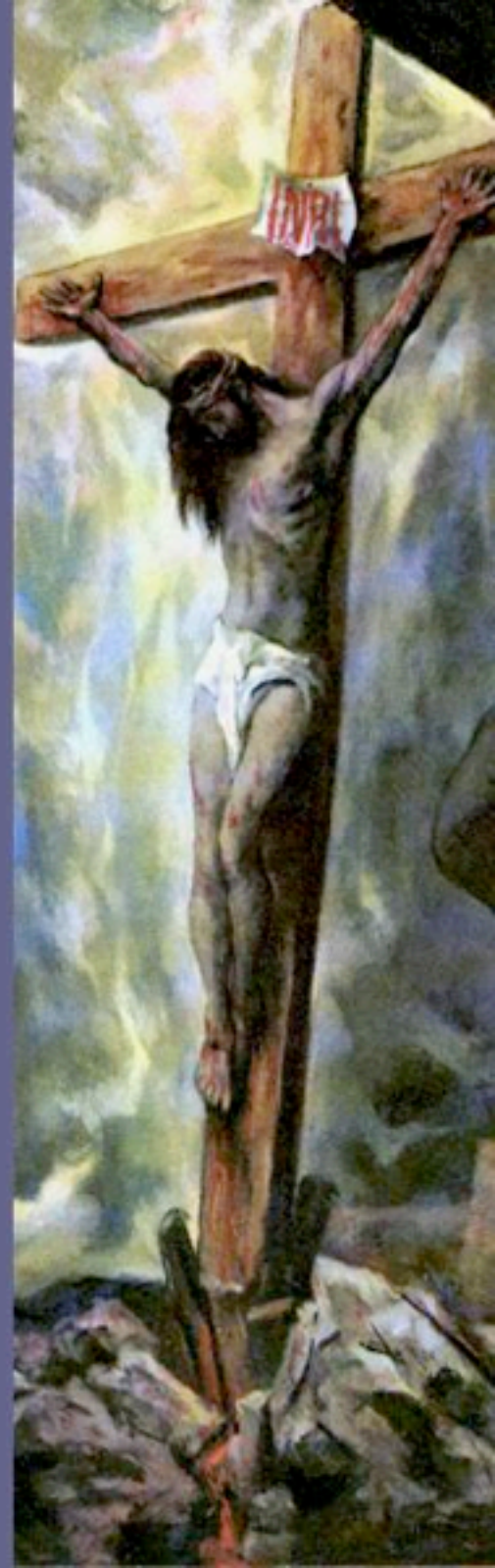


# LITURGICAL ABUSE WHAT THE ... IS GOING ON!



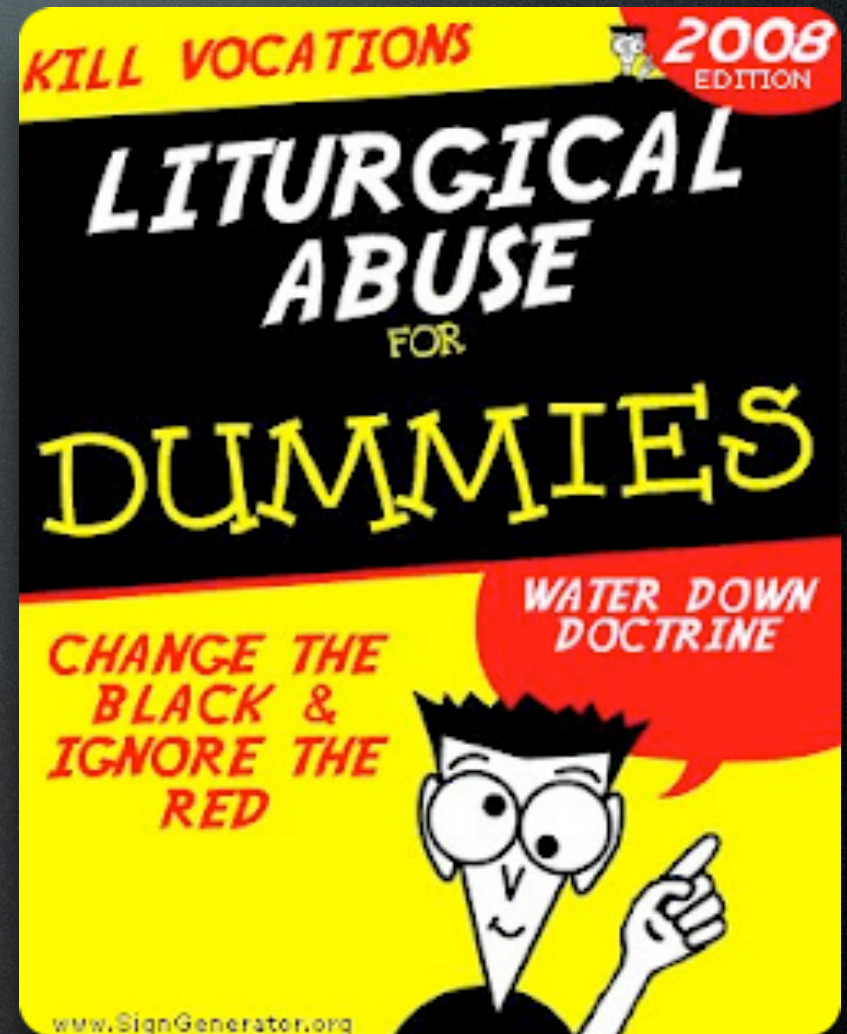
# How To Spot *Liturgical Abuse*

“If it would have  
been inappropriate  
at the  
*Last Supper*  
or  
at *Calvary*,  
it’s inappropriate  
at *Mass.*”



# The Rubrics

- Liturgical abuse is when the rubrics (rules) of the liturgy are ignored for the purpose of innovation.
- Such innovations usually serve to suit the fancy of whomever is coordinating the liturgy of the Mass.
- Sometimes it's the priest's doing.
- Sometimes it's the result of lay involvement in liturgical planning.



# G.I.R.M

- The **General Instruction of the Roman Missal** is ... the detailed document governing the celebration of Mass of the ordinary form of the Roman Rite of the Catholic Church since 1969.



THE  
GENERAL INSTRUCTION  
OF THE  
ROMAN MISSAL

# Sacramentum Caritatis

- In his apostolic letter, *Sacramentum caritatis*, Pope Benedict XVI stressed the importance of proper knowledge of the General Instruction not only for priests but also for the laity:
- “The eucharistic celebration is enhanced when priests and liturgical leaders are committed to making known the current liturgical texts and norms, making available the great riches found in the General Instruction of the Roman Missal and the Order of Readings for Mass. Perhaps we take it for granted that our ecclesial communities already know and appreciate these resources, but this is not always the case. These texts contain riches which have preserved and expressed the faith and experience of the People of God over its two-thousand-year history.”



# It is not Entertainment!

- Whatever the case, liturgical abuse hurts the entire congregation, and the whole Body of Christ, by reducing the solemn occasion of the mass into a "show" ... designed to please the fancy of those in attendance.

