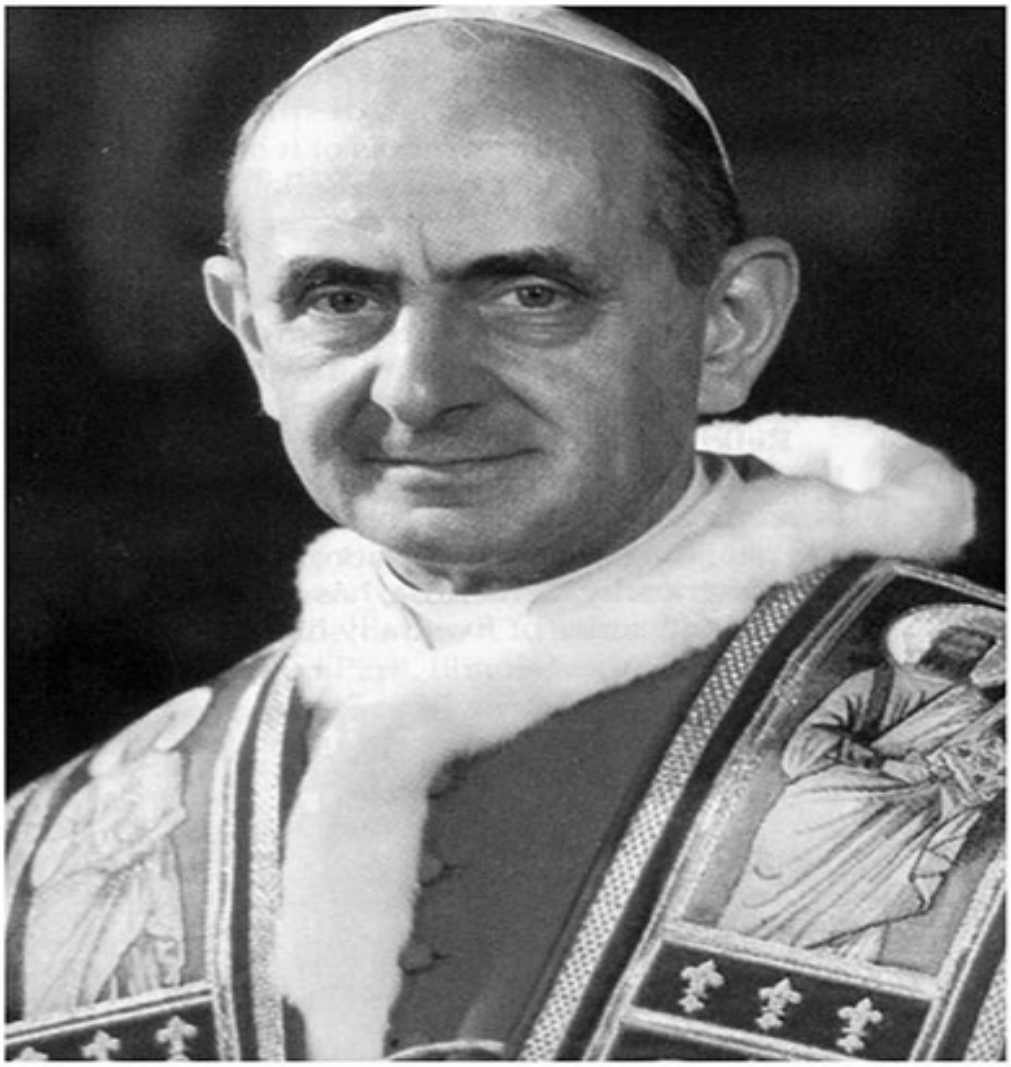
Pope Paul's New Mass

Liturgical Revolution — Volume Three



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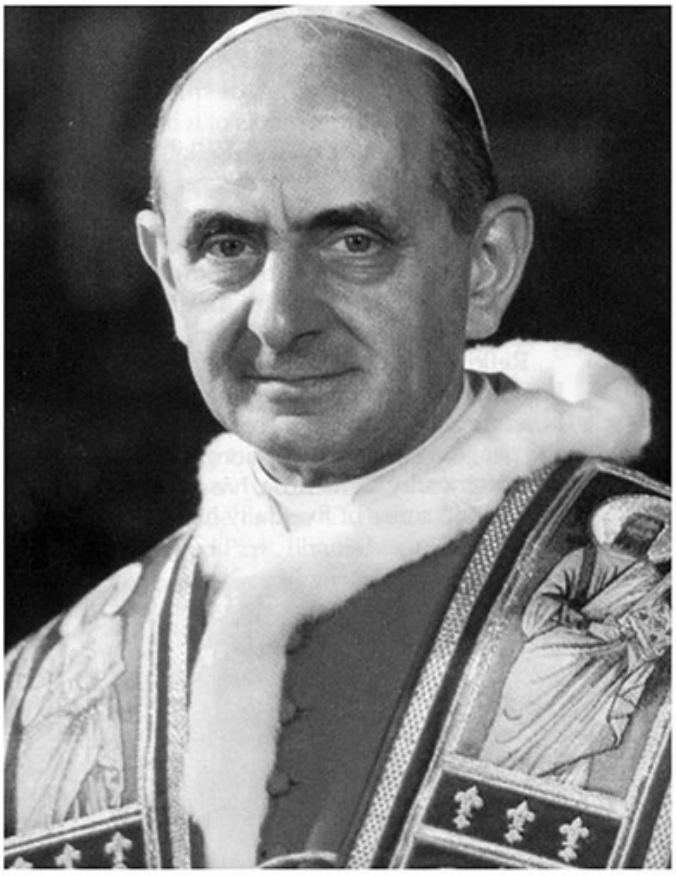

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Part Three of

Liturgical Revolution
by Michael Davies

2915 Forest Avenue | Kansas City, MO 64109

Library of Congress Cataloging-in-Publication Data

The Library of Congress has already cataloged an earlier printing as follows:

Davies, Michael,
Pope Paul's New Mass

Catalog Card No. 80-68653

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ANGELUS PRESS

2915 Forest Avenue

Kansas City, Missouri 64109

Phone (816) 753-3150

FAX (816) 753-3557

Order Line 1-800-966-7337

www.angeluspress.org

Print ISBN: 978-1-892331-73-1
FIFTH PRINTING—February 2017
ISBN: 978-1-949124-42-2

Printed in the United States of America

Author's Dedication

This book is dedicated
to the memory of
Bernadette Keenan,
the most saintly person I have ever met.

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what is consecrated should touch the Host—The significance of the consecration of the priest's hands—Communion in the hand re-introduced by the Protestant Reformers to signify that the bread given was ordinary bread and that the minister who gave it possessed no priestly status—Communion in the hand was re-introduced into the Catholic Church as an act of rebellion after Vatican II—Pope Paul VI consulted the bishops of the world—They voted overwhelmingly to retain the practice of Communion on the tongue—The traditional practice was upheld by the Instruction *Memoriale Domini* in 1969—Unfortunately, the Instruction made a concession for areas where the abuse had become established—Liturgical anarchists throughout the world introduced the abuse and the Holy See gave way—Deceitful propaganda is used to promote the abuse—The argument of a return to primitive practice had been condemned by Pope Pius XII in *Mediator Dei*—An examination of some ancient rites and customs—Those revived since Vatican II almost invariably have the effect of bringing Catholic worship into conformity with Protestant practice—Questionable legal procedures adopted to obtain indults to legalize the abuse in English-speaking countries—English bishops present the faithful with a *fait accompli*—The anguish of priests devoted to the Blessed Sacrament—Deceitful propaganda is utilized to foster the abuse in England—The faithful are brainwashed—Dietrich won Hildebrand condemns Communion in the hand.

XXIII The Ottaviani Intervention

At least a dozen cardinals had been expected to endorse the Critical Study—The Critical Study was not to be published until at least a month after Pope Paul VI had received it—A French traditionalist priest who had obtained a copy published the Critical Study unilaterally before the Pope had received it—This undermined the position of the organizers and only Cardinals Ottaviani and Bacci had the courage to sign the covering letter—Pope Paul VI replied to the Critical Study at his general audience of 19 November 1969—The General Instruction was revised as a result of the criticism in the Critical Study—Attempts were made to undermine the credibility of the Critical Study by falsely alleging that Cardinal Ottaviani had not authorized its publication and had withdrawn his objections—These allegations refuted—The complete text of the covering letter sent to the Pope with the Critical Study by Cardinals Ottaviani and Bacci—Facsimile of the falsified retraction.

XXIV Archbishop Bugnini: Great Architect of the Revolution

Biographical details of Archbishop Bugnini—He is appointed Secretary to the Preparatory Liturgical Commission for Vatican II—He is the moving spirit behind the draft (schema) of the Liturgy Constitution—Cardinal Cicognani, President of the Commission, had grave doubts about signing the draft document—Father Bugnini is dismissed from his post at the Lateran University and from the Secretaryship of the Liturgical Commission for unspecified reasons—When the Council begins all the seventy-two preparatory schemata are rejected with one exception, Father Bugnini's Liturgy schema—This is praised by Father Schillebeeckx—It is eventually passed without substantial alteration in 1964—Pope Paul VI establishes a Commission (the *Consilium*) to implement the Liturgy Constitution—Father Bugnini is appointed Secretary—He is also appointed under-secretary to the Sacred

Congregation for Rites—This becomes the Sacred Congregation for Divine Worship in 1969—Father Bugnini is appointed Secretary when the *Consilium* is dissolved after completing its work with the promulgation of the *Novus Ordo Missae*—There are many changes in the Congregation but he remains—He is raised to the rank of Archbishop—in 1975 he is summarily dismissed and his congregation is merged with the Sacred Congregation for the Sacraments—Liberals are dismayed—Archbishop Bugnini is banished to Iran as Pro Nuncio—A leading Italian author accuses the Archbishop of being a Mason—Evidence for the allegation—Archbishop Bugnini has deceived Pope Paul VI regarding the General Instruction—Spokesmen for the Conciliar Church attempt to cover-up the Archbishop's background.

