

Snippets from a Mind Awake

VOCATIONS TO THE PRIESTHOOD

Church law says:

IT IS THE DUTY of the whole christian community to foster vocations so that the needs of the sacred ministry are sufficiently met in the entire Church. In particular, this duty binds christian families, educators and, in a special way, priests, especially parish priests. Diocesan Bishops, who must show the greatest concern to promote vocations, are to instruct the people entrusted to them on the importance of the sacred ministry and the need for ministers in the Church. They are to encourage and support initiatives to promote vocations, especially movements established for this purpose.

canon n. 233 §1

Pope St Pius X, more than 100 years ago, said:

What is most necessary at the present time is to have in each parish a group of laity at the same time virtuous, enlightened, determined and really apostolic.

Quoted in *The Soul of the Apostolate* by Dom Chautard in 1912.

THE PARISH LITURGY:

It is evident that the liturgy must favour the sense of the sacred and make it shine forth. It must be permeated by the spirit of reverence, adoration and the glory of God.

The Final Report, Extraordinary Synod in 1885.

There should be active participation of mind and heart, no idle chatter but a sacred silence and sacred music.

cf. *General Rubrics of the Roman Missal* §45.

NO MORE UNISEX!

To ease out the altar girls, start up a robed girls choir, or a new sort of Children of Mary (old Newsletter n. 181, 11th April, 2004: copy posted on request)

With biting sarcasm, Anthony Esolen comments:

Pretend from the outset that there are no distinctions of sex, or none that matter, for anything really important...

...being left alone to enjoy boyhood as boys.

And in a specific condemnation of altar girls:

Boys want to be part of a gang of their own, assisting a man at a man's work.

Ten Ways to Destroy the Imagination of your Child, 2010/2012.

GLORY BE...

“As it was in the beginning, is now and ever shall be, world without end. Amen.”

Sicut erat in principio in the beginning
et nunc, is now
et semper, and always, that is, “and ever shall be”
et in saecula saeculorum, and to ages of ages, “world without end”.

“Always” means for ever in earthly time, and “world without end” means for timeless eternity, when each shall be everything he was and is all at once.

HOLY MASS

The pagan High Priest Melchisedech “brought forth bread and wine” to celebrate Abraham's victory, Genesis 14:18.

The metre in English translation is less usual: 87.87.77. *The Living Parish Hymn Book* accompaniment has a proper tune, and the metre fits *Once in Royal David's city*. The metre of the Latin text is 87.87.87, which fits the *Pange, lingua* tune.

Old Testament

WHEN THE PATRIARCH was returning
Crowned with triumph from the fray,
Him the peaceful king of Salem
Came to meet upon his way;
Meekly bearing bread and wine,
Holy priesthood's awful sign.

New and Everlasting Covenant

2. On the truth thus dimly shadowed,
Later days a lustre shed,
When the great High-Priest eternal,
Under forms of wine and bread,
For the world's immortal food,
Gave His Flesh and gave His Blood.

Christ “Contained” — a Presence Sacrament

3. Wondrous gift — The Word Who fashioned
All things by His might Divine,
Bread into His Body changes,
Into His own Blood the wine;
What though sense no change perceives,
Faith admires, adores, believes.

Christ Offered — a Sacrifice Sacrament

4. He Who once to die a victim
On the Cross, did not refuse,
Day by day upon our altars,
That same Sacrifice renews,
Through His holy priesthood's hands,
Faithful to His last commands.

Christ Received — a Communion Sacrament

5. While the people all uniting
In the sacrifice sublime,
Offer Christ to His high Father,
Offer up themselves with Him;
Then together with the priest
On the living Victim feast.

Doxology — Praised of the Blessed Trinity

6. Highest praise to God the Father
Who created ev'rything,
Also to His Son Who saved us
Our High Priest and offering,
With the mighty Paraclete,
Heav'nly Breath enlivening us.

The Latin text of *Hoste dum victo triumphans* is from the *Cluniac Breviary* (1686) and translated by Father Edward Caswall (1814-1878). It is n. 29 in *The Living Parish Hymn Book* (1961, with Ecclesiastical Permission 1960), which lacks stanzas 3,4 & 6. It is n. 76 in *The Westminster Hymnal* (1955, with *Imprimatur* 1939), which lacks stanza 6. The Latin of stanza 6 from the internet is translated by Father James Tierney, with *Imprimatur* from George Cardinal Pell (2012).

