

St. Dominic's Chapel

March 15th, 2015

From Blue Paper Year 6 # 257

“Laetare Sunday: Holy Eucharist and Family”

Restore all things in Christ should be the daily style within our Christian life. This principle has to be the driving force of our going to Sunday Mass, and when possible, as many weekdays we can. The Catholic Mass transmits us the lesson of the Calvary to our families: Jesus Christ carrying THE cross, as a Christian Family may bear together the sufferings of this life, one day at the time for Christ's sake.

As we know, the hardships of life test at right and at left our ride on earth. We're all beset with difficulties in this life, both interior grieves and physical illness. We all have the need to know why we suffer, why these trials and sorrows are around the world, in particular, when they are eye witnessed in our families and friends.

Our Christian perception should tell us to unite each of our sufferings to those of Our Lord Jesus Christ on the altar. We also have to put together them on the altar and through the act of Calvary, in order to participate in the work of Redemption so that we can go to heaven. Surely, helping others in bearing their sufferings is a sign of atonement, and this teaching is sacredly expressed in the Tridentine Mass – the Latin Mass in its Roman Rite.

However, history reads differently from the 1960's reformation in the celebration of the mystery of Redemption. Alike this change, it has emerged a different expression of life in regards to suffering illness and contradictories stands of moral grieve. As a matter of fact, the way of praising resembles the way of living. This thought was historically truthful during the reformation of worship - under Crammer - at the sprung of English Protestantism. At the same time there was another similar movement of reformation (or deformation) led by Martin Luther in Protestant churches. Nonetheless, it is amazing to think what Catholics can forget through a couple of decades gone, when the comfort of life and easiness of a modern attitude have justified the 1960's Vatican II Reformation. It apparently looked like it is the same way of worshiping but it is not. Among other instances, on the one hand, the sacrificial character of the Mass is essentially redemptive of sin (an offense against God) through the Blood of Our Lord Jesus Christ. On the other hand, the New Mass removes this redemptive context in the way of praising and believing. The Priesthood of the New Order has removed from the priestly life, both interior and exterior, the sacrificial character of renouncing to the enemies of our soul – the world, the lustful flesh, and the devil. The New Mass priest is one among others, who can simply gather together in assembly, and merely presided over as a “ministry” the event of the Last Supper.

It is not surprising that the cross no longer triumphs because the sacrifice is no longer accepted. Men think no longer of anything but living with the standards of our ungodly modern world; modern men are constantly after money, riches, lustful pleasures, comfort, and the easy ways of life. So, it is absence the sense of willingly accepting a sacrifice and/or enduring sufferings without complaining.

In addition, the Catholic Church has always believed the redemptive sacrificial aspect of the Mass, based on principles of Tradition and Holy Scripture. It is clearly expressed in the Tridentine Mass, in the seven Sacraments as in the Catechism as well – it is expressed always with the same harmony. Otherwise, the Conciliar Church, since 1960's, has inspired a progressive attitude of changing to the currents of thinking and believing from the world. Some generations have incubated those newly concepts: the religion of man towards man, including priests, bishops, and popes.

For instance, the Traditional understanding of family is missing from the New Evangelization of the 2015 Vatican Program. More than ever, in today's young people going to get marry, the priest has the duty to explain the need of receiving the Sacrament of Matrimony. It is the priest who transmits a comprehensive greatness of the unending will to give each other by prayer and reflection. He encourages them to let them know not be carried away by all passions and pleasures, and to curve those inclinations. Unleashed passions would affect their unity at home and at work, and would foster vanity for their body and pride for their soul. Hence, it is imperative to be convinced of a realistic concept of family, endorsed by Faith in the ultimate goal of their matrimonial union.

As result of this style of life, Christian families consecrate themselves to live in receiving constantly the Holy Eucharist, in order to persevere faithfully their matrimonial promises. Indeed, fidelity is a milestone for

Marriage, not only from each spouse's relationship but also from the point-of-view of being believers – *"What God put together no one can asunder."*

Further, there is no greater gift that God has promised to the spouses than to have children, in order to continue life. He has inscribed in Creation the fact of procreation- *"increase and multiply."* It is an honor to have children, and a large family is a glory within the Catholic believing. Let's understand the need of teaching the Faith to children; it is not only about the number of children but also the habit of practicing Faith, with its learning. Everywhere a large family is the joy and prosperity of the Church. As you know, not having a child is a suffering, either way because a spouse is not able to beget children, or/and because a spouse does not want to have a child. Consequently, it is a common hurdle founded in multiple divorces nowadays: the desire to have no children.

Catholics should have to do some intellectual work; we should have to think for ourselves in order to get that correct conscience according to our Faith. This is what means to seek the truth. This is not to justify the style of life one wants to believe. In fact, the fashion of life increases an intellectual sloth – it is a vice! The up-to-date social life is dressed up in words like obedience and loyalty to save someone's crooked conscience. Moreover, there could be no excuse for some parents for having willfully blinded themselves to the truth of a real Catholic Family.

Saint Paul thus tells us that a love for the truth is a fundamental milestone: *"And in all seduction of iniquity to them that perish, because they receive not the love of the truth, that they might be saved"* (2Tess. 2,10). Actually, it is an urgent condition to save our human soul, and it is a requirement to persevere in our ongoing journey into the spiritual life. Otherwise, the seductions of errors and sin get powerful over people, conquering them for evil actions because they did not want to have a love for truth. Doubtless to say, the pastoral obligation to help the human society in regards to family-structure declines in teaching only the horizontal direction (man to man) of natural truths, as poverty in the family and in the world. Instead of, the vertical approach (from Creator to creature) is more and more forgotten among Catholic families.

In this perspective, if Mass is nothing else but a meal, then the Eucharist is nothing else but a "sharing." Therefore, if a New Order priest can sit around a table and simply pronounce the words of consecration in the midst of the meal, it is not longer our Sacrifice of the Mass. The fact of making a habit to attend the New Mass is dangerous, because it no longer is representative of the spirit of the Cross, as the mystery of Redemption.

Consequently, some families - living in the violent world - are intensively shaken by winds of human respect and struggling with some difficulties of the flesh. The Christian life at home is a solution, when parents adapt their lives in function of the Ten Commandments and the Seven Sacraments. If Mass (the Holy Sacrifice of the Mass) is the continuation of the cross of Our Lord Jesus Christ, then it is the sign of His Redemption. Therefore, for spouses who believe in the power of salvation coming from the Mass, for them then it makes sense that matrimonial fidelity is urgently important to keep together one's family. It is imperative for a Christian family the fact of receiving frequently Holy Communion; it is a cornerstone in building up children so that they may love the truth, not only in mind and heart but also in soul and body.

Let us strongly believe that the grace, produced by the Holy Sacrifice of the Mass, has still the powerful effect to change our soul by grace, and to bring us into heaven after our earthly life. God is still God; Our Lord Jesus Christ is still Our Lord Jesus Christ. He has not forgotten us, and His grace is wanted more than ever. One must have confidence in the grace of Our Lord. There is no reason why it will not work as well as in the actual crisis within the Catholic Church and in today's crisis of the families in the world. Family that attends Mass together, stays together.

Viva Cristo Rey

Father Zendejas