XXV An Ingenious Essay in Ambiguity

A comparison of the *Novus Ordo Missae* and Cranmer's Communion Services—The *Novus Ordo Missae* is characterised by a serious minimalisation of the sacrificial and sacerdotal elements in the Tridentine Mass—A detailed analysis of the *Novus Ordo Missae*—No objective student of the two reforms can deny that there is a startling similarity—Pope Paul's New Mass is an ingenious essay in ambiguity.

Appendix I—List of Official Documents Cited

Appendix II—Documents Relating to the Reform

Appendix III—The Participation of the Protestant Observers

Appendix IV—The Right to Resist an Abuse of Power

Appendix V—The ICEL Betrayal

Appendix VI—The American Scandal

Bibliographical Abbreviations

Ridiculum est, et satis abominabile dedecus, ut traditiones, quas antiquitus a patribus suscepimus, infringi patiamur.

It is absurd, and a detestable shame, that we should suffer those traditions to be changed which we have received from the fathers of old.

(The Decretals (Dist. xii. S), cited by St. Thomas Aquinas
in the Summa Theologica, II, I, Q. 97, Art. 2)

Author's Introduction

In his letter *Dominicae Cenae,* dated 24 February 1980 and addressed to all the Bishops of the Church, Pope John Paul II offered an apology. He begged forgiveness in his own name and that of the entire Episcopate for everything in the application of the liturgical reform which "may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due to this great Sacrament."[i] Surely, no further proof is needed that something has gone radically wrong with a reform which it was confidently predicted would initiate great pastoral benefits and a new flowering of Catholic liturgy and spirituality. No one whose memory goes back to 1960 could have imagined at that time that twenty years later a Sovereign Pontiff would find it necessary to apologise to the faithful for the state of abject degradation to which the Roman Rite has been reduced.

In the same letter the Holy Father set out a clear restatement of traditional Catholic Eucharistic theology. The fact that he felt the bishops needed to be reminded of this teaching is also very revealing. He also showed a clear appreciation of the extent and nature of the liturgical abuses prevailing throughout the West. It is thus clear that Archbishop Marcel Lefebvre and Pope John Paul II have much in common. They share the same Eucharistic faith and a concern to bring an end to liturgical anarchy. But *Dominicae Cenae* also reveals a radical difference in their thinking. Pope John Paul II clearly believes that liturgical abuse is the result of departures from the norms laid down by the Vatican for the reform. He appears convinced that if only these norms are adhered to the problem will be at an end and an era of renewal will follow. In order to achieve this end, *Dominicae Cenae* was followed on 3 April 1980 by the Instruction *Inaestimabile Donum.* It was intended to bring an end to the abuses denounced by the Pope, which the Instruction lists in great detail.

Archbishop Lefebvre maintains that the liturgical anarchy and doctrinal confusion which have followed the Council are not caused

simply by departures from the official reform but are a direct result of this reform itself. He is in full agreement with the opinion expressed by Cardinals Ottaviani and Bacci in the letter they sent to Pope Paul VI with the *Brief Critical Study of the New Mass* in 1969: "The *Novus Ordo Missae*—considering the new elements susceptible of widely differing evaluations, which appear to be implied or taken for granted—represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent."

Most of the research for this book was carried out during the pontificate of Pope Paul VI, and the only possible conclusion which can be drawn from the evidence I have assembled is that Archbishop Lefebvre stands on sure ground in concurring with the judgement of the two Cardinals. The Eucharistic teaching of the Council of Trent is indeed compromised by the *Novus Ordo Missae* itself, and not simply by the abuses which have accompanied its celebration in most countries (though not in Poland). I feel bound to adhere to this judgement even after reading *Dominicae Cenae* and *Inaestimabile Donum* with the greatest possible care. I do not consider that in doing so I am lacking in respect for the Holy Father, still less being disobedient. Despite the fact that Archbishop Annibale Bugnini stated recently that I am a calumniator, and work with colleagues who are calumniators by profession,[ii] to the best of my knowledge everything contained in this book is true: there can be no conflict between the truth and true respect and true obedience. A truly loyal subordinate will tell his superior not what he thinks most likely to please him but what he believes to be true, and most likely to benefit the organization to which they belong. The emperor in the fairy tale was best served by the boy who told him that he had no clothes, not by the sycophants who expressed so much admiration for the beautiful suit he believed himself to be wearing. King Lear had one loyal daughter who remained faithful to him although he had repudiated her. Pope John Paul II has adopted his present position on the basis of advice given to him and his own assessment of the situation. We are entitled to hope and pray that, after further reflection, he will revise his judgement.

I have already referred to the fact that the abuses which frequently accompany the celebration of the New Mass in most Western countries are rarely found in Poland, and this helps to account for the fact that the Pope believes the reform could be fruitful if only the official norms were observed. However, the situation in Poland is unique. Catholicism in Poland is a source of national unity and identity in the face of Russian oppression (Russian attempts to dominate Poland long pre-dated Communism). Thus, even for sociological reasons, the Polish Church is virtually certain to maintain its cohesion and unity while an external oppressor rules the country. In the West, the New Mass, with its serious dilution of prayers making specific mention of the Catholic doctrine of Eucharistic Sacrifice, has been accompanied by a plethora of Protestant-orientated theological speculation, which has not been confined to theological journals but has affected the catechetical instruction given even to the youngest children. This has not been the case in Poland, largely because Polish Catholics are understandably preoccupied with maintaining their national and religious identity (which virtually amount to the same thing). Ironically, due to the severe restrictions placed on Catholic publishing by the communists, there has been little opportunity for theological speculation. The Protestant presence and influence in contemporary Poland is extremely limited and, understandably, Polish Catholics do not have the preoccupation with the errors of this heresy found in countries where there is a Protestant majority, such as Britain; or a large and active minority, such as France. Thus, the removal from the Mass of the same Offertory Prayers removed by the Protestant Reformers would not have the same significance for a Polish Catholic that it would have for an informed Catholic in Britain. It is also fair to claim that the predominating force in Polish Catholicism is a strong Marian devotion, which is another important factor in explaining the relative absence of neo-Protestantism there. Polish Catholics have imposed their own faith upon the New Mass and interpreted it in a completely Catholic manner, a process helped by the exclusion from Poland of such abuses as Communion in the hand and lay ministers of Communion. It is thus a *non sequitur* to

claim that because Polish Catholics have interpreted the New Mass in a totally Catholic manner it cannot possibly compromise the teaching of Trent. The welcome given to it by Protestants is more than sufficient to prove the contrary.

As with my previous books, there is a certain amount of duplication with the same points made and the same quotations used in different chapters. This is because, as far as possible, I have tried to make each chapter self-contained and to minimise the occasions when readers will need to refer to other parts of the book. I have assumed that the reader will have access to the first two volumes of the trilogy to which reference is sometimes made.

I am greatly indebted to David Gardner, Norah Haines, and P. J. Lang for reading the proofs. In a book of this size, a number of typographical errors must certainly remain and I would appreciate having them drawn to my attention. I am also grateful to Norah Haines for producing the typescript and the index. I could never thank her adequately for the help she has given me with this book. I am much indebted to the theologian who has examined the text with great care and assured me that it contains no error. There was no point in submitting it for an *Imprimatur* as the Censor of the Archdiocese of Southwark refused to grant one for *Cranmer's Godly Order*, despite the fact that he was not able to cite a doctrinally suspect sentence in the entire book. An appeal to my Archbishop proved fruitless. I have informed him that my request for an *Imprimatur* for *Cranmer's Godly Order* still stands, and that until it is either granted, or I am given the explanation for its refusal to which I am entitled, it is clearly pointless for me to engage again in a clearly farcical procedure.

Finally, I must thank Carlita Brown of the Angelus Press, who typeset the book completely unaided and accepted a number of last-minute alterations and additions without complaint. I could not possibly express my gratitude for the time and effort it has cost her.

Michael Davies
23 June 1980
Vigil of St. John the Baptist

Footnotes

[i] See Papal Apology.
[ii] See the Addendum to Chapter XXIV.

I

The Development of the Roman Rite

It is quite misleading to equate the rite of St. Pius V with the rite of Pope Paul VI.

—Douglas Woodruff
The Tablet, 25 October 1975

"Liturgy" is derived from a Greek word meaning originally a public duty, a service to the state undertaken by a citizen. In the Septuagint, a Greek version of the Old Testament, it is used for the public service in the temple and is thus invested with a religious sense as the function of the priests in the ritual of Jewish worship. Our Lord is referred to in Hebrews (8:1-6) as the *Leitourgos* of holy things. The liturgy is *His* public religious work for His people, *His* ministry, *His* redeeming activity. It is above all *His* Sacrifice by which He redeemed His people. The liturgy is thus not something we do but something Christ does. It is our greatest privilege as members of His Mystical Body to be able to unite ourselves with our *Leitourgos* in offering His Sacrifice and in offering ourselves with Him.

There can truly be no more glorious vocation in this life than the call to be a priest of God. A Catholic priest is entrusted with powers denied to the greatest of archangels; he has the power to make God the Son present upon the altar of sacrifice and offer Him as a pure oblation to the Holy Trinity; he has the power to forgive or retain the sins of his fellowmen. The Catholic priest is another Christ, an *alter Christus*, an instrument used by God the Son to impart to men the grace He won for them upon the Cross. A layman can only wonder that any human being dares to accept so fearful a responsibility and to thank God for those who do. The thought of life without our priests, without the Mass, is truly unbearable.