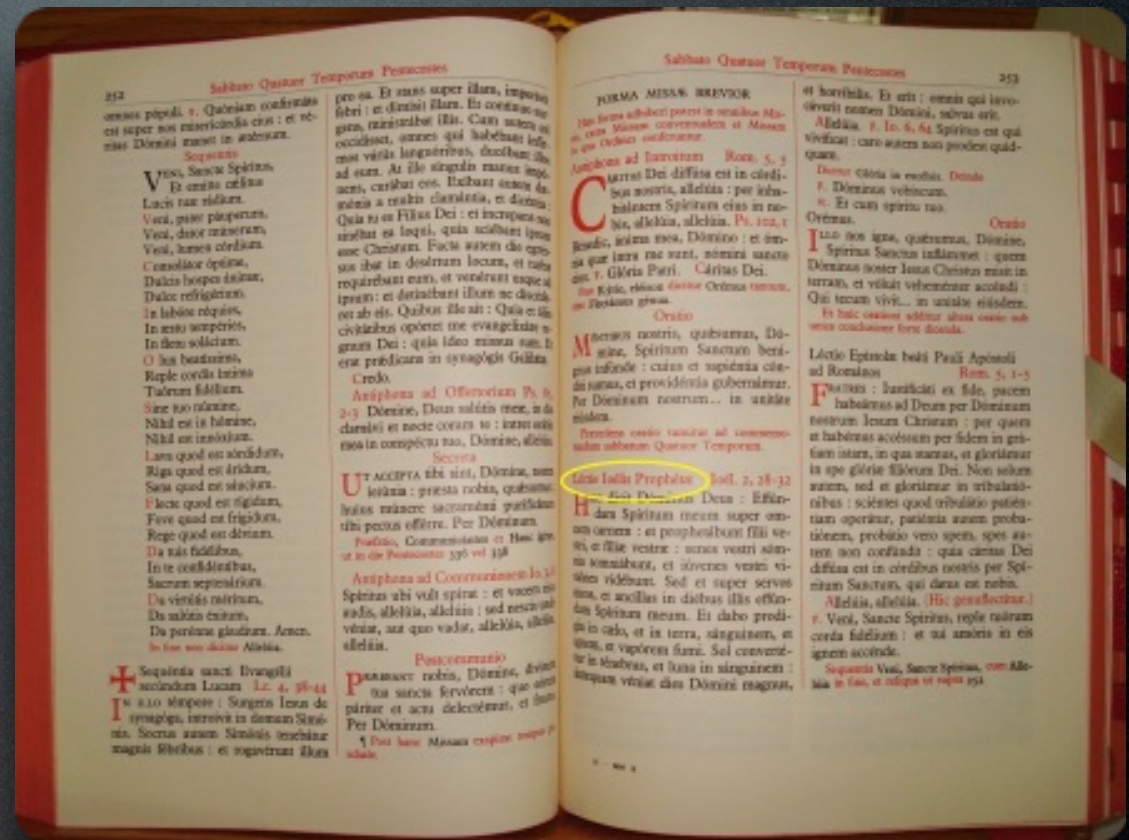
Liberals "Celebrating" the Mass:



[www.catholiccartoonblog.blogspot.com](http://www.catholiccartoonblog.blogspot.com)

