

Liturgical Abuse Part 3

By A distressed Catholic
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[This is the third of four pamphlets about the existence of Liturgical Abuse within the Catholic Church. It is hoped that by drawing attention to this issue, solutions will be more readily applied.]

The Abuses Against the Liturgy of the Catholic Church and Against the Holy Eucharist.

A Perturbed Catholic

A New Document: - Redemptionis sacramentum (Sacrament of Redemption) is an instruction on the proper way to celebrate Mass in the Roman Rite and others, and it considered as well the adoration of the Blessed Sacrament. It was issued by the Congregation for Divine Worship and the Discipline of the Sacraments on 25 March 2004 over the signature of the Congregation's prefect, Cardinal Francis Arinze.

PART 1. LEVELS OF ABUSES

Before getting into the specific abuses, it is important to understand the rules for celebrating the Holy Sacrifice of the Mass. These rules are officially called rubrics. These rubrics are contained in the General Instruction of the Roman Missal (GIRM) and other documents such as Inaestimabile Donum (The Priceless Gift).

Invalid

The most serious type of abuse makes the Mass "invalid". For a Mass to be invalid, the Consecration of the Eucharist does not occur. Going to an invalid Mass is like not attending Mass at all since Jesus is not physically present via the miracle of transubstantiation.

Illicit

The lesser abuse is called "illicit". These types of abuses are less serious and do not cause the failure of the Consecration of the Eucharist. There are a wide variety of these types of abuses which detract from the holiness and reverence in the Mass. However, an illicit Mass can still be a valid Mass.

Serious Abuses - Those which Invalidate the Mass

These serious abuses which invalidate the Mass are all those which inhibit transubstantiation, that is fail to bring about Jesus' "True Presence" in the Eucharist. The church has very specifically defined what must - and must not - occur so that transubstantiation will result.

There are four conditions required for a valid Consecration resulting in the miracle of transubstantiation. All of these conditions must be present for a valid consecration. This is dogma. Therefore, anyone who denies these requirements is liable to heresy.

Condition One - Validly Ordained Male priest.

Only a validly ordained male priest can consecrate or make the Eucharist (transubstantiation). (Reference: Canon 530, Canon 834, Canon 900, Lumen Gentium #28, Liturgicae Instauraciones #4.)

Similarly, Notitiae 17 (1981) 186 reaffirms that the priest may never invite the congregation to stand around the altar and hold hands during the consecration (i.e. to allow other non-priests at the Altar during the Eucharistic prayer with the intent to "co-consecrate" with the priest which will also invalidate the consecration). Several priests concelebrating is, of course, permitted since they have the priestly powers from their ordination. Condition Two - Intent of the Priests.

The priests must have the intent of doing what the Church does, that being the intent to make Jesus physically present via the miracle of transubstantiation at the consecration. (Reference: Council of Trent, Seventh Session, March 3, 1547; Canon 11.)

Condition Three – Matter.

There are different rules for Eastern Rite Catholic Churches, such as the Byzantine Catholics. For the Western Latin Rite Catholic Church, valid matter consists of wheat unleavened bread and grape wine. (Reference: Canon 924, Canon 926.) According to the tradition of the entire Church, the bread must be made from wheat; according to the tradition of the Latin Church, it must be unleavened. (Reference: GIRM 283, 284, 285.)

Any other matter of Altar breads, especially forms becoming more popular with dissenters such as cakes or cookies, invalidates transubstantiation. There are rare exceptions where Bishops may grant individual priests with allergies or alcohol problems the right to use low-gluten altar breads or 'grape must' (a specific form of grape juice with fermentation suspended). It is gravely sinful for a priest to celebrate Mass knowing the matter is invalid.

Condition Four - Form (Words used).

The key phrases which confect the Eucharist are "This is my Body" and "This is... My Blood," which when said by a priest, with the proper intention and matter, truly show the priest acts in the Person of Christ. Changing the words of the preparatory parts of the Eucharistic prayer is illicit and gravely sinful for the priest, but would not invalidate the Eucharist as long as "This is My Body" and "This is ... My Blood" are said.