A prayer in the Divine Liturgy of St. James admonishes the faithful:

> Let all mortal flesh be silent, and stand with fear and trembling and meditate nothing earthly within itself for the King of kings and Lord of lords, Christ our God, comes forward to be sacrificed, and to be given for food to the faithful; and the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-

winged seraphim, covering their faces and crying aloud the hymn, Alleluia, Alleluia, Alleluia.[i]

How can a human being dare to sacrifice Christ our God? A Catholic priest utters the fearful words of consecration, not in his personal capacity, but as an instrument of Christ, *in persona Christi.* It is no wonder, then, that to manifest his complete submission to Christ, the *Summus Sacerdos,* the High Priest, the Principal Offerer of every Mass, he denudes himself of his own personality and yields himself up entirely to the service of his Saviour. His every word, his every gesture, is regulated by the Missal. This is how one priest explained the traditional attitude to the celebration of Mass:

> I remember how, when, as a young priest, I was preparing to say my first Mass, I was drilled most strictly and told to drill myself in such a way that every word and gesture of mine at the altar of sacrifice would be exactly correct. Everything—tone of voice, blessings, bows, genuflections, turn-rounds to the people, height and breadth at which one held extended arms—had to be as laid down in the rubrics, exactly correct. Why? Because, at the altar, one was performing the noblest action open to a human being; the sacrifice of God's Son to God. It followed, both logically and theologically, that one had to bring to it every ounce of reverence of which a human being was capable. And because human beings are made up of body and soul, it followed further that every word spoken, every bodily gesture undertaken, had to be tuned in with the utmost reverence to this supreme act of worship, the highest to which any man could ever aspire. Human nature being what it is, individual idiosyncrasies would come out to take from reverence, if priests were left to themselves in the matter of words or gestures at Mass. It followed that idiosyncrasies had to be cut to a minimum. Hence, the rubrics, which bound all priests at Mass; depersonalizing them, so to say, in the interests of the reverence which men had to put forth when they offered sacrifice to God. How else would they acknowledge adequately in their hearts their total dependence on Him Who had made them from nothing, except that they manifested it in every bodily gesture that was theirs at Mass? If the mouth speaks out of the fullness of the heart, the converse is also true; the heart is filled with reverence if the mouth of the celebrating priest is trained to speak with a reverential tone and the body to express itself in a whole series of dignified gestures. I do not think I need press the point. Man is not a desiccated calculating machine. He is a human being made up of body and soul. He worships with the whole of himself. Precisely for that reason the celebrating priest was never left to himself in the Old Mass. He was made to conform to a celebrating code; depersonalized in the interests of the dignity that had to surround the supreme sacrifice, paid honor where honor is due. After all, one does not go to see the Queen in an old pair of jeans and tatty tennis shoes. I think the point is made.[1]

It is indeed right and fitting that every word, every gesture of a priest who offers God the Son in sacrifice should be meticulously

regulated but, surprisingly, there was no papal or conciliar legislation regulating the celebration of Mass throughout the Roman Rite until the Bull *Quo Primum Tempore* in 1570. The most significant aspect of the Missal promulgated by this Bull is that it did not legislate on the manner in which Mass should be celebrated but gave legal sanction to the manner in which the Mass *was* being celebrated. The primary characteristic of liturgical development until Vatican II was that legislation codified development, not that development was initiated by legislation.

Until the fourth century no liturgical books were used during Mass except for the Bible from which the lessons were read. The Mass contained two distinct parts. The first was a Christianized synagogue service of prayers, readings, and a sermon. At the end of this "Liturgy of the Word" the catechumens, those who were not baptized, had to leave, hence the name "Mass of the Catechumens". Then followed the second part, the Christian Mystery, the Eucharist. This was an extempore celebration by the bishop but from apostolic times it had already acquired fixed forms. When St. Paul recounts the Words of Institution he is citing an already established Eucharistic formula. The faithful participated in the Eucharist with appropriate hymns and responses, something they could not have done without fixed formulas.

A characteristic of the Christian faith has been a conservative, conservationist mentality. Thus a new bishop would be expected to pray with the same prayers used by his predecessor because that was the way things were done. The concept of oral tradition has been virtually lost in contemporary society, it exists only among children. Let a parent change the wording of "Little Red Riding Hood" or "The Three Bears" and hear the protest that will ensue. The phenomenon of oral tradition is common to all cultures. The Nordic bard could sing a traditional saga for hours on end without deviating by so much as a word from the version he had learned from the bards of his youth.

The most evident characteristic of the Apostolic Church was missionary zeal. Our Lord had commanded His apostles to preach the Gospel unto all nations, and woe unto them who neglected His

command. When a missionary founded a new Church he would naturally use the rites with which he was familiar. The constant movement of Christians among the different Churches[ii] ensured a fairly uniform general pattern. This pattern forms the basis of all the ancient rites still in use today as is made clear in a description of the liturgy in the celebrated *Apologia* (explanation or justification) of St. Justin Martyr (d. about 164). All the elements of the traditional Roman Mass can easily be discerned in his account.[iii] His object was to win greater tolerance for Christians from the Roman Emperor by proving that they were not guilty of immorality and taking part in unspeakable religious rites.

Once the practice of writing down the liturgy had become established in the fourth century the more or less uniform pattern previously used crystallized into four parent rites from which all others are derived. The word "rite" can be used in two different senses. It can refer to the order of service for particular liturgical functions: we thus refer to the rite of Baptism, the rite of Mass, the rite for blessing palms. It can also refer to the entire complex of liturgical services of a particular religion: we speak of Jewish rites, Christian rites, Hindu rites. The Roman Rite in this sense refers to all the liturgical services used by Churches within the Roman Patriarchate. The term "liturgy" is also applied to a complex of services and so the terms "Roman Rite" and "Roman Liturgy" are interchangeable.

Three of the four parent rites derive from the three ancient patriarchates of Rome, Alexandria, and Antioch which were recognized by the Council of Nicea (325). The jurisdiction of a patriarch extends over the territories adjoining his own see. Patriarchal jurisdiction includes the right of ordaining the metropolitans, *i.e.*, bishops of the principal sees in the Patriarchate, trying them when accused, and hearing appeals against their judgements. Jerusalem and Constantinople were recognized as patriarchates by the Council of Chalcedon (451) but their liturgies were derived from that of Antioch.

The prestige of the patriarchal sees resulted in their liturgies being gradually adopted by neighbouring cities until they spread

throughout the patriarchate. The principle that rite corresponds with patriarchate then evolved with one notable exception. Four "parent-rites" have been referred to but the fourth, the Gallican Rite, does not derive from a patriarchal see. The Pope was Patriarch of all Western (Latin) Europe, yet the greater part of the West did not use the Roman Rite. The North of Italy (whose center was Milan), Gaul, Germany, Spain, Britain,[iv] and Ireland all had their own liturgies. These liturgies are all modifications of a common type and are referred to as the Gallican Rite. It is obviously Eastern in origin and may derive from Antioch, though this is disputed. In spreading over Western Europe the rite was subjected to local variations and adaptation.

Thus, for centuries the popes alone among the patriarchs did not enforce their own rite throughout their own patriarchate. The occasional pope did express concern for uniformity and some attempts were made to supplant the Ambrosian Rite in Milan but, according to Father Fortescue:

> The great majority regarded the old state of things with perfect indifference. When other bishops asked them how ceremonies were performed at Rome they sent descriptions, but were otherwise content to allow different uses. St. Gregory I (590-604) showed no anxiety to make the new English Church conform to Rome but told St. Augustine to take whatever rites he thought most suitable from Rome or Gaul.[2]

The history of the liturgy in the West from the sixth century onwards is that of the gradual supplanting of the Gallican by the Roman Rite but this was the work, not of the popes, but of local bishops or monarchs who wished to conform to the use of the Apostolic See.

From the fifth century onwards, liturgical traditions and customs were collected into books called Sacramentaries. A Sacramentary does not correspond to the modern missal as it contained only those parts of the liturgy said by the priest at the altar, *e.g.*, the Collects, Preface, Canon, but not the readings or chants. The most important of these was the Gregorian Sacramentary, traditionally ascribed to St. Gregory I. The oldest surviving copy is dated about 811 or 812. This Sacramentary provides the basis of the Missal of St. Pius V and fixes the liturgical calendar. In 785 or 786 Charlemagne obtained a

copy of this Sacramentary from Pope Adrian I in order to obtain a more uniform liturgy within his empire. The Sacramentary was incomplete and did not include the ordinary Sunday Masses. Charlemagne entrusted his liturgical reform to the direction of an Anglo-Saxon, Alcuin of York (c. 735-804). Alcuin had the task of completing the Gregorian Sacramentary, which he did with Masses and prayers drawn from Gallican sources. His missal was made the official Mass book for the Frankish Church and spread throughout Europe. It was largely instrumental in achieving the high degree of uniformity which existed in pre-Reformation Europe. But although the Gallican liturgy was eventually supplanted by the Roman liturgy, it was a Roman liturgy containing distinct Gallican elements. Father Fortescue writes:

> So we see that at the latest by the tenth or eleventh century the Roman Rite has driven out the Gallican except in two sees (Milan and Toledo), and is used alone throughout the West, thus at last verifying here too the principle that rite follows patriarchate. But in the long and gradual supplanting of the Gallican Rite the Roman was itself affected by its rival, so that when at last it emerges as sole possessor it is no longer the old pure Roman Rite, but has become the gallicanized Roman Use that we now follow.[3]

The Roman elements are sober, restrained, and dignified while the Gallican elements are more exuberant and contribute the variety and emotion which play a vital role in bringing the Roman Mass as near to perfection as any earthly liturgy can be (see *Cranmer's Godly Order*, 1st edition, pp. 76-77; revised edition, Roman Catholic Books (1995), pp. 131-134).