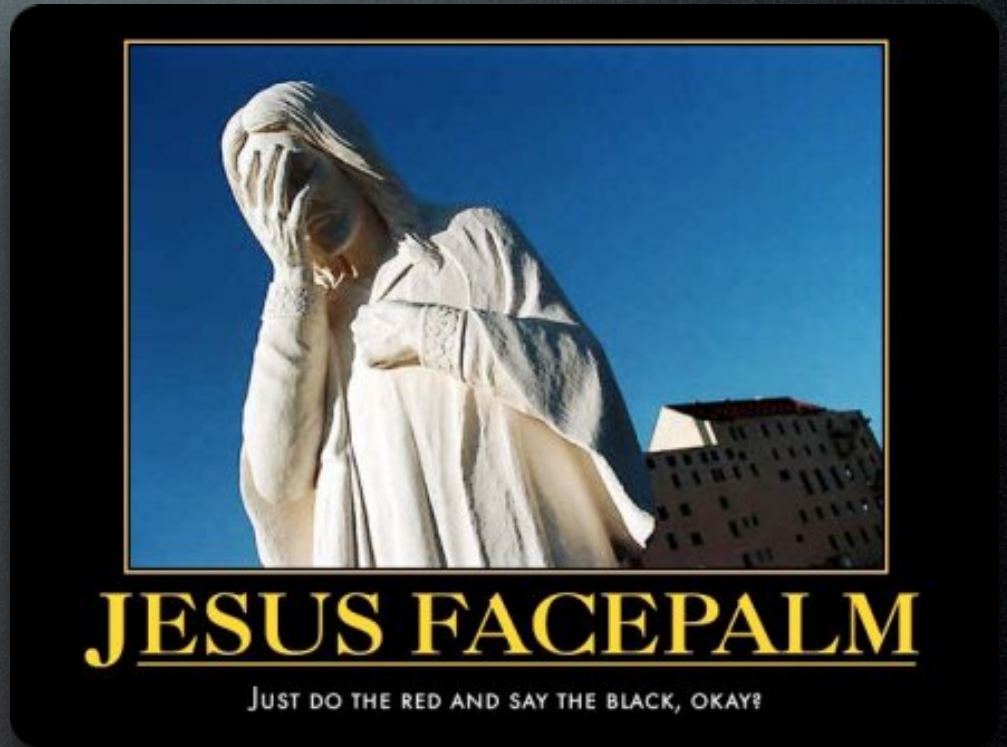
# Redemptionis Sacramentum

- Redemptionis Sacramentum “The Sacrament of Redemption”), was prepared by the Congregation for Divine Worship and the Discipline of the Sacraments at the request of Pope John Paul II, and it offers practical rules (norms) concerning how Mass is to be celebrated and how the Eucharist is to be treated.
- It focuses on liturgical abuses that have been occurring in recent years.
- It has led to many of the Catholic faithful to echo the words ...
- “Say the Black and do the Red!”



# Say the Black do the Red

- The text of the Roman Missal contains the words (printed in black) ...
- And gestures (printed in red) of the Mass.
- **Nothing should be added or subtracted from the Order of the Mass!!!!!!!!!!!!!!!!!!!!!!!!!!!!**





# No Experimentation!

- In general, experimentation is gravely wrong, as stated in Vatican II's Instruction on the Orderly Carrying out of the Constitution on the Liturgy (*Liturgicae Instaurationes*):
- "The effectiveness of liturgy does not lie in experimenting with rites and altering them over and over, nor in a continuous reductionism, but solely in entering more deeply into the word of God and the mystery being celebrated. It is the presence of these two that authenticates the Church's rites, not what some priest decides, indulging his own preferences."
- "Keep in mind, then, that the private recasting of ritual introduced by an individual priest insults the dignity of the believer and lays the way open to individual and idiosyncratic forms in celebrations that are in fact the property of the whole Church."

# At odds with the Church

- And yet, even some Archbishops and Cardinals promulgate pastoral letters directing parish priests to implement liturgical changes at odds with the official Church rubrics.
- Some of these abuses are so serious that they actually invalidate the Mass, which then greatly deprives the soul of Grace and the sacrificial benefit of the Eucharistic Jesus.



# Invalid Masses!

- 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.

## RAISING LITURGICAL ABUSE



## AWARENESS

# Illicit Abuse

- The lesser abuse is called "illicit." These type 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 (as opposed to invalid) Mass.
- But still, abuse of any kind is a scandal!
- Here **UNFORTUNATELY** ... are some examples!



# Liturgical Dance!?

- Dance is not allowed whatsoever. The document Dance In The Liturgy contains a full explanation. To summarize:
- "[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."
- The Bishops have expressly prohibited any and all forms of dancing in the Liturgy. (NATIONAL CONFERENCE OF CATHOLIC BISHOPS (BISHOPS' COMMITTEE on the LITURGY) NEWSLETTER. APRIL/MAY 1982.)
- "FROM THESE DIRECTIVES, from the NATIONAL CONFERENCE of CATHOLIC BISHOPS, all dancing, (ballet, children's gesture as dancing, the clown liturgy) are not permitted to be 'introduced into liturgical celebrations of any kind whatever.'"
- **Then why ...**









# Self – Communicating

- 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 others are to receive from him.
- Inaestimabile Donum #9: "Eucharistic Communion. 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."
- Then why ...



# Holding and/or Raising hands during the Our Father

- Holding hands during the Our Father has become commonplace, but it is an illicit addition to the Liturgy. Clarifications and Interpretations of the GIRM ["Notitiae" Vol. XI (1975) p. 226] explains:
- ". . .holding hands is a sign of intimacy and not reconciliation, and as such disrupts the flow of the Sacramental signs in the Mass which leads to the Sacramental sign of intimacy with Christ and our neighbor, Holy Communion."
- The prolonged holding of hands is of itself a sign of communion rather than of peace. Further, it is a liturgical gesture introduced spontaneously but on personal initiative; it is not in the rubrics. Nor is there any clear explanation of why the sign of peace at the invitation: "Let us offer each other the sign of peace" should be supplanted in order to bring a different gesture with less meaning into another part of the Mass: the sign of peace is filled with meaning, graciousness, and Christian inspiration. Any substitution for it must be repudiated.
- Raising your hands like the priest is also a form of liturgical abuse.
- The Deacon is expressly forbidden from doing so ... so why would the laity be allowed to do it.
- Then why ...