Problematic Abuses - Those which are Illicit

Changing the Prescribed Texts of the Mass/ Improvised/ Inclusive Language

All the texts of the Mass - prayers, responses, Epistles, Gospel - must be according to the norms approved by the Church. Under no circumstances can anything be changed outside of the rules laid down by the Church. This is clearly stated, in Vatican 2!

(Reference Sacrosanctum Concilium #22, Canon 928, Inaestimabile Donum #5)

Holding Hands during the Our Father

Holding hands during the Our Father has become commonplace, but it is an illicit addition to the Liturgy in the Latin tradition.

(Clarifications and Interpretations of the GIRM "Notitiae" Volume XI (1975) Page 226).

Performing Liturgical Dance

Dance is not allowed whatsoever. The document Dance In The Liturgy (an English translation first appeared in The Canon Law Digest, Volume VIII, pages 78-82) contains a full explanation.

"(In western culture) dancing is tied with love, with diversion, with profaneness, with unbridling of the senses: Such dancing, in general, is not pure."

"For that reason it cannot be introduced into liturgical celebrations of any kind whatever: that would be to inject into the liturgy one of the most desacralized and desacralizing elements; and so it would be equivalent to creating an atmosphere of profaneness which would easily recall to those present and to the participants in the celebration worldly places and situations."

Omitting the Penitential Rite of Lavabo

The Penitential Rite of Lavabo is when the priest washes his hands after the offering of bread and wine before the Eucharistic prayer. This may not be omitted. The Query and Reply: Official Interpretations of the General Instruction of the Roman Missal provides the answer:

Both the GIRM (Nos.52, 106, 222) and the Order of Mass (with a congregation, No.24; without, a congregation No.18) show the "Lavabo" to be one of the prescribed rites in the preparation of the gifts. A rite of major importance is clearly not at issue, but it is not to be dropped since its meaning is: "an expression of the (priest's) desire to be cleansed within" (GIRM No. 52)

Replacing or Omitting the homily on Sundays and Holy Days of Obligation.

A homily is required on Sundays and Holy Days of Obligation. Weekday Masses are not under this obligation, but it is suggested that one be given. Vatican II states so quite clearly and this is repeated in the GIRM. The homily should be given by the priest, Bishop or deacon and cannot be a talk given by a minister of another faith (this is false ecumenism). Reference: Sacrosanctum Concilium #52, GIRM #13, Canon 767.

Homily given by a Lay Person or Nun.

When a homily is given, it may never be preached by a lay man, lay woman or non-ordained religious, such as a nun. Only ordained men may give the homily. Reference: Canon 767.

The Homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person. In particular cases and for a just cause, the homily may even be given by a Bishop or priest who is present at the celebration but cannot concelebrate. Reference: GIRM 65, 66.

Prohibiting Reception of Communion on the Tongue, or Kneeling, or Genuflecting

Today many reports are heard whereby people are refused Holy Communion because they kneel or receive on the tongue. This is denial of the rights of those who choose to receive in such a manner. With regard to the manner of going to Communion, the faithful can receive it either kneeling or standing, in accordance with the norms laid down by the episcopal conference.

"When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive Communion standing, it is strongly recommended that, coming up in procession, they should make a sign of reverence before receiving the Sacrament." Reference: Sacred Congregation of Rites, Instruction "Eucharistic Mystery", No.34. Consult "Institutio Generalis Missalis Romani", Nos.244c, 246b, 247b.

With the release of the USA Bishops decree stating that the norm for reception of Holy Communion was standing, some have again been denied Holy Communion because of kneeling. The Vatican has

formally denounced such behavior and reiterated the right to kneel to receive Our Good Lord. See the several Vatican rulings summarized [here](#).

"The Congregation in fact is concerned at the number of similar complaints (about kneeling) that it has received in recent months from various places, and considers any refusal of Holy Communion to a member of the faithful on the basis of his or her kneeling posture to be a grave violation of one of the most basic rights of the Christian faithful..."