During the pontificate of Pope Innocent III (1198-1216) the Franciscans decided to adopt the Missal according to the Rite of the Roman Curia (*Missale Romanum* for short) and the wandering friars eventually carried it all over the world. It was soon the predominant Mass book in Christendom and paved the way for the reform of St. Pius V, even though there were still some developments to come, *e.g.*, the prayers at the foot of the altar, the priest's Offertory prayers, the Last Gospel. Pope Nicholas III (1277-1280) imposed a modified version of the Franciscan version of the Missal of the Curia upon the Diocese of Rome and it is, in all important respects, the form found in the Missal of St. Pius V. The first printed Roman Missal was

published in Milan in 1474; the Order of Mass is virtually identical to that contained in the Missal of 1570. Although the Roman Rite came to be used throughout the Roman Patriarchate prior to the reform of 1570 there were considerable local variations, not just from country to country but from diocese to diocese. Several missals were used in pre-Reformation Britain but they did not constitute independent rites (as did the Ambrosian Rite of Milan) but were termed "Uses". Thus in England and Wales there co-existed the Uses of Sarum (Salisbury), York, Lincoln, Bangor, and Hereford. In addition to this, religious orders such as the Dominicans, Carmelites, and Carthusians had their own missals. The variations in the different Uses grew up gradually as a result of local custom, and custom has always been looked upon with reverence in the Church.

The Protestant Reformation provided the stimulus for a liturgical reform which would have become necessary in any case. The exuberance of some local variations of the Roman Rite with their many sequences and all sorts of customs, some of them strange and eclectic, had lasted long enough. But far more important was the need for a uniform and authoritative liturgical expression of Catholic Eucharistic teaching. This would provide a bastion of the true faith against the Protestant heresies which the Reformers had expressed in their new liturgies. As I have shown in *Cranmer's Godly Order*, the Reformers gave liturgical expression to their heresies principally by removing prayers from the variants of the Roman Rite previously used in the local churches over which they had gained control. The two particular Protestant *bêtes noires* were the Offertory Prayers and the Roman Canon.

The Council of Trent codified Catholic Eucharistic teaching in clear but inspiring terms. This teaching must remain unmodified until the end of time:

> And so this Council teaches the true and genuine doctrine about this venerable and divine sacrament of the Eucharist—the doctrine which the Catholic Church has always held and which She will hold until the end of the world, as She learned it from Christ Our Lord Himself, from His Apostles, and from the Holy Ghost, Who continually brings all truth to Her mind. The Council forbids all the faithful of Christ henceforth to believe, teach, or preach anything about the most Holy Eucharist that is different from what is explained and defined in the present decree.[4]

The Council also decreed a reform of the Roman Rite and it appears not merely reasonable but obvious that it intended the reformed Missal to be invested with the same permanence as its doctrinal teaching. The Missal is, therefore, not simply a personal decree of the Sovereign Pontiff, but an act of the Council of Trent even though the Council closed on 4 December 1563 before the Commission closed its task. The matter was remitted to Pope Pius IV but he died before the work was concluded so that it was his successor, St. Pius V, who promulgated the missal resulting from the Council, with the Bull *Quo Primum Tempore,* 14 July 1570. Because the missal is an act of the Council of Trent its official title is *Missale Romanum ex decreto sacrosancti Concilii Tridentini restitutum* (The Roman Missal restored according to the decrees of the Holy Council of Trent). This was the first time during the one thousand, five hundred and seventy years of the Church's history that a council or pope had legislated on the subject of the liturgy.

The Bull *Quo Primum Tempore*

The fact that there had been no previous conciliar or papal legislation on the subject of the missal did not mean that the missals in use prior to 1570 possessed no legal status. They were protected by the law of custom. Every existing missal represented a custom, and where a custom can be proved to have a century, or immemorial use, behind it, it can only be abrogated by express mention. The full text of *Quo Primum* is included in Appendix II, together with an assessment of its legal status by Fr. Raymond Dulac, a distinguished French canonist. The reform of St. Pius V is examined in some detail in Chapter X of *Cranmer's Godly Order* and consequently need only be summarized briefly here.

The Bull *Quo Primum Tempore*

1. Does not promulgate a new missal but consolidates and codifies (*statuimus et ordinamus*) the immemorial Roman Rite.
2. It extends its use through the Latin Church except
3. For rites having a continuous usage of over two hundred years.
4. And grants an indult to all priests to freely and lawfully use this missal in perpetuity.

5. The Bull specifies minutely the persons, times, and places to which its provisions apply.
6. The obligation is confirmed by express sanctions.

The Roman Missal promulgated by *Quo Primum* does not exist in virtue of this Bull, *i.e.*, by a personal decree of St. Pius V. Count Neri Capponi explains that the Bull added the sanctions of positive law to the weight of customary law, and that the consensus of canonists is that, in such a case, should the positive law be abrogated, the customary law remains operative. Positive law does not abrogate customary law but is added to it. A lengthy extract from an important article by Count Capponi on the present legal position of the Tridentine Mass is also included in Appendix II.

No change of significance was made in the Roman Missal until the post-Vatican II revolution got under way. Apologists for this revolution attempt to give the impression that it is but the latest in a series of similar reforms. Thus in an article originally published in *La Croix* on 26 August 1976, and subsequently reproduced all over the world, a French liturgist, Monsignor Aimé-Georges Martimort, cites a series of pre-conciliar reforms and revisions culminating in the addition of St. Joseph's name to the Roman Canon during the Council itself. He cites three popes in particular as having revised the Missal: Clement VIII, Urban VIII, and St. Pius X. This, he claimed, "goes to show that the reform of the Council of Trent has never been considered untouchable." Monsignor Martimort is best answered by reading the Brief *Cum Sanctissimum* of Pope Clement VIII, the Brief *Si Quid Est* of Pope Urban VIII, and the Apostolic Constitution *Divino Afflatu* of St. Pius X. These documents are also included in Appendix II. The principal aim of Popes Clement and Urban was to restore the Missal to its 1570 reform. Pope Clement VIII, for example, explains that although St. Pius V had forbidden that anything should be added to or removed from his Missal, changes had been made over the years. He ordered that missals incorporating such changes should not be used for the celebration of Mass unless they were amended to conform with the original text published under St. Pius V.

St. Pius X made a revision not of the text but of the music. The Vatican Gradual of 1906 contains new, or rather restored, forms of the chants sung by the celebrant, therefore to be printed in the Missal. The Apostolic Constitution *Divino Afflatu* was concerned principally with the Breviary as it rearranged the Psalter. As a result of numerous canonisations, the feasts of some saints were regularly replacing Sunday and ferial Masses, particularly the beautiful ferial Masses of Lent, and priests were no longer reciting the entire Psalter each week during the course of their Office. This involved some changes to the Calendar, which explains why *Divino Afflatu* is included in the front of the Missal. This was to be the first stage in a much needed reform of the Roman Calendar to complete which the Pope established a Commission of scholars. Like the reforms of Popes Clement VIII and Urban VIII, the reform of St. Pius X can be seen as an extension of the reform of St. Pius V.

On 24 March 1945, Pope Pius XII published his Apostolic Letter *In Cotidianis Precibus* authorizing a revised Latin translation of the Psalms. The new version was not mandatory and even though the new translations may have been more accurate, many clerics preferred the traditional version. Pope Pius XII manifested his deep respect for tradition by introducing the revised Psalter simply as an option.

In a decree of the Sacred Congregation of Rites dated 9 February 1951, Pope Pius XII authorized the restoration of the Easter Vigil from the morning to the evening of Holy Saturday. Among the many sound reasons for this reform was the fact that Holy Saturday had ceased to be holiday for many workers and the Vigil was frequently celebrated in a virtually empty church. In 1955 he authorized a rubrical revision of the Missal and Breviary chiefly concerned with the Calendar—thus continuing the task undertaken by St. Pius X. On 18 November 1955 he approved the Decree *Maxima Redemptionis* reforming the Holy Week ceremonies. There were sound reasons behind all the reforms and the continuity with the previous ceremonies was evident. As Pope Clement VIII remarked in *Cum Sanctissimum,* "These improvements, however, flowing as it were from the same sources and principles, seem rather to complete

the meaning...than introduce anything new." Needless to say, the Ordinary[v] of the Mass was not affected by these reforms, which were welcomed and highly praised by some of the traditionalists who are implacably opposed to the reform of Pope Paul VI.[vi]

On 23 March 1955 Pope Pius XII authorized a rubrical revision chiefly concerned with the Calendar. This was in line with the reform undertaken by St. Pius X. This reform was eventually completed by Pope John XXIII with the Decree *Novum Rubricarum* of 26 July 1960. As the title indicates ("The New Body of Rubrics of the Roman Breviary and Missal is Promulgated"), this reform was concerned principally with the rubrics, the Calendar in particular. However, he did make some changes to the Ordinary which were of no doctrinal significance but were unfortunate. They established a precedent. The first change is the least important and involved omitting the Psalm *Judica me* and the Last Gospel on certain occasions. The second was to drop the *Confiteor* and Absolution before the people's Communion. It could be argued correctly that this is not an essential part of the rite as Mass can be celebrated with no one but the priest communicating. Nonetheless, it was the first change to the Ordinary of the Mass since 1570 and was to be followed by adding the name of St. Joseph to the Canon in December 1962. This breached a tradition that no change had been made in the Canon since the time of St. Gregory the Great. These changes left the Missal of St. Pius V substantially unchanged and caused no anxiety at the time. Pope John XXIII went to the extent of stressing the continuity of the reforms of *Novum Rubricarum* with the Tridentine reform:

> It has been the constant aim of the Apostolic See, especially since the Council of Trent, to define more accurately and arrange more suitably the body of rubrics by which the Church's public worship is ordered and governed. Thus many things have been emended, changed, and added in the course of time. The consequent growth of the system of rubrics has sometimes been unsystematic and detrimental to the original clarity and simplicity of the whole system.

