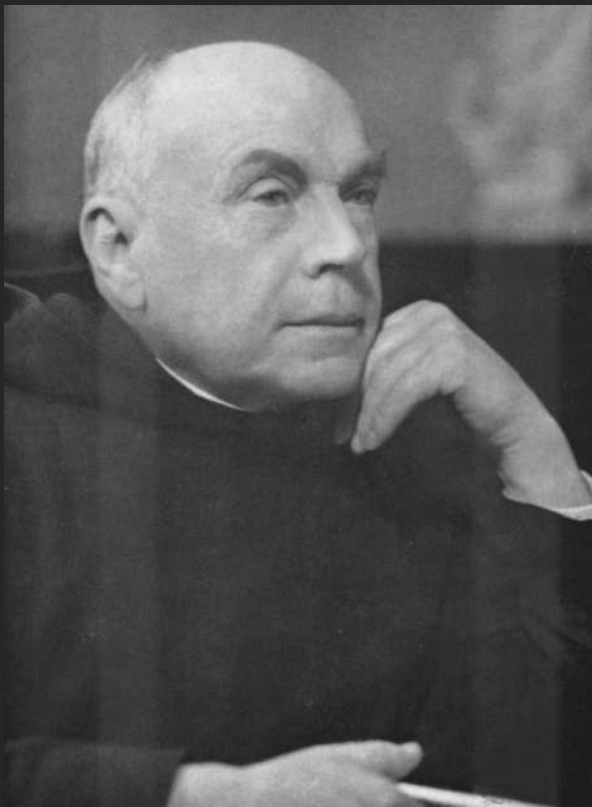
Our participation in the liturgy
needs to be a way of life

Not looking for a fad or an innovation

Participation that is progressively

- More conscious
- More intelligent
- More real

Dom Lambert Beauduin



La Piété de l'Eglise 1914

Let us transform
the routine and boring attendance at worship
in a participation that is active and intelligent;
let us teach the faithful to pray
and to profess together these truths of our faith;
and the liturgy celebrated in this way
will gently awaken the faith that lies dormant
and put into value, in prayer and action,
the latent energies of baptized souls:
'the true Christian spirit will flourish
and be preserved among the faithful.'

Virgil Michel



True worship, or worship of God, is an exercise of the virtue of religion. This virtue consists in an acknowledgement of the supreme excellence of God as our Creator and Father and of our total dependence on him in every respect. (...) Worship is thus always the rendering of due homage to God by intelligent beings.

Abundance of Graces | PAMELA JACKSON

As Catholic congregations were exhorted to “participate” in the liturgy in the years following the Council, this vision of participation in SC 48, and the understanding of internal participation expressed through outward forms was not adequately explained. The difficulty was not that the faithful consciously rejected what SC taught about the divine realities mediated by the liturgy and internal participation in them; nor was the problem that everyone was overly zealous about external participation (there are still those today who do not make all the responses, etc.) The difficulty was that the connection between internal and external participation was not explained, and people did not understand the many new forms of outward participation they were now expected to perform as having been introduced in order to facilitate the desired internal participation.

Babette's Feast



Babette's Feast

Model for Recognition

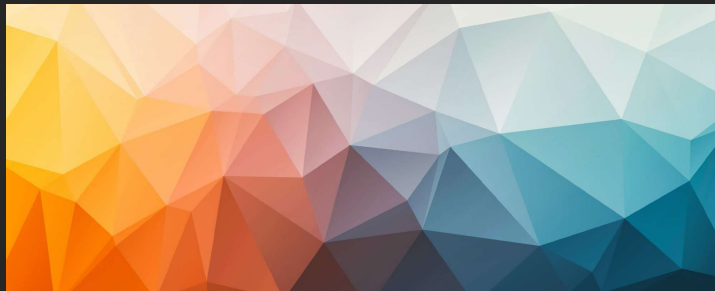
- Veuve Cliquot
- Blini's Demidoff

Behind the Scenes

- The Christ figure works
- suffers, gives all (kenosis)

Resources

ElementsOfTheCatholicMass.com



Episode 6: Signs and Symbols

SUMMARY

The Catholic Mass is full of signs and symbols. Where do these signs come from? Where do they get their meaning? The Church teaches that the meaning comes from four categories: creation, human culture, the Old Testament and they are fully revealed in the mission of Christ narrated for us in the New Testament. The sacramental system depends on signs that are perceptible. Every created thing has the impression of God, the Divine Artisan.

In the first category, creation itself, we can see what the sacramental signs mean. Water means cleansing; oil means healing, protection.

The second category is human culture: what are the naturally human things we do? Language, too, falls into this category. We speak in different ways depending on the social context. The third category includes the events of the Old Testament which provide models for meaning: crossing the Red Sea symbolizes freedom from slavery; the great flood symbolizes the destruction of evil; the preaching of the prophets represents the voice of God, his desire to restore us to life.

