

Liturgical Abuse Part 4

By A distressed Catholic
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[This is the fourth 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.]

EXAMPLES OF ABUSES OF CATHOLIC TEACHING AND LITURGY

In this era of Modernism, experimentation with the rubrics (i.e. rules) of the Holy Sacrifice of the Mass has resulted in many abuses. Below you will find examples to help in identifying specific indications of abuse of Catholic teaching and liturgy:

ABUSES

1. General Absolution (A prayer service where the priest gives general absolution and no individual confessions are heard. This is valid, however, in the case of imminent threat to lives of the faithful.)
2. Holy Communion prior to First Confession.
3. Kneeling not allowed at the Consecration of the Mass.
4. Age inappropriate, explicit sex education.
5. Holy Communion offered to those of other faiths.
6. Leaving out the recitation of the Creed, our profession of faith, on Sundays and/or Holy Days.

Listed below is an easy to understand summary on the NEW DOCUMENT: "REDEMPTIONIS SACRAMENTUM"

(We are listing the paragraph only so you can find this information easily if necessary.)

Paragraph Number:

4. Liturgical abuses "must cease."
5. Liturgical norms require obedience of heart and mind, action and word.
17. Liturgical regulations are to be observed "with precision" and abuses corrected.
- 12-18. All Catholic persons have a "right" to the liturgy celebrated according to the norms.
- 22-24. Bishops are to prevent abuses; people have a "right" to expect this from them.
27. In 1970 and in 1988, the Vatican stated all "experimentation" in the liturgy was to cease. Individual bishops or National Bishops' Conferences are not permitted to allow further experimentation without express written permission from the Vatican.
28. All liturgical norms that a Conference of Bishops establishes for its territory must be submitted to Rome for approval, otherwise they lack any binding force.

45. Clericalization of the laity is to be avoided.
47. The service by altar boys is "laudable," while girls may be permitted by the Bishop.
48. Bread used for the Eucharist must be made from unleavened wheat and water only. Any additions render the Eucharist illicit or possibly invalid. This is a grave abuse.
51. Priest may not compose his own Eucharistic Prayer.
55. Priest may not break the Sacred Host at the words of the Consecration. This practice is "reprobated and must cease." (Reprobated means totally forbidden / No appeal to custom, etc.)
- 64-65. The Homily is to be given by priest or deacon only.
69. No Creed is to be used other than those in the approved liturgical books.
72. Priest are not to leave the sanctuary during sign of peace.
73. Priest and deacon are the only ones to break the Eucharistic Bread before Communion.
74. Laity can speak or give instruction but only outside Mass.
80. The Penitential rite at beginning of Mass is sufficient for venial sin only, not mortal.
- 81-82. Anyone conscious of grave sin is not to receive Communion (the footnote 165 refers to norms determining when Communion may be refused). Consult Ecclesia de Eucharistia 42:AAS95 (2003) Page.461
87. First confession for children always is to precede First Communion.
- 90-91. Communion can be received either kneeling or standing, according to the decision of the Conference of Bishops (with approval of Vatican). No one can be refused Communion if they wish to receive kneeling. If reception is standing, a sign of reverence must be given.
93. A Communion Plate should be used during distribution of Communion to prevent profanation.
94. It is not licit for the faithful "to take... by themselves... and, still less, to hand... from one to another" the sacred host or the sacred chalice.
97. Priests must communicate at the altar at the proper Mass time indicated in the Missal, not after the people.
101. Communion under both species is not to be done if there is even a slight possibility of profanation.
102. The chalice should not be offered to large groups because of difficulty in gauging the amount of wine to prepare, so that there would be an excess of the Blood of Christ needing to be consumed at the end of Mass. Neither should it be administered if a "notable" part of the people do not approach the chalice for various reasons.
104. The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand.
106. Pouring of the Blood of Christ after the consecration from one vessel to another is "completely to be avoided." No flagons are to be used for the Blood of Christ.

107. Anyone who throws away the consecrated species, takes them away or keeps them for a sacrilegious purpose is automatically excommunicated. A priest may be removed for doing this. "Anyone who casts the sacred species into the sacrarium or in an unworthy place, or on the ground incurs the penalties laid down" (in Canon law.) Any remaining Sacred Species must be consumed entirely and immediately by the priest or another minister according to the norms and/or the Sacred Hosts are to be reserved in the tabernacle.

