

A Liturgy “Awesome & Wondrous”

THE REFORM OF THE REFORM

THE REFORM OF THE REFORM is a prophetic plan outlined by Australian priest Father Brian Harrison O.S., in the USA in 1995 to re-evaluate all the liturgical changes in the light of their pastoral success or failure **and** in view of **what Vatican Council II (VCI) really said on the liturgy in Sacrosanctum Concilium (SC).**

At the time, the then Cardinal Ratzinger sent a messenger to Fr Harrison to say he totally agreed with him.

Before this, the *Final Report* of the Extraordinary Synod of Bishops, 1985, on the state of the Church twenty years after VCI, stated:-

There have been shadows arising from a **defective understanding and application of the Council...**

The St Paul Edition p.19 mistranslates *defectuoso intellectu et applicatione* as “an incomplete understanding and lack of application”, as though all that was needed was more of the same.

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

ibid. p. 34

Maybe the root problem is defective catechetics:-

The greatest concern of the Second Vatican Council is that the Sacred Deposit of **Christian Doctrine should be guarded and taught more efficaciously.**

Pope John XXIII's speech opening VCI on 11th October, 1962: see *Documents of Vatican II*, Abbott. P. 713

The greatest concern of VCI remains undone:-

Everywhere in the world today the transmission to the young of the faith & moral values deriving from the Gospel is in peril. The knowledge of faith and the acceptance of the moral order are often reduced to a minimum.

Final Report 1985, p.31

POPE'S PLANS for the Liturgy

POPE BENEDICT'S Master of Ceremonies, Msgr Guido Marini (don't confuse with his predecessor Archbishop Marini) spoke on 6th January, 2010, in Rome to priests from Australia, USA and UK. It was organized by the Confraternity of Catholic Clergy, Australia.

Marini's talk took its title *The Spirit of the Liturgy* from Cardinal Ratzinger's book of A.D. 2000, itself named from Fr Romano Guardini's book of 1918.

He insisted on a **principle of continuity** for both the liturgy and for all Vatican II documents. He spurned the idea that nothing good happened before it. He stressed the sacredness of the Liturgy, that is the action of God among us so we can adore Him. Hence:-

PRAYER FACING EAST “facing the Lord”

...One conviction has always remained clear within the Christian community, almost down to the present day. I am referring to praying facing east, a tradition which goes back to the origins of Christianity.

...It refers to the orientation of the praying heart towards Christ, from Whom comes salvation, and to Whom it is directed as in the beginning of history. The sun rises in the east, and the sun is the symbol of Christ, the light rising in the Orient...

When such an orientation of the sacred space was no longer possible, the Church had recourse to the Crucifix placed upon the altar, on which everyone could focus.

...we would like to affirm that prayer facing the east, more specifically facing the Lord is a characteristic expression of the authentic spirit of the liturgy

He quoted Pope Benedict XVI's *Complete*

Works:-

The idea that priest and people should stare at one another during prayer was born only in modern Christianity, and is completely alien to the ancient Church...

Therefore they stare in the same direction: either towards the east as a cosmic symbol of the Lord who comes or, where this is not possible, towards the image of Christ in the apse, towards a crucifix, or simply towards the heavens...

Msgr Marini continued:-

Theologically speaking, the holy Mass... is always addressed to God through Christ our Lord, and it would be a grievous error to imagine that the principle orientation of the sacrificial action is the community

ADORATION AND UNION WITH GOD

...Here is the reason why everything in the liturgical act, through the nobility, the beauty, and the harmony of the exterior signs, must be conducive to adoration, in union with God: this includes music, the singing, the periods of silence, the manner of proclaiming the Word of the Lord, and the manner of praying, the gestures employed, the liturgical vestments and the sacred vessels and other furnishings, as well as the sacred edifice in its entirety. It is under this perspective that the decision of his Holiness, Benedict XVI... who, starting from the feast of Corpus Christi last year, has begun to **distribute holy Communion to the kneeling faithful directly on the tongue.** By the example of this action, the Holy Father **invites us to render visible** the proper attitude of adoration before the greatness of the mystery of the Eucharistic presence of our Lord. An attitude of adoration which must be fostered all the more when approaching the most holy Eucharist in the other forms permitted today. [cf. HO's nn. 47, 50, 53]

Maybe the priest facing the people over the altar could actually hinder active participation? Might it make the laity feel mere **spectators** and reduce the Mass to **interpersonal relationships** with the priest?

ACTIVE PARTICIPATION

It was really the saints who celebrated and lived the liturgical act by participating actively. Holiness... is the most beautiful testimony of a participation truthfully active in the liturgy of the Church.

...Nevertheless, there has not always been a correct understanding of the concept of "active participation" on the part of the faithful according to how the Church teaches it and exhorts the faithful to live it. To be sure, there is active participation when, during the course of the liturgical celebration, one fulfils his proper service; there is active participation too when one has a better comprehension of God's word when it is heard or of the prayers when they are said; there is also active participation when one unites his own voice to that of others in song... All this, however, would not signify a participation truthfully active if it did not lead to adoration of the mystery of salvation in Christ Jesus Who for our sake died and is risen.