It is well known that the Holy Father, John Paul II, is not a promoter of Communion in the hand. In his native Poland, the practice is still illicit, as indeed it is at the level of the Universal Church. It was also illicit until very recently in the Vatican Basilica. And he has even refused to do it in countries where the practice has been granted by the Holy See.

The most remarkable example of this last is the time when the wife of the President of France, Madame Giscard d'Estaing approached the Pope for Holy Communion with hands outstretched. He ignored those hands and placed the Sacred Host into her (astonished) mouth. (Actually, she need not have been astonished; explicit instructions had been given that the Pope would not give Communion in the hand.)

It is the law of the Universal Church in the Latin Rite (to which most of us belong) that we receive Communion in the traditional manner. To receive on the hand is only an "indult," or concession that is in effect here and there. It does not exist in the greater part of the world. For example, for a while it was allowed in the Philippines, but then the bishops there changed their minds and rescinded the permission.

Another way of illustrating this same point is to recall that in those countries where the indult for Communion in the hand has been granted by the Holy See, an individual bishop may forbid the practice. But no bishop has the authority to forbid the traditional way of receiving Communion: on the tongue. Thus from the point of view of liturgical law, the two are very far from equal.

It must be further noted that the relevant legislation "strongly urges and exhorts" us all to receive Communion in the traditional manner, which is officially described as "more reverent." One will search in vain for any encouragement of Communion in the hand on the part of the supreme authority of the Church. Indeed, the only time that it is mentioned in official documents is in a cautionary way. It can be done reverently, but be careful!

In *Memoriale Domini*, which granted the original concession, and in the letter to nuncios which in each and every case accompanied the actual indult (L'instruction "*Memoriale Domini*"), the permission for Communion in the hand was hedged around with so many precautions, that some have concluded that even in countries where it would seem to be legal, actually, in the larger number of cases, it is still not allowed.

Self-Communication of Anyone but the Priest

Self-communicating means to give oneself the Eucharistic Jesus from the Paten or Ciborium, or from the Chalice for the Precious Blood. Only the priest may administer himself Holy Communion. All other are to receive from him: "Eucharistic Communion is a gift of the Lord, given to the faithful through the minister appointed for this purpose. It is not permitted that the faithful should themselves pick up the consecrated bread and the sacred Chalice, still less that they should hand them from one to another." Reference: *Inaestimabile Donum* #9.

Extraordinary Ministers of the Eucharist; "Eucharistic Ministers"

The term "Eucharistic Minister" is actually not a valid definition within the Church. The official term is Extraordinary Minister of the Eucharist. Commonly practiced today is the excessive use of extraordinary ministers of the Eucharist when there is no need.

"The faithful, whether religious or lay, who are authorized as Extraordinary Ministers of the Eucharist can distribute Communion only when there is no priest, deacon or acolyte, when the priest is impeded by illness or advanced age, or when the number of the faithful going to Communion is so large as to make the celebration of Mass excessively long." Reference: *Inaestimabile Donum* #10.

"...a brief prolongation, is not at all a sufficient reason." Reference: "Redemptionis Sacramentum" No.158.

"Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave this task to the laity." Reference: Consult, Sacred Congregation for the Discipline of the Sacraments, Instruction "Immensae caritatis", No. 1.

Not Wearing the Sacred Vestments

"In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics." Reference: Canon 929

"The vestment common to ministers of every rank is the alb." (White gown under chasuble) Reference: *Liturgicae Instaurationes* #8c.

"In the sacristy the vestments for the priest and ministers are to be prepared according to the various forms of celebration: (a) for the priest: Alb, stole, and chasuble;..." Reference: GIRM #81.

Not Kneeling during the Consecration

Kneeling is required after the end of the "Holy, Holy, Holy Lord God" prayer until after the Great Amen of the Eucharistic prayer. Notice that there is no specific provision to avoid kneeling if there are no kneelers in a modernist Church building.

"They should kneel at the Consecration unless prevented by the lack of space, the number of people present, or some other good reason." Reference: GIRM #21.