The mystery of creation, culture and the old covenant are brought together in the fourth category, in Christ, who is the fullest revelation of God—he *is* God!

Nothing in the Mass is there by chance; everything in the liturgy has meaning.

Constitution on the Sacred Liturgy

... it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the scriptures that actions and signs derive their meaning. (n°. 24)

... the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read “which were written for our instruction” (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace. (n°. 33)

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Mystical Body, Mystical Voice: Encountering Christ in the Words of the Mass

Paperback – March 1, 2011

by [Christopher Carstens](#) (Author), [Douglas Martis](#) (Author)

★★★★★ [5 ratings](#)

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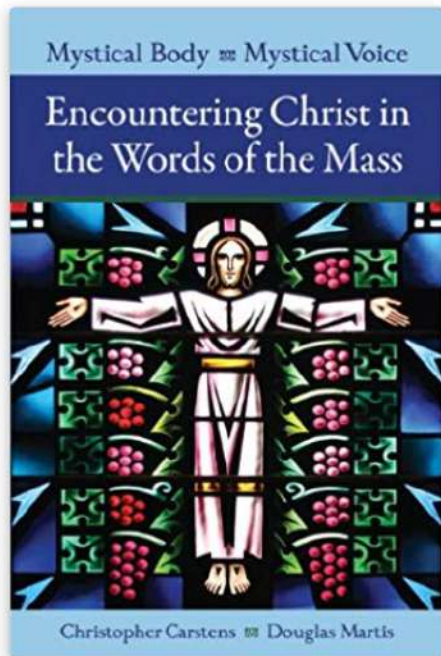
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As an initiative of the Liturgical Institute at the University of Saint Mary of the Lake and Liturgy Training Publications, *Mystical Body, Mystical Voice: Encountering Christ in the Words of the Mass*, uses the texts of the third typical edition of the *Roman Missal* to illustrate how the liturgy is enriched and the Church's understanding of the Second Vatican Council is deepened through the translation of the Missal. This book is not simply a guide that explains the revised texts as if we were simply changing the words we say at Mass; rather, it seizes the opportunity of the promulgation of the third edition of The Roman Missal as a valuable vehicle for liturgical catechesis.

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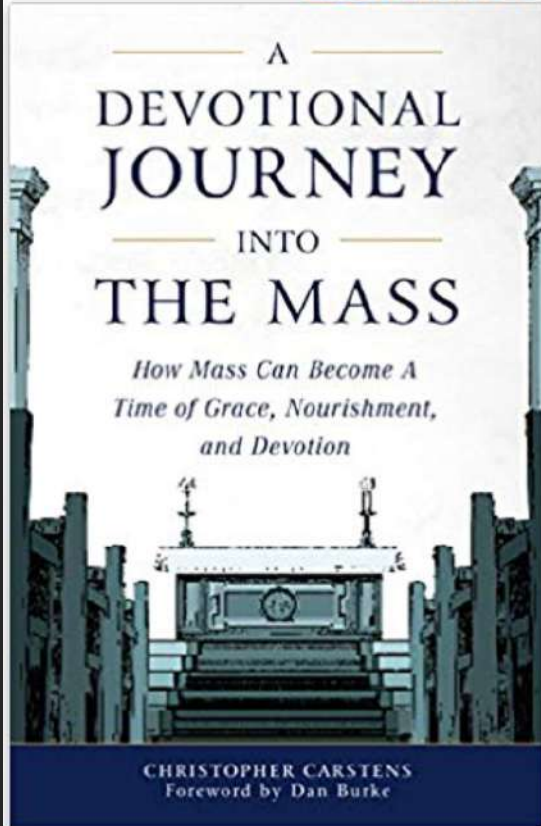
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A Devotional Journey into the Mass: How Mass Can Become a Time of Grace, Nourishment, and Devotion Paperback – January 18, 2018

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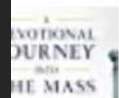
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If you're unhappy because the Mass has become for you routine or even boring and tedious these pages are for you. They teach you eight simple ways to make your every Mass a joyful time of piety and intense devotion.