Principles of Liturgical Reform and Development

This chapter has shown that up to the Council of Trent the various Mass rites developed from the merging of local customs with

practices copied from the liturgies of older and more prestigious Churches. Within the Roman Rite each bishop was free to legislate for his own diocese, although a wide degree of national uniformity naturally developed. After the Council of Trent the use of the Roman Missal became almost universal throughout the Roman Rite, but for the exceptions mentioned in *Quo Primum* and in certain dioceses, particularly in France, where some bishops continued to ignore the Bull and used their own missals and breviaries until well into the nineteenth century. Dom Guéranger devoted himself to extending the use of the Roman Missal and Breviary in France. Subsequent papal reforms up to 1960 consisted of restoring the Missal to the form promulgated by St. Pius V, adding new Propers, amending the rubrics—the Calendar in particular, improving the musical notation or translation of the Psalms, and a simplification and rationalisation of the Holy Week ceremonies. These reforms indicate that no pope ever imagined that the Bull *Quo Primum* excluded any future reform of the Missal. What the Bull forbade was for anyone other than the Pope to make changes in the Missal on his own initiative. As Father Dulac explains (see Appendix II), a basic principle in law is that "*Par in parem potestatem non habet*—equals have no power over each other." The clauses forbidding changes to the Missal included in *Quo Primum* can be found in other papal legislation which was subsequently amended or revoked, and there has never been the least suggestion that the popes concerned were exceeding their authority.

However, a distinction can be made between what the Pope has a legal right to do and what he has a moral right to do. This distinction is developed in detail in Appendix IV. One example, admittedly extreme, will suffice. As Bishop of Rome and Ruler of Vatican City, the Pope could order the demolition of St. Peter's Basilica and its replacement with a concrete monstrosity which he considered was a reflection of the spirit of our age and would have a great appeal to contemporary man. Clearly, such an act would be an outrage. The Pope is not the owner of St. Peter's, he is its trustee. The fact that he would have the legal power to take this action does not give him the moral right to do so. I am confident that any pope who considered

such an act would not succeed as the outraged faithful would rise up and prevent him. Similarly, the Queen of England could not dispose of the Crown Jewels or sell Buckingham Palace to be demolished and replaced by a shopping precinct.

Father Dulac suggests that the following principle should govern the abrogation of previous papal legislation:

> If a Pope has the power to loose what another Pope by the *same* power has bound, then he should use this right only for the gravest possible reasons: reasons which would have prompted his predecessor to revoke his own law. Otherwise, the essence of supreme authority is itself eroded by successive contradictory commands.

It is evident that all the revisions made by subsequent popes to the Missal of St. Pius V were changes he would have made himself under the same circumstances—they represent a *continuation* and not a *contradiction* of his work. Father Dulac's view is that no pope would ever have the moral right[vii] to abrogate the Bull totally, and hence the Missal, of St. Pius V. All the subsequent revisions which have been mentioned left the Missal substantially unchanged. There could never have been the least doubt that the Missal of Pope John XXIII was still the Missal of St. Pius V. The revisions which followed *Quo Primum* can best be described as a continuation of the work of the Commission established by the Council of Trent.

Father Dulac considers that *Quo Primum* possesses three characteristics which make its abrogation inconceivable: (1) the aim in view, that there should be one Missal so that the unity of Faith may be protected and manifested by unity of public prayer; (2) the method of its establishment, which is neither that of an artificial creation devised from a number of possibilities nor even a radical reform, but the restoration of the ancient Roman Missal: the honest restoration of a well-proven past being the best guarantee of a tranquil future; (3) its authorship, which is that of a Pope acting with all the force of his apostolic authority, in exact conformity with the express wish of an Ecumenical Council, in conformity with the uninterrupted tradition of the Roman Church, and, so far as concerns the principal parts of the Missal, in conformity with the universal Church.

The fact that the Missal of St. Pius V is invested with the authority of the Council of Trent and was intended to give permanent liturgical expression to Catholic Eucharistic teaching, in opposition to the Protestant heresy, is certainly a convincing argument for its being preserved substantially unchanged in perpetuity.

One thing is quite certain, it is not simply unscholarly but dishonest to attempt to justify the replacement of the Missal of St. Pius V by the Missal of Pope Paul VI by claiming that Pope Paul VI was doing no more than continue a series of revisions which began with Pope Clement VIII and ended with Pope John XXIII. The Missal of Pope John XXIII was still prefaced by *Quo Primum,* stressing its continuity with that of St. Pius V. The one point in favour of Pope Paul's Missal is that its compilers were at least honest enough not to preface it with *Quo Primum, Cum Sanctissimum, Si Quid Est,* and *Divino Afflatu.* Apologists for the new missal who claim that it is no more than a revised version of the former Roman Missal would be hard put to explain why, if this is the case, these documents have been omitted. What has taken place since Vatican II is not a general restoration (*"instauratio"*) of the existing rite but the creation of a new Order of Mass, *Novus Ordo Missae,* something which the Constitution on the Liturgy did not authorize. On the contrary, the Introduction to the Liturgy Constitution states: "In faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity; that she wishes to preserve them in the future and foster them in every way."

Fr. Joseph Gelineau, S.J., a Council *peritus* and professional apologist for the new liturgy, has admitted quite
frankly: "The Roman Rite as we knew it no longer exists. It has been destroyed."[5]

In an attempt to abate the storm of criticism which the *Novus Ordo Missae* has aroused, Pope Paul VI made an impassioned plea for the faithful to accept it "with joyous enthusiasm and to implement it with prompt and unanimous observance." This welcome was demanded by the fact that the reform was "due to the express wishes of the recent Ecumenical Council." Every Catholic was

obliged to render "prompt adherence" because: "The reform about to be implemented corresponds to an authoritative mandate of the Church. It is an act of obedience, an attempt by the Church to maintain her true nature."[6]

Pope Paul VI did not explain how destroying the Roman Rite fulfilled the authoritative mandate of Vatican II to preserve and foster it in every way.

Footnotes

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[i] Alleluia, *i.e.*, Praised be our God.

[ii] Our Lord founded only one Church but it is correct to refer to the Catholics in any particular country as a Church, *e.g.*, the Church in France, the Church in Spain. It is also correct to refer to each individual diocese as a Church (see the Apocalypse).

[iii] He referred to the celebrant of the Mass as "the one who presides" (the president). It would have confused matters to introduce the Christian concept of the priesthood. The First Apology of Justin Martyr is now cited as justification for describing the Catholic priest as the "president" on the grounds that this was the term used in the second century. On the contrary, the threefold division of bishop, priest, and deacon, was already firmly established. The term *"presbyter"* was used for priest in preference to *"sacerdos"* which had pagan connotations in Rome. Our word "priest" derives ultimately from "presbyter."

[iv] Before the Saxon conquest.

[v] The invariable part of the Mass is termed the "Ordinary". The parts which vary for each Mass are termed the "Proper". Thus, whenever a new saint is canonized a new Proper is added to the Missal.

[vi] The most consistent and scholarly opposition to the present liturgical revolution has been found in the French Review *Itinéraires,* but this review has nothing but praise for the reforms of Pope Pius XII (see No. 192, April 1975). The Holy Week ceremonies at Ecône conform to *Maxima Redemptionis.*

[vii] Father Dulac uses the word "licit" in opposition to "legal" or "valid". However, "licit" is frequently used as synonymous with "legal", and this can cause confusion, as I discovered when I distinguished between "legal" and "licit" in an article in *The Remnant* in 1978. I have therefore used the terms "legal right" and "moral right", and, as Appendix IV reveals, the same distinction has been made by Karl Rahner.

Notes

1 *Christian Order*, April 1974, pp. 240-241.

2 CE, XIII, 65.

3 CE, IX, 312.

4 D, 873a.

5 *Demain la Liturgie* (Paris, 1977), p. 10.

6 Address of Pope Paul VI to a General Audience on 19 November 1969. Complete text in Appendix II.

II

Revolutionary Legislation

They have given us into the hand of new unhappy lords,
Lords without anger and honour, who dare not carry their swords.
They fight by shuffling papers; they have bright dead alien eyes;
They look at our labor and laughter as a tired man looks at flies.
And the load of their loveless pity is worse than the ancient wrongs,
Their doors are shut in the evening; and they know no songs.

—G. K. Chesterton
The Secret People

During the course of this book it will be necessary to refer to the bewildering assortment of documents which has emerged from various Vatican departments to legalise the Liturgical Revolution. In 1978 James J. Megivern edited a collection of official Vatican documents on the liturgy in the present century.[1] He gives a figure of 300 Roman documents dealing with the subject, not counting papal addresses, of which 89 preceded the Council. This leaves us with a total of 211 documents since the Council, and the number is constantly increasing. Fr. Austin Flannery, O. P., has compiled an edition of conciliar and post-conciliar documents.[2] He provides a very useful chronological list of 120 documents which had appeared up to 1975. In this chapter I propose to provide a brief résumé of the principal stages in the Revolution by listing and commenting on thirteen of the more important documents, and referring to some of the others. Some important documents which are not dealt with in this chapter will be examined later in the book. A chronological list of these documents and others which are not mentioned is included in Appendix I. Readers who wish to refresh their minds regarding any of the documents during the course of the book need only refer to this appendix and, of course, the various references to each document are listed in the Index under their Latin titles.

Throughout the course of this chapter I shall be referring to a liturgical revolution rather than to a liturgical reform. My case for doing so is presented in Chapter III. As I will show there, the

revolutionary nature of the reform is so obvious that it is admitted even by liberals who consider the new forms of worship a matter for rejoicing. Objective non-Catholic observers have also noted that a revolution has taken place.