Concelebrating Mass with Ministers of Other Faiths

In the name of "ecumenism," some dissenters have been celebrating Mass with other faiths. This is strictly disallowed.

"Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities which are not in full communion with the Catholic Church." Reference: Canon 908.

"Catholic ministers may lawfully administer the sacraments only to catholic members of Christ's faithful, who equally may lawfully receive them only from catholic ministers." Reference: Canon 844.

Closing the Holy Water Fonts during some Seasons

Although the Holy Water font is not directly related to the Holy Sacrifice of the Mass, another modernization introduced is to empty the Font during some seasons like Lent or Advent. There is absolutely no rule or recommendation within the Church to do so. Holy Water is a Sacramental and is useful 365 days per year, 24 hours a day.

"Sacramentals are instituted for the sanctification of certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man... They always include a prayer, often accompanied by a specific sign, such as the laying on of hands, the sign of the cross, or the sprinkling of holy water (which recalls Baptism)." Reference: Catechism of the Catholic Church #1668.

During Lent, washing the feet of women or children as part of Holy Thursday Liturgy

During Lent on Holy Thursday, there is an optional Liturgical Rite whereby the priest washes the feet of men as Jesus washed the feet of the Apostles at the Last Supper where the Eucharist was instituted. When this ceremony is done, only men may have their feet washed, never women or children.

The Sacramentary, which is the book that provides the instructions for the Liturgy for each day, specifically states that men are to represent the Apostles during the ritual: "The men who have been chosen are led by the ministers to chairs prepared in a suitable place. Then the priest (removing his chasuble if necessary) goes to each man. With the help of the ministers, he pours water over each one's feet and dries them." Reference: The Sacramentary.

"The washing of the feet of chosen men..." Reference: Congregation for Divine Worship, 1988 (Pascholes Solemnitatis)

Sunday Obligation

The Sunday obligation for participation in the Holy Sacrifice of the Mass is fulfilled whenever the Mass is valid - that is "not invalid", regardless of any illicit practices which detract from the reverence of the Mass. If you know for sure that your parish's Mass is invalid, go find another Mass to attend.

"On Sundays and holydays of obligation, the faithful are obliged to assist at Mass. They are also to abstain from such work or business that would inhibit the worship to be given to God, the joy proper to the Lord's Day, or the due relaxation of mind and body." Reference: Canon 1247.

"The obligation of assisting at Mass is satisfied wherever Mass is celebrated in a catholic rite on a holyday itself or on the evening of the previous day." Reference: Canon 1248.

WHAT TO DO ABOUT LITURGICAL ABUSES?

What can be done about liturgical abuses? First, know your rights.

Inaestimabile Donum and Canon Law state: "The faithful have a right to a true Liturgy, which means the Liturgy desired and laid down by the Church, which has in fact indicated where adaption may be as called for by pastoral requirements in different places or by different groups of people... The Second Vatican Council's admonition in this regard must be remembered: "No person, even if he be a priest, may add, remove or change anything in the Liturgy on his own authority." Reference: Sacrosanctum Concilium.

"The parish priest is to take care that the blessed Eucharist is the center of the parish assembly of the faithful. He is to strive to ensure that the faithful are nourished by the devout celebration of the sacraments, and in particular that they frequently approach the sacraments of the blessed Eucharist and penance. He is to strive to lead them to prayer, including prayer in their families, and to take a live and active part in the sacred liturgy. Under the authority of the diocesan Bishop, the parish priest must direct this liturgy in his own parish, and he is bound to be on guard against abuses." Reference: Canon 528.

Charitably approach your priest and, with the documents in hand explain that you require the Church's Liturgical rubrics be followed. If personal contact is difficult, try writing a letter and again include the referenced Church documents. If after several attempts, the priest does not return to the Church's rubrics, report the priest to his Bishop. Should that fail, then find another properly celebrated Holy Sacrifice of the Mass to attend. Drive to the next diocese if you must. Isn't your worship of God worth it?