CHRISTIAN PRAYER

PRAYING in the Real Presence of Jesus Christ in the tabernacle, in the Presence of God Most Holy, is akin to the disciples when they were in His visible presence on earth. Therefore it is even better than praying to God at our bedsides. Adoring the Blessed Sacrament of the Altar of Sacrifice, we might enlarge on the doxology at the end of the Eucharistic Prayer: "through Him and with Him and in Him," and adding "to Him," thus:-

Through Him: Priest, Mediator, Saviour;

With Him: true Man, incarnated as our Friend;

In Him: "Him in us" and "us in Him", Indwelling;

To Him: true God, Second Divine Person Incarnate.

Christ — Jesus — our — Lord

These four words of our faith match the above:

Christ: **In Him**, Anointed to send us the Spirit;

Jesus: **Through Him:** our Way to the Father;

Our: **With Him**, taking us to the Father with Him;

Lord: **To Him**, Himself true God to be adored.

TRIED & TRUE TEACHING METHODS

MY OLD third class teacher of 1944 came along 40 years later to our 1984 Beecroft Public School Reunion.

The local paper said it for those in 6th class between 1944 and 1951, so I qualified, having been in the 1947 6th class.

In the event, *all former pupils* invited themselves, plus those from private schools, and everyone thought that was the way to do it — such was the spirit of Old Beecroft. It was a great success.

Well, the old 3rd class teacher and I had a great yarn about homeschooling. She quite approved of *Better late than early*, in which Raymond Moore wrote against starting school at six and urging staying at home till eight years of age.

She told me of a boy whose first experience of school was in her third class. On account of the labour shortage during World War II, he had been kept at home to collect the eggs on their commercial poultry farm. Well, after three months in her third class he caught up with the others, having covered what they had done in three years of K-2. Admittedly, it was a particular case, and it was not clear what home schooling he might have had with reading, writing and arithmetical. But it prompted further research.

In an interview with the local paper, she descried taking classes of over 40 pupils. "I don't understand why there is so much illiteracy around these days. Everyone could always read in my classes."

DISCIPLING

MAKING DISCIPLES is the real purpose of what is popularly called "discipline", so highly prized in better homes and schools. It depends on properly married parents giving an upbringing at home in a family.

Discipling by parents means we are to become like our parents, at least in our loyalty to the Will

of God, and to exemplify the virtues of our parents and what we acquire because of them:

Be imitators of me, as I am of Christ. (1 Corinthians 11:1)

There are two qualities especially for discipling which complement and complete each other. Both are necessary in due measure: be KIND & encouraging, be FIRM & insistent, according to circumstances.

SMILING

GOD SO VALUED a smile that He planned fewer facial muscles for smiling than for scowling.

Smiling signals good will. It encourages others to smile back, and to show good will in turn. It may enkindle in others the fire of love. As St Thomas Aquinas pointed out, to love is 'to will the good'.

Smiling exerts a secret power over those who smile. It makes them more cheerful and helpful than they would have been if they did not **make themselves** smile. Further, it helps cheer up other people, and inclines them to be helpful in their turn.

A Quaker variant harder to master than a smile:-

"Before uttering a sentence the early Quakers are said to have asked themselves, 'Is it true? Is it kind? Is it necessary?' If at all dubious, they changed their minds and said nothing. This, within limits, is what we all do but some people rebel against the convention, arguing that childlike spontaneity is preferable to an eternal hypocrisy. Why do we not give free expression to all that we think and feel? Why cannot we be honest and say whatever comes into our heads?"

"The answer is that **we are not good enough**. If all our thoughts were charitable, kindly, intelligent and pure, there would be no objection to our expressing them. There are people, no doubt, of saintly character and childlike innocence whose thoughts are always fit to share. But few of us answer to that description. Our unguarded remarks, if we uttered them, would be selfish, unsympathetic, irreverent, indecent or harsh..."

"The chief character in Max Beerbohm's *Happy Hypocrite* wears the mask of a saint but ends up becoming one. Few of us could claim to have done that but **we are all a little more saintly for pretending to be better than we are**. At least to some extent, the affectation ends as fact." (These three paragraphs are from *Mrs Parkinson's Law* by C. Northcote Parkinson.)

This tribute vice pays to virtue is not always hypocrisy.

Indeed, **hypocrisy has now become the tribute virtue pays to vice**. Some folk pretend to be worse than they are out of human respect for what worldly people will think of them.

This makes the world a worse place than it actually is, and hinders its improvement.

Mrs Parkinson's Law, ch. 2, Marriage, Cyril Northcote Parkinson

Curmudgeons rarely smile. Let us not be curmudgeons. Try smiling, and try to get up each morning as "Getting up for God".