Those who are not familiar with the documents to be discussed, or the manner in which the Conciliar Church[i] operates, might consider the title of this chapter misleading or even wildly exaggerated. A cursory reading will reveal that they are frequently replete with sound theology, stern warnings against abuses and unauthorised innovations, profound veneration of tradition and traditional liturgical forms, urgent admonitions to preserve these traditions—particularly the use of Latin in the Mass, the treasury of traditional music, and the use of Gregorian Chant. In reading these documents it is necessary to ignore the orthodox padding and discover exactly what they permit which was not permitted before and exactly what they forbid which was not forbidden before. A classic example can be found in the Instruction *Memoriale Domini* of 29 May 1969. This Instruction professes to uphold the traditional practice of placing the Host upon the tongue of the communicant. It gives a superb exposition of the reasons for the traditional practice and the dangers of Communion in the hand, and exhorts fidelity to the traditional practice. But when we get down to what is known in the United States as the "nitty-gritty", to the precise legislative content of the Instruction, it will be found that it actually provides for the legalisation of the abuse it warns against. Communion in the hand had been introduced illegally as an act of calculated rebellion against the authority of the Holy See and a tradition of more than a thousand years. *Memoriale Domini* permits the legalisation of the rebellion where it is already established and states that the practice must not spread. But a precedent has been provided. If rebels in Holland, France, and Germany can have their rebellion legalised why should the same procedure not follow rebellions in other countries? The answer was that it could and did.

Fr. Bryan Houghton has referred to the Conciliar Church as "the talking Church", remarking that:

> Whatever one may think of Vatican II it has had one undeniable result: it has turned the whole Church, the Immaculate Spouse, the Ark of Salvation, into a vast, sprawling mass of discussion groups. There are the Roman Synod, National and Regional Councils of Bishops, the same of priests, commissions for this, commissions for that, diocesan senates, refresher courses, study days; even deanery meetings, days of recollection, retreats and in some instances the Mass itself have all been turned into discussion groups. The wretched laity have not been spared but have been dragged[ii] into commissions and councils at every level.[3]

Father Houghton might also have observed that the Conciliar Church could well be termed the legislating Church. It has become a bureaucracy for the sake of bureaucracy and has given up any pretense at evangelising the de-Christianised masses in Western countries in favour of producing an endless stream of legislation to regulate a diminishing number of the faithful.

The documents which will be commented upon here have been restricted to thirteen in the hope that this number will be small enough for the reader to keep them in mind throughout the book.

* * *

(1) ***Sacrosanctum Concilium***, Constitution on the Sacred Liturgy (4 December 1963), abbreviated as CSL.

This Constitution has been examined in Chapter XVI of *Pope John's Council*. It was phrased in such a way that it received virtually unanimous approval from the Fathers and was welcomed throughout the Church. One of France's most perceptive traditionalist intellectuals, Professor Louis Salleron, remarks that a layman who read the CSL would not see it as the starting point for a revolution but the culmination of the work of liturgical restoration which had been taking place for over a hundred years.[4] In *Pope John's Council* I have cited the testimonies of a number of Council Fathers to the effect that not for one moment did they ever imagine the CSL would give rise to the type of reform which eventually emerged. The most important passages in the CSL were the "time-bombs". These were apparently harmless phrases which could be used as a mandate for revolution after the Council. Thus the

Constitution ordered the retention of Latin but permitted the optional use of the vernacular in some parts. The permission has resulted in the virtual extinction of Latin throughout the Roman Rite.

(2) ***Sacram Liturgiam***, the *Motu Proprio* (25 January 1964), abbreviated as SL.

A *motu proprio* (of our own accord) is a binding papal document as opposed to the documents published by Vatican departments which, although frequently issued with papal approval, are not papal acts. SL, together with the Apostolic Constitution *Missale Romanum*, promulgating the new Missal, are the only two papal acts included among the plethora of over two hundred post-conciliar acts of liturgical legislation. *Sacram Liturgiam* and *Missale Romanum* have more in common than the fact that they both constitute papal acts: both had changes made to the original text when eventually published in the Acts of the Apostolic See (AAS). From the legal standpoint, the text which appears in the AAS is the official one, but this does not detract from the significance of the fact that the original papal text was subsequently altered with or without the approval of Pope Paul VI. The Latin text of SL was published in *L'Osservatore Romano* on 20 January 1964 and an Italian translation on 31 January. An English translation appeared in *The Tablet* on 8 February 1964. A report in the preceding issue, 1 February, had been headlined: "NO VERNACULAR YET." The report began:

> The substitution of modern languages for Latin in the liturgy is among the provisions of the liturgy decree that will not be put into effect immediately, stated Pope Paul in the *Motu Proprio* he issued on Tuesday with the regulations governing the implementations of the Council's decree. The introduction of the vernacular could not be applied at short notice because it was first necessary to revise some rites and to prepare new liturgical texts: a special commission is to be established for this purpose.

Article 9 of the original version made it clear that vernacular translations required approval from the Holy See before they could be used. Fr. Ralph M. Wiltgen, S.V.D., reports that the publication of SL caused pandemonium. Outraged protests poured in from progressives.

> Perhaps the major grievance against the *Motu Proprio* was its failure to permit the introduction of the vernacular in the liturgy after 16 February 1964. It was soon reported in the press that the French hierarchy were going ahead with the vernacular regardless. The German hierarchy immediately sent one of their leading liturgists, Monsignor Johannes Wagner, to Rome, to see what had gone wrong. Cardinal Lercaro, of Bologna, was greatly displeased, and he announced that he was coming to Rome to see the Pope. [5]

The Vatican then reacted as it has almost invariably reacted in the face of defiance by liberals since the Council. The French hierarchy was prepared to ignore SL; defiance of a Vatican directive could not be permitted and so the *Motu Proprio* was amended to insure that the French hierarchy, and any other hierarchy that decided to introduce the vernacular immediately, would not be breaking the law. This is now the standard procedure, as is proved by the surrender to clerical rebels on such matters as Communion in the hand, lay ministers of Communion, and Communion under both kinds.

Father Wiltgen writes: "On 2 March, the official text of the *Motu Proprio* as it was to appear in the *Acta Apostolicae Sedis*[iii] was issued as a brochure for distribution to bishops. Fifteen revisions had been made. To many Council Fathers these few sheets of paper were a symbol of their victory over the Roman Curia."[6]

The revised Article 9 authorised national hierarchies to approve vernacular translations—the role of the Holy See is restricted to confirming this approval. The full text of the revised SL appears in the very revealing book edited by Fr. Austin Flannery, O.P., entitled *Vatican II: The Liturgy Constitution*. The revised text of SL is accompanied by a commentary by Fr. Annibale Bugnini who makes no secret of his satisfaction at the very important "development" of the teaching of CSL which Article 9 of SL contains:

> A question of great importance and incalculable consequences. For four centuries, all power has been reserved to the Holy See in liturgical matters (Canon 1257). The Bishops' role was limited to seeing that the liturgical laws were observed and to overseeing popular devotions. *The Constitution has broken down this centuries-old barrier.* The Church is now in the process of restoring to the competent "territorial" authorities—*the word "territorial" is designedly elastic*—many problems pertaining to the liturgy, including those of the introduction, the use and the limits to the use of the vernacular in certain rites.[7] [My emphasis.]

The centuries-old barrier of *Quo Primum*, already breached in 1960 by Pope John XXIII, had indeed been effectively demolished by this *Motu Proprio*.

The floodgates were opened to liturgical anarchy, banality, profanity, and even sacrilege.[iv] Father Bugnini's frank and accurate assessment of the significance of the abdication of liturgical authority to "the competent territorial ecclesiastical authority" is of very great significance.

The most important item in SL was the following paragraph:

> It is obvious that several prescriptions of the Constitution need time for their implementation: certain rites have to be revised and new editions of the liturgical books prepared. To insure that this work will be carried out with the requisite wisdom and prudence, We have set up a special commission whose principal task it will be to see to the proper execution of the Constitution.[9]

Thus the notorious *Consilium* which destroyed the Roman Rite came into being. Its full title was *Consilium ad exsequendam Constitutionem de Sacra Liturgia*, the Consilium for the Implementation of the Constitution on the Sacred Liturgy. The Latin word "*consilium*" is best translated as "a group of advisers". Cardinal Heenan had feared that the Council *periti* might obtain the power to interpret the Council to the world. "God forbid that this should happen!" he warned (*Pope John's Council*, 1st ed., pp. 41-2; rev. ed., pp. 60-61). But happen it did. The post-conciliar commissions were created as a result of pressure from liberals aimed at preventing policies they intended to initiate from being blocked by conservative forces on the Curia. Most of the members of these commissions were drawn from the ranks of the conciliar *periti* (*Pope John's Council*, 1st ed., p. 42; rev. ed., p. 61). Fr. Annibale Bugnini was appointed secretary of the *Consilium*. Fr. Peter Coughlan reveals that it consisted of fifty bishops and "two hundred consultors or advisers —the successors to the Council *periti*".

> There was also a permanent Secretariat which provided necessary coordination of effort and the head of this was Fr. Annibale Bugnini, the competent and indefatigable Secretary both of the pre-Conciliar Commission and of the post-Conciliar Commission. The continuity between the Liturgy *Consilium's* work and the new Congregation for Divine Worship, announced by the Holy Father on 28 April 1969, is underlined by the

appointment as its Prefect and Secretary respectively of the former President of the *Consilium*, Cardinal Benno Gut, and the Secretary, Father Bugnini.[10]

The rise and fall of Father, later Archbishop, Bugnini are documented in detail in Chapter XXIV. The CSL as voted for by the Council Fathers was virtually the schema drafted by Father Bugnini before Pope John dismissed him. Pope Paul VI had now given him the power to interpret and implement his own schema. The result should be clear to anyone who assists at a typical Sunday Mass in most Western countries. What he witnesses is rarely recognisable as the Mass that was celebrated before the Council, the Roman Mass codified by Pope St. Pius V.