# Not Wearing the Sacred Vestments

- The Sacred vestments, which highlight the "in the Person of Christ" role of the priest, must be worn for celebrating the Holy Sacrifice of the Mass.
- Canon 929 In celebrating and administering the Eucharist, priests and deacons are to wear the sacred vestments prescribed by the rubrics.
- Liturgicae Instaurationes #8c: "The vestment common to ministers of every rank is the alb. The abuse is here repudiated of celebrating or even concelebrating Mass with stole only over the monastic cowl or over ordinary clerical garb, to say nothing of street clothes. Equally forbidden is the wearing of the stole alone over street clothes when carrying out other ritual acts, for example, the laying on of hands at ordinations, administering other sacraments, giving blessings."
- Then Why ...



# Not Kneeling during the Consecration

- The disrespect for Jesus truly present is made clear by refusing to kneel to God. Kneeling is required after the end of the "Holy, Holy, Holy Lord God" prayer until after the Great Amen of the Eucharistic prayer.
- GIRM #21: "For the sake of uniformity in movement and posture, the people should follow the directions given during the celebration by the deacon, the priest, or another minister. Unless other provision is made, at every Mass the people should stand from the beginning of the entrance song or when the priest enters until the end of the opening prayer or collect; for the singing of the Alleluia before the gospel; while the gospel is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, except at the places indicated later in this paragraph. They should sit during the readings before the gospel and during the responsorial psalm, for the homily and the presentation of the gifts, and, if this seems helpful, during the period of silence after communion. They should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason."
- GIRM USA Appendix #21: "At its meeting in November, 1969, the National Conference of Catholic Bishops voted that in general, the directives of the "Roman Missal" concerning the posture of the congregation at Mass should be left unchanged, but that no. 21 of the "General Instruction" should be adapted so that the people kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic prayer, that is, before the Lord's Prayer."
- Then why ...

# Prohibiting Communion on the Tongue and Kneeling

- 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. Those who do so are denying the rights of those who choose to receive in such a manner.
- Inaestimabile Donum #11: "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.' [Sacred Congregation of Rites, Instruction "Eucharisticum Mysterium," no. 34. Cf. "Institutio Generalis Missalis Romani," nos. 244 c, 246 b, 247 b.]"
- 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 here. The summary is:
- Notitiae: July 1, 2002: "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..."





# Thou Shall not Change the Words

- Changing the Prescribed Texts of the Mass; Ad Libbing; 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, even in Vatican II! The modernist usage of inclusive language is getting more widespread.
- Sacrosanctum Concilium #22: (1) Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See, and, as laws may determine, on the bishop. (2) In virtue of power conceded by law, the regulation of the liturgy within certain defined limits belongs also to various kinds of bishops' conferences, legitimately established, with competence in given territories. (3) Therefore no other person, not even a priest, may add, remove, or change anything in the liturgy on his own authority.
- Canon 928 The eucharistic celebration is to be carried out either in the Latin language or in another language, provided the liturgical texts have been lawfully approved.
- Inaestimabile Donum #5. "Only the Eucharistic Prayers included in the Roman Missal or those that the Apostolic See has by law admitted, in the manner and within the limits laid down by the Holy See, are to be used. To modify the Eucharistic Prayers approved by the Church or to adopt others privately composed is a most serious abuse."

# Glass Chalices and Baskets?

- Sacred vessels for containing the body and blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books. . . . Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or that are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate (117).
- The vessels used to hold Consecrated Hosts must be "noble, durable and sacred". (ID 16)
- Then why ...









# 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.
- Canon 908 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.



