

Liturgical Holiness

A sequel to *Handouts n. 71, A Liturgy Awesome & Wondrous.*

Ask for the updated version of *Handouts n. 62, New Translations for Mass in English*

HOLINESS OF LIFE

ACTIVE PARTICIPATION in the Liturgy is measured by the holiness of life which results. All else is a means to an end.

This was emphasized by Monsignor Marini, Papal Master of Ceremonies, when he spoke in Rome in January, 2010 to the Australian, American and English *Confraternities of Catholic Clergy*. See *Handouts n. 71*.

Our great High Priest, the Lord Jesus, shares all His mysteries with us in the Liturgy of His Church. **His Mysteries become ours in the sacraments**, especially in the Mass, which is a re-presentation of them all.

Mysteries are divinely revealed truths beyond man's awareness, understanding, hopes or imaginings. They are incomprehensible and ineffable [[^]unutterable], yet intelligible in part when God reveals them to us.

The Mystery of Faith means transubstantiation at the consecrations of the Mass.

Most of all does Christ share with us the Mysteries of His Sacrificial Death and Triumphal Resurrection and Ascension at Mass. We actively participate in the Liturgy, and through it He actively participates in our lives. Active participation in the liturgy means active co-operation with the offer of God's graces.

We also actively participate in Christ's Mysteries in our non-liturgical devotions such as the Rosary of the Blessed Virgin Mary which is a meditation on, and a contemplation of an important selection of 20 of Christ's Mysteries. All approved popular devotions flow out from the Liturgy and flow back into it, just as *Sacrosanctum Concilium* §13 insisted.

We can be very grateful to Blessed John Paul II for enhancing our Rosary devotions with the **Five Luminous Mysteries**, the Mysteries of Light, on the Public Life of Our Lord Jesus Christ. Note the important place of these mysteries in the existing cycle of feasts in the Liturgical Year.

HOLINESS

HOLINESS means being full of the grace of charity. Charity is the love for God above all things and the love of neighbour for God's sake.

All other virtues and supernatural Gifts and Fruits and Works of Mercy depend on and express charity. Our continuous struggle from Sunday Mass (also daily Mass) is to grow in that charity which is a gift of God and a fruit of our co-operation. Our fallen state is often such that "Go forth, the Mass is ended" sends us out unimproved and we don't even notice our "unimprovement", but others do, and suffer from it... Hence the need for regular Confession and to practise self-blame instead of blaming others.

SILENCE is vital for TRUE PARTICIPATION

...Even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner.

General Instruction of the Roman Missal §45.

May we chatter in church?

Chattering in church is stealing from God by stopping people praying.

"The Lord is in His Holy Temple,

let the whole earth keep silence before Him." Habakkuk 2:20; *Catholic Family Catechism Apostles* Edition* 492

RESPONSES AND CHANTS OF THE MASS

IT IS GOOD manners to answer when spoken to —

and so to join in the responses and chants. The people's texts of the Mass are:

the responses to the priest and the *Kyrie, Gloria, Credo, Sanctus, Pater noster, Agnus Dei*; a choir or cantor may alternate them with the people; the proper chants or their hymn-substitutes belong to people or choir or cantor.

FOUR HYMN SYNDROME

THE Liturgical Movement of the 1920s prepared for *Sacrosanctum Concilium*, yet it set a mistaken status for vernacular hymns. Thus in 1958, the Congregation of Rites allowed vernacular at Mass in the Apostles' Creed, a paraphrased *Gloria*, and four hymns (replacing the proper chants), as long as the priest read the original Latin texts secretly. Australian parishes were slow to adopt it. My own first Parish Mass used this, while the very first English translations for priest and people began the following Sunday, 26th July, 1964. Compared to the English in people's Missals before VCII, these translations were impoverished. Nor did they match the expectations of Vatican II. From 1964 until the *Novus Ordo* of 1970, they actually got worse, and have stayed worse until now, with the 2011 reform.

WE MUST RESTORE the sense of the Sacred SNIPPETY changes were made so often in language and ritual that priests and laity got a false idea they had a right to remake texts and rituals for themselves — new novelties each Sunday! No wonder we now have several generations of lapsed Catholics without piety and liturgical piety. They have lost or are losing the faith.

The Sense of the Sacred was even negated by some bishops, priests and laity. They lost track of God, the salvation of souls, the vocational status of priest and Religious, and conversions to the Church. Pope Benedict XVI insists that the strength of the Catholic Church is in **continuity with her past**, and hence his urgent attention to the Liturgy and to True Doctrine and to real ecumenism.