Explaining the spiritual meanings behind the signs and symbols, words and actions of the Mass, author Christopher Carstens teaches you spiritually-enriching ways to enter the church building, make the Sign

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The Mundelein Psalter Hardcover – August 22, 2007

by [Douglas Martis](#) (Author, Editor)

★★★★★ [22 ratings](#)

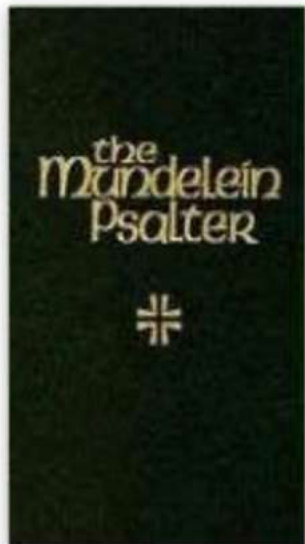
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'The Church's prayer must be allowed to speak for itself, to express the joy and grief, the anguish and elation of God's children across the ages and around the globe. This volume hopes to offer an opening to the radical beauty of the Judeo-Christian prayer, in an accessible, comprehensible way'

-from the Introduction

The Mundelein Psalter is the first complete one-volume edition containing the approved English-language texts of the Liturgy of the Hours with psalms that are pointed for the chanting of the Divine Office. The music consists of simple yet beautiful Gregorian-based modes composed for this Psalter. Developed at the University of St. Mary of the Lake/Mundelein Seminary, the Psalter is designed for use

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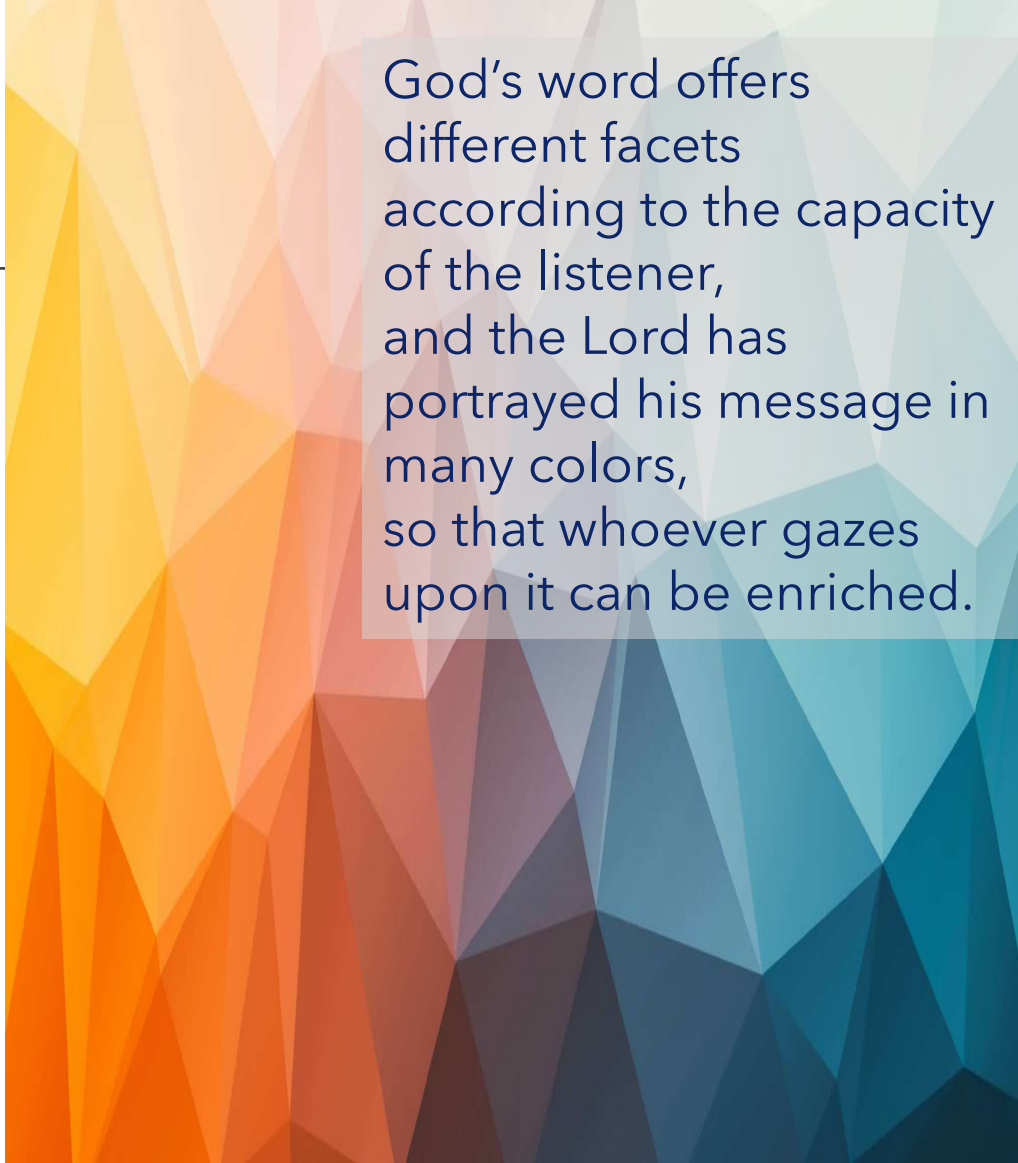


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God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes upon it can be enriched.