# True or False

- 1. The priest may omit the homily on Sundays or holy days of obligation.
- **1. False – a priest can not omit the homily on Sundays or Holy Days. (CIC 767)**
- 2. An individual who is not a priest, deacon or bishop may give the homily at Mass.
- **2. False – only an ordained minister (priest, deacon or bishop) may give the homily at Mass. (CIC 766)**
- 3. The altar bread dough may not include ingredients other than flour and water.
- **3. True – only unleavened bread made from wheat flour and water in the preferred form of round wafers may be used. (CIC 924)**



# True or False

- 4. It is permissible for a Church to be totally bare of any images of the Saints if the pastor deems it appropriate.
  - **4. False – It is prohibited for a church to be devoid of any images of the Saints. (GIRM 278)**
  - 5. People must always genuflect when passing in front of the Eucharist.
  - **5. True – individuals must always genuflect when passing by the Eucharist, whether in the tabernacle or publicly exposed. (GIRM 233)**
  - 6. The priest may change the words of fixed prayers in the Mass upon approval from his bishop.
  - **6. False – changing fixed prayers of the Mass is strictly prohibited for any priest, bishop or deacon. (CIC 838)**
- 32.

# True or False

- 7. A cross must be on or near the altar during Mass.
- **7. True – a cross must be on or near the altar during Mass. (GIRM 270)**
- 8. An image of the Resurrected Christ may be used in place of a cross on or near the altar.
- **8. False – an image of the Resurrected Christ may not be used in place of the cross on or near the altar. (CMRR 64)**
- 9. The tabernacle may not be re-located to an out-of-the-way chapel, even if the pastor wishes to do so.
- **9. True – the Tabernacle should be 'placed in a part of the Church that is prominent, conspicuous, beautifully decorated and suitable for prayer' (Canon Law 938)**

# True or False

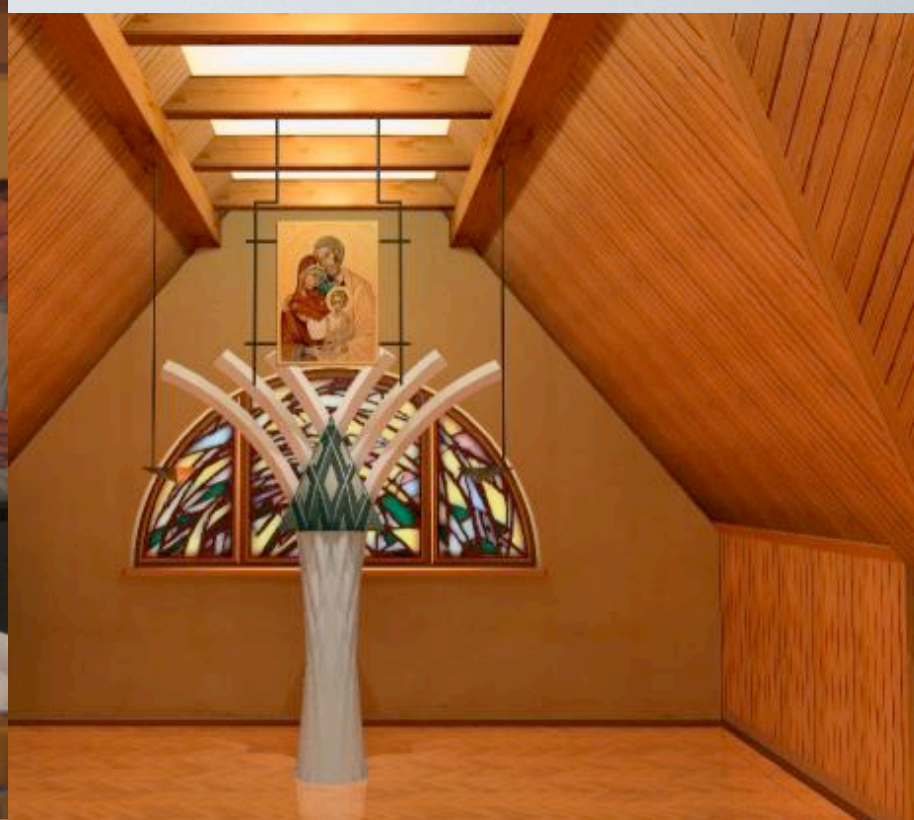
- 10. Communion in the form of ginger bread or a sweetened cake may be used at Masses for children.
- **10. False – Communion made from any substance other than unleavened bread, especially those which crumble, may never be used under any circumstances. (CIC 924)**
- 11. The priest may omit the sign of peace during Mass if he so chooses.
- **11. True – The actual wording is: : "Then the deacon (or the priest) may add: Let us offer each other the sign of peace." (Note "may" does not mean it is required) (GIRM 112)**
- 12. During the sign of peace, the priest may leave the sanctuary to exchange peace with the congregation.
- **12. False – despite wide-spread acceptance, the priest is prohibited from leaving the Sanctuary to exchange peace with the congregation. (GIRM 136)**