On April 23, 2004, the Vatican Congregation for Divine Worship and the Sacraments, headed by Cardinal Francis Arinze, issued a new document calling for careful compliance with the Church's norms for the celebration of the Eucharist. "Any Catholic, whether Priest or Deacon or lay member of Christ's faithful, has the right to lodge a complaint regarding a liturgical abuse to the diocesan Bishop or the competent Ordinary equivalent to him in law, or to the Apostolic See on account of the primacy of the Roman Pontiff." Reference: Canon No.184:

If you must contact the Vatican to deal with liturgical abuse, then write to:
Cardinal Arthur Roche (Previously Cardinal Francis Arinze)
Prefect Congregation for Divine Worship.
Piazza Pio X11, 10,
Vatican City (Europe) 00120.

How these Abuses have been Encouraged.

To understand how we have arrived at this stage in the Church, in the world, and in our own families this section explains very clearly the why, and the where from which we have come!

Modernity and its challenges

Catholic - Kingdom of God ----v---- Modernism - Satan's World
God Centered ----v---- Man Centered
Providence ----v---- Self-determination
Faith and Reason ----v---- 'Science' (Reason only)
Absolutes ----v---- Relativism
Truth ----v---- Subjectivism
Papacy ----v---- Religious Freedom
Unity in Narrative ----v---- Every Faith Valid
All united in the Catholic faith ----v---- Indifferentism to Various faiths
Morality ----v---- Amoralism
Sense of Sin. ----v---- Sin is now social / not a moral problem
Sense of Community-Family ----v---- Individual/Isolation
Authority ----v---- Self Authorization
Magisterium - one Catholic Church ----v---- Thousands of break-away sects
Creation ----v---- Darwinism

Culture / Life ----v---- Death Culture / Abortion / birth control

Gender Roles ----v---- Androgyny - confusion of roles

Sacrifice ----v---- Self-Gratification

Revelation ----v---- Personal Interpretation **

**Very important - What divides us is self-interpretation of the scripture and personal revelation!

Modernity has intelligence behind it -- Satan!

Satan imposes his kingdom and floods us with his ideas.

Our present Popes are trying to keep us out of Modernism.

Ecumenical - When the Church speaks, she speaks to the whole world, regardless of faith.

Homosexuality is the exact opposite of the Trinitarian Union'

Saint Pius X - tried to warn us that Modernism with its errors would seep into our Church unless it was vigorously opposed.

Many have fallen victim to Modernism. We need to be more ATTENTIVE and reverse this process in our lives and in our families.

Modernism - Inconstancy reigns in its Kingdom.

Catholicism - It is fixed from eternity to eternity.

Catholicism is the Divine Will - created forever and an anchor.

Modernism is of the human will - always changing, never the same.

Catholicism teaches us how to live the Will of God!

A Warning

On June 28, 2004, Cardinal Thomas Williams, Archbishop of Wellington, New Zealand issued a strong warning in an essay about his home country's pervasive modern liberalism. Describing the effects of liberalism's stronghold over New Zealand's political landscape Cardinal Williams writes,

"We have rejected the moral sustenance of the past and are attempting to live on the junk food provided by a bankrupt liberalism. Traditional beliefs and values have been systematically subverted by the derision and outright hostility to the whole Judeo-Christian ethic upon which civilization has been based for the past two millennia."

Lamenting the various outgrowths of modern Liberalism in his country, Cardinal Williams specifically notes the issues of abortion, increased support for euthanasia and same-sex marriage as some of its greatest evils. Referring to abortion he writes,

"The probity of medical practitioners is put into question by those who issue spurious medical certificates attesting the presence or the risk of mental illness so as to 'legitimize' abortions."

Addressing same-sex marriage, he writes,

"The definition of marriage is being widened to include all manner of relationships that are anything but marital."

Yet the Archbishop's essay does offer his countrymen hope for the restoration of "health and sanity to society." To this end he makes several recommendations including, "...challenging" a culture

asserting the exaggerated individualism that "what one does is no one else's business" and, respecting and protecting "the intrinsic dignity and value belonging to each life -- from its beginning to its end."