The publication of *Sacram Liturgiam* in its revised version was followed by a spate of vernacularisation throughout the West. In the United States, for example, the introduction of the vernacular had been set for the first Sunday of Advent, 1964. The dioceses of Superior and Winona had already "anticipated" this date and were employing the vernacular in June 1964.[11] This represented the crucial first stage in the Revolution. The virtually unchanged Mass[v] of St. Pius V remained intact, but parts of it were said in the vernacular. There was thus no possible doctrinal objection, nor did the faith appear endangered in any way. The faithful were told that this was the will of God speaking through Vatican II, that it was something they wanted, and which would be of great spiritual benefit to them. There was thus very little opposition to the first stage in the reform but it represented a great psychological breakthrough. The introduction of the vernacular made a profound difference to the ethos of the Mass which the Catholic people had always known and loved. They had thus been effectively conditioned to accept changes in the Mass itself. Such changes were not long in coming.

On 25 April 1964 a decree of the Sacred Congregation of Rites changed the formula used in the distribution of Holy Communion. The priest now said *Corpus Christi* and the communicant responded *Amen*.[12] This represented a significant change in the text of the Mass itself at a point where the layman was most intimately

involved. But this change in an otherwise unchanged (but vernacularised) Mass gave little cause for concern. Anyone who objected could have been informed that this was precisely the formula used in the fourth century *De Sacramentis* of St. Ambrose. I have not discovered any public protest in the correspondence columns of the Catholic press at the time.

Far more drastic innovations were now to be imposed with the Instruction *Inter Oecumenici* but as continual change had now been accepted as part of the normal pattern of worship, the impact of this Instruction was considerably modified.

(3) ***Inter Oecumenici***, Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy (26 September 1964), abbreviated IO.

This instruction was promulgated by the Sacred Congregation of Rites although, significantly, it was not signed simply by the Prefect and Secretary of the Sacred Congregation (Cardinal Larraona and Archbishop Dante) but by Cardinal Lercaro in his capacity as President of the *Consilium*. This Instruction certainly represented the most decisive step in the Liturgical Revolution, more decisive even than the promulgation of the New Mass itself. The changes imposed by the instruction put an end to the concept of a liturgy that never changed and replaced it with that of a constantly changing liturgy. Once this psychological breakthrough had been achieved, the possibility of any large-scale resistance by either priests or laity had been overcome. The vital step was to get clergy and laity to accept the first changes; once this had been done it was certain that they would not resist anything that followed. The psychology of the Revolution is examined in detail in Chapter IV. It will suffice here to cite Fr. Peter Coughlan's book *The New Mass: A Pastoral Guide*. This was one of the first full length books in praise of the New Mass to appear in English (it was published in 1969). Father Coughlan was a member of the Secretariat of the *Consilium* and thus witnessed the progress of the Revolution from the inside. Commenting on the changes introduced by IO, he remarks:

> Five years after its publication, this Instruction remains a fundamental document for those who wish to understand the present liturgical reform. Its main thrust may be summed up under two heads: *intelligibility* and *participation*...these principles had a dynamism of their own, so that once applied in practice *they set in motion a process which has not yet ceased*.[vi] Time was to show that the translation of one part of the Mass into the vernacular, and the simplification of some of the rites, were to lead to an extension of the vernacular to all the parts of the Mass, and to demands for deeper changes in the Mass's structure. Translating from Latin to English was not enough since soon came the question: what sort of English? The principles carry us further: in what sort of language should we speak about God today? Inexorably, the question goes on: what do the words and symbols of liturgy mean to man today? In England? In India? In the Congo? In Mexico? To different social groups within these countries?[13] [My emphasis.]

Among the more important provisions of *Inter Oecumenici* are the following:

(1) The training of teachers of liturgy for seminaries was to begin as soon as possible, and institutes to retrain clergy "already working in the Lord's vineyard" were to be established. In other words, both future and existing priests were to be brainwashed. Anyone who has spoken to contemporary seminarians will know how successful this process has been. It is rarely possible to conduct any kind of rational discussion with most of them as they have been so effectively programmed. They answer like automatons with stereotyped replies to every argument put to them. Fortunately, in some seminaries the occasional student is able to resist or break free from the conditioning process and emerge with the traditional faith, some with a marked preference for the Tridentine Mass. It was encouraging to learn of one English seminarian whose first Holy Mass, apart from his ordination concelebration, was a Tridentine Mass which astonished everyone present by its rubrical perfection. He had taught himself to celebrate the Tridentine Mass from one of the traditional manuals during the course of his studies.

(2) Where there is a shortage of priests, IO recommended that there should be services of the "Word of God" presided over by a layman. These subsequently developed into Eucharistic celebrations without a priest in which a layman could preside over a Eucharistic celebration and distribute Hosts previously consecrated by a priest. These celebrations have become very widespread in France, and one bishop has said that it is better for the faithful to assist at such a

celebration in their own parish than to assist at Mass in another parish. The bishop considered that the assembly of the local community must take priority over all else. Not surprisingly, the spread of these assemblies has led to the demand for married "Eucharistic Presidents" in France and elsewhere.

(3) National and diocesan liturgical commissions were to be set up. These were immediately dominated by liberal liturgists and resulted in the creation of a vast liturgical bureaucracy with a vested interest in the reform, particularly in its continual evolution. Few national hierarchies or individual bishops have displayed the courage or integrity to put up a fight against these commissions. The role of the bishops has been reduced to little more than rubber-stamping their decisions. This is also the case with the catechetical and ecumenical commissions. The abysmal state of the Church in the West today is in no small measure due to the fact that, in general, bishops have abdicated their authority to commissions. Where they still invoke their authority it is usually to denounce or discipline any priest or layman who dares to raise his voice in defence of the traditional faith or liturgy which the bishops themselves should uphold. Dietrich von Hildebrand has rightly condemned this anomaly (see The Devastated Vineyard)

(4) Most important of all, the rite of Mass codified by St. Pius V in response to the command of the Council of Trent was considerably but not *essentially* modified by IO. The word "essentially" is important here. Not one of the changes affected an essential part of the Mass—in this respect it may be noted that if the Mass was stripped of everything that is not essential to validity little might remain beyond the words of consecration.[vii] The fact that the changes could be shown to be peripheral, that the sacrificial nature of the Mass was still clearly manifest, meant that no objections could be made on doctrinal grounds. Those wishing to examine all the changes should obtain the text of IO.[14]

These changes include:

(a) The abolition of the *Judica me* at the beginning of Mass.

(b) The people join in the *Pater noster* with the celebrant.

(c) The formula *Corpus Christi* is used by the priest when

distributing Holy Communion. The communicant replies *Amen*.
(d) The Last Gospel is abolished.
(e) The Leonine Prayers after Mass are forbidden.
(f) The Prayer of the Faithful (Bidding Prayers) is introduced after the Creed.
(g) The entire Mass but for the Preface and Canon may be said in the vernacular.

These changes were sufficient to make the Mass appear different but not sufficient to make it appear that it was not the same Mass which had been celebrated before the Council. The Mass was evidently still the Roman Mass, albeit modified. There were virtually no objections to the changes except on aesthetic grounds, and these were principally based on the importance of Latin within the cultural patrimony of the Church, its value as a link between Catholics of different nations, and the fact that many of the faithful would be disturbed by an abrupt change from Latin to a mainly vernacular liturgy. These are the arguments which will be found in reading through the correspondence columns of the Catholic press in Britain at the time.

Inter Oecumenici did not deal with the Mass alone. Traditionalists have naturally devoted their attention to the changes in the Mass: it is the Mass that matters! Unfortunately, this has caused many of them to overlook the drastic changes made to the other sacramental rites, including changes in their sacramental forms. The astonishing thing about the post-conciliar Revolution is that even among traditionalists there are very few who appreciate its full extent. The Roman Pontifical has been mutilated even more drastically than the Roman Missal.

The Revolution So Far

To summarise the stage reached by the Revolution with the publication of *Inter Oecumenici* in September 1964:

1. Parts of the unchanged Mass are celebrated in the vernacular.
2. The text of the Mass itself has been changed with the new formula

for distributing Holy Communion.

3. Omissions have been made from the text of the Mass, *e.g.*, the *Judica me* and Last Gospel.
4. New prayers have been added to the Mass, *i.e.*, the Bidding Prayers.

There is thus no new form of change which can be made. All future changes, including the entire New Mass, must duplicate one of these four processes, *i.e.*: (1) introducing the vernacular, (2) changing existing prayers and ceremonies, (3) removing existing prayers and ceremonies, or (4) introducing new prayers and ceremonies.

The impact of IO was cushioned considerably by the fact that some of its provisions had already become part of the pattern of everyday worship, *i.e.*, the extensive use of the vernacular and the new formula for Communion. The more important innovations resulting from IO were far less startling than the original introduction of the vernacular.

I have remarked that objections to these innovations were not based upon doctrinal grounds. One important exception must be made here. Douglas Woodruff, probably England's most erudite layman, sounded a note of warning in an editorial in the 13 February 1965 issue of *The Tablet*. It was not exactly an objection to the innovations on doctrinal grounds, more an expression of unease, an unease now felt by other laymen and some of the clergy who, lacking Douglas Woodruff's perception and erudition, could not have formulated their unease in the way he did:

> It is now fashionable to concede that the sixteenth-century Reformers were really right in much that they asked for, like a much fuller and more active participation by the laity, and therefore the use of the vernacular, and much more emphasis on Communion, in the direct tradition of the Last Supper. The sixteenth-century Reformers too often ended by attacking the whole conception of the Mass as a sacrifice; while the Church in their day stood stoutly by what had evolved over fifteen centuries, arguing that here again development had been at work, and that, as the Church had meditated on the circumstances, the time and the place of the Last Supper, she had realised more and more clearly its integral place in the Passion and had developed a theology of the Mass as the great Sacrifice.
>
> In the twenty-second session of the Council of Trent, the doctrinal decree on the Mass, divided into nine chapters, expressly explained, among much else, that the Roman Mass

had been built up in order the better to set forth the majesty of so great a sacrifice, and specifically mentioned the decision that parts should be said in a low voice and parts aloud. While the Fathers of Trent were not precluding future changes or reversions, their decree fixed the pattern for centuries, and must still command respect. Those who are today quickest to invoke the authority of Vatican II must recognise that Trent, too, had equal authority and that what it so energetically endorsed must still command respect; and the reformers must always talk of theirs being a more excellent way, but not deny the excellence of the Church's manner of worship before 1964.