# True or False

- 13. If there are no kneelers, the people may stand during the Consecration.
- **13. False – even if no kneelers are present, the faithful are still required to kneel during the above mentioned times, unless there is not adequate physical space to do so. (DOL 1411)**
- 14. The priest may invite individuals to stand around the altar and hold hands during the Consecration if it is a lightly attended Mass.
- **14. False – individuals may never be invited to hold hands around the altar during the Consecration. (Notitiae 17)**
- 15. After Communion, people are free to stand, sit or kneel.
- **15. True – there is no required posture after receiving Holy Communion. (GIRM 21) 50. Dancing may be performed during any liturgical service, especially those with children.**

# True or False

- 16. While giving a homily, the priest may leave the Sanctuary and walk among the people if he so chooses.
- **16. False – the priest is actually prohibited from leaving the sanctuary while giving the homily. (GIRM 97)**
- 17. If improper bread and wine are used, the Consecration may be invalid.
- **17. True – depending on how much of an abuse of approved materials occurred, the Consecration may be 'invalid' -- that is the bread and wine remained bread and wine only, and did not become the Body and Blood of Jesus. (CIC 924)**
- 18. The wine must have a small amount of water mixed with it in order to be properly consecrated.
- **18. True – to be both validly and licitly performed, Consecration of the Precious Blood requires that a small amount of water be mixed with the wine. (ID 8)**













# The Shepherds Rod

- Things have gotten so bad that Pope Benedict felt compelled to set things straight himself ...
- “The Church too must use the shepherd’s rod, the rod with which he protects the faith against those who falsify it, against currents which lead the flock astray. The use of the rod can actually be a service of love. Today we can see that it has nothing to do with love when conduct unworthy of the priestly life is tolerated. Nor does it have to do with love if heresy is allowed to spread and the faith twisted and chipped away, as if it were something that we ourselves had invented....” Pope Benedict



# Cardinal Burke

- US Cardinal Raymond Burke, head of the Vatican's supreme court, said: "If we err by thinking we are the centre of the liturgy, the Mass will lead to a loss of faith."
- Unfortunately, he said, too many priests and bishops treat violations of liturgical norms as something that is unimportant when, in fact, they are "serious abuses".



# The Bishops need our Help

- There are now so many wolves operating under the bishop's nose that it is difficult for any one bishop to keep track of them all.
- Therefore, sadly, it's up to us to make sure each and every local bishop knows of heresies, liturgical abuse and moral scandals unfolding around him.
- When you see, hear or read something from a priest that is an obvious heresy, liturgical abuse or moral scandal, write an email (or letter) to your local bishop and make sure you forward a copy to the Vatican CDF. Sometimes the bishop will provide his email address on the diocesan website. If not, you may have to go through his secretary. If all else fails, get the P.O. Box (or mailing address) off the diocesan website and simply use snail mail. The letter should always be addressed directly to the bishop. Here is an example of the type of format you should use....



# What to do ...

- 1) Pray for patience and Christian charity.
- 2) Talk to the pastor. There is a possibility that he is only ignorant and would be happy to do what is right if he knew what right was.
- 3) Write to the Bishop!



# What to do ...

- And if going through your Bishop doesn't work, Write to the Congregation for Divine Worship:  
His Eminence Cardinal Llovera  
Prefect Congregation for Divine Worship and Discipline of the Sacraments  
Palazzo delle Congrazioni Piazza Pio XII, 10  
00193 Roma
- Make sure that no matter what you do, always act in Christian charity and document everything (dates, locations, comments). Often, it is the detail of a complaint that forces action. If the complaint is vague, it is very easy for it to be dismissed as a "misunderstanding." Also, never forget to pray for those involved. These people are misguided and need calm assistance, not antagonism.