See over: col. 1: what VCI said: col. 2: what was decreed by the Curia with acquiescence of Paul VI & John Paul II: cl. 3: what was imposed without authority by some priests.

THREE SEPARATE SOURCES OF “THE CHANGES”

Changes authorized by Vatican II

i.e. commanded or mentioned by Vatican II's SC or legitimate developments from it.

Changes authorized BUT NOT BY VATICAN II

i.e. not mentioned by Vatican II but rather SEPARATE DEVELOPMENTS AUTHORISED by the Curia and less directly by the Pope

Changes contrary to Vatican II

- not authorized at all but brought in by whims of priests & parishes, contra to §22(3)

Changes in church buildings

NONE!

Rather, principles for active participation: §124; ensure sacred furnishings are not destroyed, §126; and that the most noble standards be upheld, §128.

Altar for 'Mass facing the people'.
Tabernacle often dethroned', and the **priests' chair** sometimes 'enthroned' instead
Baptismal Font moved onto sanctuary
Pulpit sometimes remodeled as a table.
Confessional rooms 'face to face' sitting (!)

Buildings banal or even ugly
Altar rails, kneelers, statues removed, contra to §126.
Pews rotated through 90°
Overhead projectors & screens lacking 'artistic merit', §124

Changes in the celebration of Mass

THESE ONLY AND NOTHING ELSE:

Rite of Mass to be *revised*... with **active participation**, i.e. laity to join in responses and chants - §§36(2), 50.

Bible readings - revised & spread over several years - §§24, 51

Homily emphasized - §52

Prayer of the Faithful - §53

Vernacular Bible Readings and Prayer of the Faithful, also some people's parts - §§54, §36(2).

Holy Communion from Hosts consecrated at that Mass; and, on specified occasions, under both Kinds - §55.

Word and Eucharist: two parts of one whole - §56

Concelebration - §§57, 58

A New Rite of the Mass (not a revision): *replacement rites* for Offertory and Communion, and a Penitential Rite replacing 'the prayers at the foot of the altar'.

Mistranslations of Latin texts approved!

Bible readings with skipped verses and a third Bible reading on Sundays etc.

Offertory processions - some prior to VCII
Words of consecration changed.

The Roman Canon said aloud.

New Eucharistic Prayers added: nn. 2, 3, 4; children's (x3); penitents (x2); Swiss (x3).

Memorial acclamations at consecration.

Communion standing up.

Communion in the hand.

Communion from extraordinary ministers.

Indiscriminate use of both Kinds.

Reduced 'active participation' by way of bodily gestures: fewer genuflections, much less kneeling, fewer Signs of the Cross, only one 'beating the breast', etc.

Saints' dates changed.

Alter girls and feminization of sanctuary.

Disbelief in Real Presence, i.e. belief in 'the real absence'!

Altar breads sometimes with illegal or invalid ingredients.

Sense of the Sacred violated by 'studied casualness', idle chatter and no sacred silences.

Texts altered or manufactured.

Laity joining in the priest's parts: doxology, Eucharistic Prayer, even the consecration!

No communion plate and enforced **communion in hand**

No translations of Entrance, Offertory, Communion psalms, nor of Offertory verses.

Banal music, ugly furnishings, vessels & vestments, etc.

No Latin responses or Gregorian chant taught to laity: §§54, 114.

Extraordinary ministers used without real necessity.

Dancing girls, antics, clowns.

Changes in the Sacraments and Sacramentals

Revised rites for Baptism and Confirmation §§62, 66-71, and new rites in just three cases, §§68, 69.

Vernacular can be used, §63.

Catechumenate restored, §64.

Parents and godparents' roles, §67

Baptismal water may be blessed each time outside Eastertide, §70.

Confirmation renewal of baptismal promises and within Mass, §71.

No changes in first Communion, *Revised* rites/formulae: Penance §72,

Extreme Unction better called

Anointing of the Sick, §§73-75;

Orders §76, Matrimony, §§77, 78;

Funerals, §§81, 82

Total immersion Baptism option for adults and children.

Omission of salt ceremony.

Mistranslations of Latin for formula of

Anointing of the Sick approved!

Confirmation 'form' (formula) changed to "N. Be sealed with the Gift of the Holy Spirit" as in the Eastern Rites.,

Priests can give Confirmation to catechumens and converts

Please tell us of any mistakes in this sorting out of the confusion of usurpations, reversals, corrections, and endless explanations about complicated details etc.

Invalid baptismal formulas without 'Father' & 'Son', or said by others as priest pours water.

Invalid Sacrament of Penance with General Absolution.

Some absurdities with RCIA: sending catechumens out at the Offertory (and catechists even missing Mass!) and failure to instruct them about Confession.

First Communions without first Confession contra CCC §1457; or **delayed a year** contra Code of Canon Law c. 914 (cf c. 11).

Invalid wedding vows without a mention of husband and wife.