The Liturgy from 1963—2011

Decreed by VCII

In *Sacrosanctum Concilium* (SC)

Preserve treasures of sacred art & furnishings SC §§122,123;
plan new churches for active participation SC §124(3) with noble standards, SC §128; vague urgings of re-design in furniture, SC§128.

Implementations by Curia

With considerable fudging on decrees of SC

Changes in church buildings

Altars for 'Mass facing the people'.
Tabernacles often 'dethroned', and the
priest's chair sometimes 'enthroned' instead.
Baptismal Font moved onto sanctuary.
Pulpit sometimes remodelled as a table.
Confessional rooms 'face to face' sitting(!)

Illegal changes

Contra SC §22(3) by priests

Banal ugly buildings, vessels, vestments, music; **removal** of altar rails, kneelers, statues contra SC §126; overhead projectors, banners without 'artistic merit', contra SC §124;

Changes in the celebration of Mass

DECREES SPECIFY only these:

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

Bible readings—revised, spread over several years—SC §§24 & 51.

Homily emphasized—SC §52, and Prayer of the Faithful—SC §53.

Vernacular for Bible Readings and Prayer of the Faithful, also for people's parts permitted—SC §54, also §36(2).

Communion from Hosts consecrated at that Mass; sometimes under both Kinds—SC §55.

Word and Eucharist are two parts of one whole—SC §56.

Concelebration—SC §§57-58.

Not a revision but a *revolution*: a **New Rite of Mass** for Offertory, Canon & Communion.

Authorized mistranslations of Latin!

Offertory processions—allowed before VCII
Words of consecration changed.

The Roman Canon said aloud, plus novel Eucharistic Prayers nn. 2, 3, 4; then children's (x3); penitents (x2); various (x4).

Memorial acclamations at consecration.

Communion standing up.

Communion in the hand.

Communion from extraordinary ministers.

Indiscriminate use of both Kinds.

Reduced(!) active participation by fewer genuflections, Signs of the Cross, little kneeling, only one 'beating the breast', etc. Saints' dates changed (not really VCII?).
Altar girls brought in by disobedience.

Denial of Real Presence;

Sometimes invalid matter.

Wilful casualness; **texts** made up; **laity saying priest parts**, even consecration!

Enforced communion in hand.

No communion plate.

Antiphons but no psalms for Entrance, Communion chants; no Offertory verses or psalms in Missal (only in *Simple Gradual*).

Latin responses/chant unused, contra SC §§54 & 114.

Extraordinary ministers used routinely, without necessity.

Dancing girls, antics, clowns.

Changes in the other Six Sacraments (Initiation, Healing, "Social")

Revised rites for Baptism and Confirmation SC §§62, 66-71 (*new* rites for three cases, SC §§68, 69).
Water blessed each baptism SC §70.
Vernacular can be used, SC §63.
Catechumenate restored, §64.

Parents & godparents roles SC §67.

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

No changes in first Communion.

Total immersion Baptism an option for adults and children. No salt ceremony.

Confirmation formula radically changed: "Name: Be sealed with the Gift of the Holy Spirit", as in the Eastern Rites.

Priests confirms catechumens and converts.

Confession made complicated.

Anointing of the Sick formula mistranslated.

Ordination texts for priests impoverished.

Marriage texts/scriptures enhanced.

Invalid baptisms with 'Creator' & 'Saviour' &/or laity saying words as priest pours water; catechumens leaving at Offertory &/or their catechists missing Mass; **First Communion without first Confession** contra CCC §1457; or **First Communion delayed a year or two** contra Canon Law c. 914 (cf.c. 11).

The Reform of the Reform

TWO IMPROVEMENTS are on the way for the 1970 **New Rite of the Mass**, the *Novus Ordo*:-

1. Our English translation of it is being replaced this year by a more accurate rendition of the Latin original.

2. The **Reform of the Reform** of the Liturgy is as yet only a *proposal* to revise some of the implementations of the *Novus Ordo*. It comes from Fr Brian Harrison OS, an Australian theologian and liturgist working in St Louis, USA .

Fr Harrison wants each item in column two (above) re-assessed in terms of its fidelity to SC (in column one) **AND** of its pastoral advantages or disadvantage as experienced from 1970 till now.

This proposal has been popularized by Fr Joseph Fessio SJ of Ignatius Press in his publication, *Adoremus*, and it was warmly endorsed by the then Cardinal Ratzinger, now Pope Benedict XVI: "Tell Fr Harrison that I agree with him entirely."