# Ordinary and Immediate

- Given that the Supreme Pontiff's authority through the Church is ordinary and immediate, *Redemptionis Sacramentum* reminds Catholics that they have the right to appeal to the Holy See in any ecclesiastical matter. Good order and charity suggests that complaints in so far as possible be first directed to the local Bishop or to the Religious Superior as appropriate, before being referred to the Holy See. This is consistent with how Our Lord asks us to give fraternal correction (cf. Mt. 18:15–17). Certainly, when such appeals have been shown to be fruitless, direct appeal to the Holy See is justified.
- [184] 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. [290] It is fitting, however, insofar as possible, that the report or complaint be submitted first to the diocesan Bishop. This is naturally to be done in truth and charity.
- [290] Pope John Paul II, Apostolic Constitution, *Pastor bonus* 52, CIC 1417



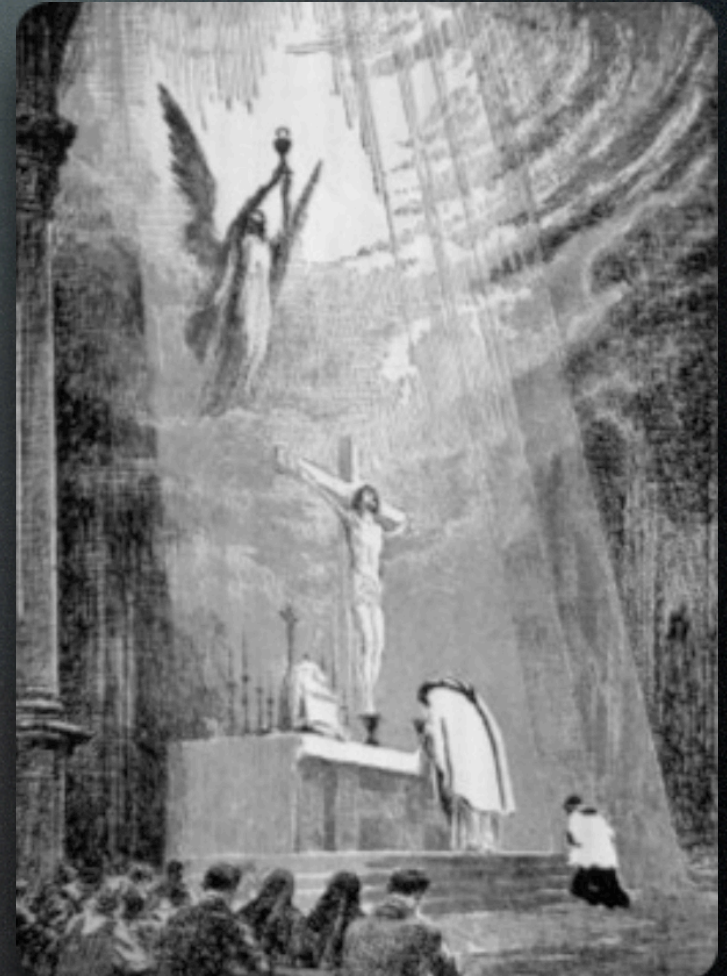
# Call 911–Pope Benedict

- Pastor Bonus Art. 52 — The Congregation [for the Doctrine of the Faith] examines offences against the faith and more serious ones both in behaviour or in the celebration of the sacraments which have been reported to it and, if need be, proceeds to the declaration or imposition of canonical sanctions in accordance with the norms of common or proper law.
- Code of Canon Law 1417, 1. In virtue of the primacy of the Roman Pontiff, anyone of the faithful is free to bring to or introduce before the Holy See a case either contentious or penal in any grade of judgment and at any stage of litigation.



# Eyes and Ears of the Pope

- The Holy Sacrifice of the Mass is the greatest activity and prayer that one can participate in on this side of Heaven.
- Guard your rights to a proper celebration of the Liturgy and give God the love and reverence that He deserves.
- The Pope is calling on all of us to be his eyes and ears for him.
- Let's get these bishops doing their jobs again, and if they refuse to, then let's pray for their early retirement.
- **AMEN!**



HOLY MASS IS A TIME WITH GOD +



NOT A MAN MADE ENTERTAINMENT  
SHOW!!!



**: STOP LITURGICAL ABUSES NOW!!!**