117. No glass, pottery or metals that rust is to be used for the Eucharist; the norms are to be observed. Use of common vessels is reprobated.

120. Altar linens are to be washed in the customary manner of a double washing, the first water poured into the sacrarium.

126. Priests are required to wear the proper vestments for Mass.

129. Adoration of the Blessed Sacrament "must be greatly promoted."

130. The Tabernacle is to be properly and visibly located, with space in front for prayer. We must avoid the possibility of profanation.

132. No one may carry the Eucharist to their home contrary to norms of the law.

133. Priest, Deacon, or extraordinary ministers bringing Communion should go insofar as possible directly from the Church to the sick person's home leaving aside any profane business.

134. Public and private devotion to the Eucharist outside Mass (adoration & exposition) "should be vigorously promoted." Pastors should give witness to this.

137. Exposition is to be carried out according to the norms in the liturgical books; the Rosary should not be excluded, as it is "admirable in its simplicity and profundity."

138. The Eucharist must never be left alone, even for a brief time, during Exposition.

140-141. Perpetual adoration is encouraged; associations should be formed to promote it.

142-144. Eucharistic processions are to be promoted, especially on Corpus Christi.

145. Eucharistic Congresses are to be highly esteemed and fostered.

149. Pastoral assistants and laity are not to take over what is proper to the ministerial priesthood.

151. Extraordinary ministers are only to be used if there is true necessity.

155. Ordinary ministers of the Eucharist are: priests and deacons.

156. Extraordinary ministers are, first, a duly instituted acolyte, then a duly appointed layperson.

157. Priest may not remain seated while laypersons distribute Holy Communion unless he is physically incapacitated.

158. A brief prolongation of Mass is not a sufficient reason to use extraordinary ministers... priests and deacons are to distribute Holy Communion.

161. Laity may not give the homily.

162. People have the right to Sunday Mass and also daily Mass; the priest should find a substitute if he is gone.

163-165. Importance of Mass is stressed, as opposed to a "Communion service."

169-172. Abuses are to be corrected; among them are those termed 'graviora delicta' these are listed as: a) taking away or throwing away the Sacred Species or keeping them for sacrilegious purposes; b) attempted or simulated celebration of Mass; c) the concelebration of Mass with non-Catholic ministers, d) consecration for sacrilegious purposes of either Species or of both, outside Mass.

173. Other matters also termed grave are listed. Reference is made to various Canon Laws which list prohibited practices and the punishments incurred thereby. (These include simony, selling Mass offerings, and the unlawful celebration of Sacraments. Apostates, heretics and schismatics incur automatic excommunication. Disobedient clerics may be dismissed. Certain persons may be punished who utter blasphemy in a public setting or event or who gravely harm public morals or incite contempt for religion or the Church. Penalties apply to persons who publicly incite subjects to disobedience or animosity towards the Holy See and incur an interdict. A person who profanes a sacred object is to be duly punished as is anyone who illegally imitates a priest or who takes favours for the sacraments. A person who has an abortion is automatically excommunicated.)

174. Any other abuses are to be carefully avoided and corrected; they are not to be treated lightly.

176-180. Bishops are to safeguard the unity of the Church and be watchful regarding abuses; they are to carefully investigate any notifications and inform the Vatican if the matter involves canonical sanctions or penalties.

181. The Vatican will notify the Bishop of reports of abuse they receive from anyone; the bishop is to investigate and respond telling the Vatican the results of the inquiry undertaken, and the penalty imposed.

182. The Congregation for Worship and Discipline of the Sacraments will assist the Bishop in doing this in the more difficult cases.

183. Everyone has a "serious duty" to prevent and report abuses.

184. Any Catholic, Priest, Deacon or layperson has the right to lodge a complaint to the diocesan Bishop or to Rome. The report should first be reported to the Bishop in truth and charity.

185. Through the intercession of the Blessed Virgin Mary, every reprobated practice and distortion must be set aside so the Eucharist may "shine brightly upon all people."

186. Everyone, laity, Bishops, Priests and Deacons are to examine their consciences as regards the fidelity of their actions performed in the name of Christ and the Church in the Sacred Liturgy. "Let the sacred ministers ask themselves, even with severity, if they have respected the rights of the lay members of the Christ's faithful" as regards the liturgy, "Each one should always remember that he is a servant of the Sacred Liturgy."