The Liturgical Decree of Vatican II seeks improvement, but it does not carry any note of reprobation of what has been approved and maintained as Catholic practice for so long. It could hardly do so without suggesting that there had been grave dereliction of duty, a grave neglect, so that for most of her history the Church had conducted her worship on wrong lines. This is the only conclusion that can be drawn from the writings of the more enthusiastic reformers. In their eagerness for the changes they have secured, and for the further changes they hope to bring about, they do in fact cast serious reflections on the Council of Trent—as fully a General Council as Vatican II—and on the Congregation of Rites which came out of it, when, winding up its labors, it left liturgical reform to the immediately succeeding popes, especially to Pius V. These high authorities were well satisfied with the rubrics and prayers they ordained, and it was in such a form that the Mass was known through the centuries of penal disabilities, in such a form that it nourished the poor emigrants who were laying the foundation on which the great structure of North American Catholicism has since been raised.

The momentum of change was kept up by the reduction of the Eucharistic fast to only one hour with the announcement *Attentis Multarum* of 21 November 1964.[15]

Thus by the end of 1964 the faithful had been induced to accept as normal the widespread use of the vernacular, changes in the text of the Mass, and the reduction of the Eucharistic fast. It is true that Pope Pius XII had reduced the fast to three hours, but this still represented a genuine if undemanding fast. A fast of only one hour can hardly be described as a fast at all.

(4) ***Ecclesiae Semper***, Decree on Concelebration and Communion under Both Kinds (7 March 1965).

This Decree explains that liturgical experts had submitted requests for the extension of the practice of concelebration and that a new rite had been unanimously ratified by the *Consilium*. The *Consilium* had also prepared a rite for the distribution of Communion under both kinds which had been used experimentally with "excellent results".

Both rites had been approved by Pope Paul VI and could be used from 6 April 1965.[16]

The Preface in the Vernacular

On 27 April 1965 the Holy See authorised the vernacular language in the Preface. This left the Canon as the only part of the Mass which had to be said in Latin.[17] Then, on 25 September 1965, the Letter *Impetrata Prius* formalised the practice of substituting Saturday evening Mass for the Sunday obligation. This practice has now spread to most Western countries.[18]

(5) ***Musicam Sacram***, Instruction on Music in the Sacred Liturgy (5 March 1967), abbreviated MS.

The Constitution on the Sacred Liturgy made the wishes of the Council Fathers very clear upon the subject of music. The musical tradition of the Church was stated to be a treasure of inestimable value (Article 112). It was to be preserved and cultivated with great care (Article 114). Gregorian chant was recognised as being specially suited to the Roman liturgy and, other things being equal, was to be given pride of place in liturgical services although polyphony was by no means excluded (Article 116). It would certainly be the understatement of the post-conciliar era to note that the instructions of the Council Fathers have not been implemented. What has happened is that, in most cases, where Gregorian chant was used before the Council, it has been dropped now (this has been the case in my own parish). This flagrant defiance of the Council in no way inhibits Western hierarchies from assuring the faithful that the Revolution they are imposing under the name of reform is in accordance with Vatican II. MS represents the effective rejection of the will of the Council with respect to music. An influential body of Church musicians put up a strong fight for the Church's musical patrimony—but they were not influential enough. Father Coughlan admits:

> There were considerable differences of opinion among musicians regarding the place of music in the liturgy, and the respective functions of choir and congregation. One group

> pointed to the Church's patrimony of sacred music and the fact that much of it was written for Latin texts. They emphasised the need for it to be sung by adequately prepared people, and fought to resist tendencies which they felt would lead to the abandonment of the riches of the Church's tradition. The other group pointed to the fact that the vernacular would demand a new era of creativity in Church music. They emphasised the need for more active participation by the whole assembly in the singing, and sought to open the door to various types of music. *Underlying the differences, perhaps, was a different understanding of the liturgy, and therefore of the function of music in the liturgy.* Happily the Instruction includes positive elements from both points of view, but unhappily the former tensions left their mark on the text itself.[19] [My emphasis.]

Father Coughlan has been very perceptive here. The two schools of thought regarding Church music do indeed represent different understandings of the liturgy. The first, which wished to uphold the teaching of Vatican II regarding the use of Latin and the preservation of the patrimony of traditional music, envisaged the liturgy primarily as a solemn act of worship offered to the Blessed Trinity. The second school of thought sees the liturgy as a convivial get-together of a local Christian community and demands that the type of music used should be what is most likely to make the people feel at home and contribute to a festive atmosphere. The difference between the two schools of thought is that between the Cult of God and the Cult of man.

The fears of traditional Church musicians were indeed well founded, and with a few all too rare exceptions, such as the Brompton Oratory in London, "the riches of the Church's tradition" have been abandoned throughout the West. The Instruction expresses the hope that new forms of music will arise "not unworthy of its past". This has manifestly not been the case and, as Chapter VI will show, some progressive musicians have conceded that the hoped-for flowering of high quality vernacular music has not transpired. It is not in the least exaggerating to state that much of the music used to accompany the celebration of Mass in parishes and schools today is sheer drivel. Indeed, those congregations whose main form of music consists of older Protestant hymns can consider themselves fortunate as at least these hymns are normally of good musical quality and frequently contain some sound theology.

Musicam Sacram stipulates that hymns used to replace such parts of the Proper as the Introit or Offertory Antiphon must not "be merely 'Eucharistic'—they must be in keeping with the parts of the Mass, with the feast, or with the liturgical seasons" (Article 36). Admirable sentiments no doubt—and this Instruction is full of admirable sentiments: praise for the patrimony of Church music, exhortations to use Latin and Gregorian chant. Indeed, anyone not familiar with the techniques of the Conciliar Church might imagine that this was a basically conservative document with the principal objective of insuring the continued use of traditional Latin Church music. As I explained at the beginning of this chapter, most of these post-conciliar documents contain so much sound doctrine, so many expressions of concern to uphold tradition, so many perceptive warnings of possible abuse, that Catholics who are not familiar with the techniques of the Conciliar Church could hardly be blamed for finding them orthodox and reassuring. I must repeat once more, when reading these documents what really matters is what they authorise that was not authorised before and what they forbid that was not forbidden before. Pious exhortations read well, but they could be and were ignored by the liberals who seized upon each new permission as a further step towards the total destruction of the traditional liturgy and the theology it enshrined. Thus what matters in Article 36 of MS is not the stipulation that hymns replacing the Introit or Offertory should be in keeping with the relevant parts of the Mass, the feast, and the liturgical season, but the fact that official permission is given to deviate from the text of the Mass and use other texts. Who is to decide which hymns are in keeping with the provisions of Article 36 of MS? For practical purposes every celebrant will decide for himself. Thus music is now used in the Mass which is not only unrelated to the feast or season but to the Eucharist or even the Christian religion. Anyone who doubts this need only consult the standard manuals of "Folk Hymns" so highly favoured in many parishes and schools today. Some of these hymns have an obviously political motivation, always in favour of the causes espoused by the fashionable left; others are openly heretical.

They are as unrelated to genuine folk music as they are to Gregorian chant.

MS does stipulate that pastors of souls should take care that besides the vernacular the faithful can also say or sing together in Latin the parts of the Mass which concern them (Article 47). It does not order that at least one Mass per Sunday, per month, or even *per annum* in every parish should be in Latin in order to insure that this is done. The legislation of the instruction is, in fact, calculated to permit the abandonment of Latin for the exclusive use of the vernacular. In Article 47 it refers to Article 36 of the CSL, which mandates the retention of Latin as the norm in the Roman Rite, but also quotes from the same Article to the effect that the vernacular "can not infrequently be very useful to the people" and leaves it entirely up to "the competent territorial authority of the Church" to decide upon the use and extent of the vernacular. In other words, the Instruction gives *carte blanche* for all music in the Mass to be in the vernacular even though the people are still to retain the ability to sing or say certain parts of the Mass in Latin. Article 48 says that where the vernacular has been introduced "local ordinaries will judge whether it may be opportune to preserve one or more Masses celebrated in Latin—especially sung Masses—in certain churches, above all in large cities, where many come together with faithful of different languages". What this Article means in effect is that Ordinaries are free to drop Latin from all churches everywhere within their dioceses if they do not think it opportune to retain it. Note also the manner in which the clear statement of Article 36 of the CSL that Latin is to remain the norm has been replaced with a suggestion that a few Latin Masses might possibly be retained in some large cities. In any case, over a year before, on 19 March 1966, a circular letter to hierarchies, *Omnibus in Comperto*, had stressed the need in tourist areas for the provision of vernacular Masses in the languages of the various nationalities found there.[20]

To sum up, the effect of *Musicam Sacram* was to give official sanction to the total abolition of Latin from sung Masses and to allow certain parts of the Proper to be replaced by other texts.

(6) ***Tres Abhinc Annos***, Second Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy (4 May 1967), abbreviated as TAA.[21]

This is also known as the *Instructio Altera* (the Second Instruction). Its official title derives, according to normal practice, from the opening words of the Latin text—"Three years ago" (*Tres Abhinc Annos*). The Instruction begins by referring to the fact that three years ago the Instruction *Inter Oecumenici* had appeared as "the first fruits" of the liturgical reform:

> That these changes had already begun to bear fruit was made abundantly clear by the reports sent in by many bishops. These disclosed that the participation of the faithful in the sacred liturgy, especially in the holy sacrifice of the Mass, had everywhere increased, and had become more conscious and more active.

This passage is symptomatic of a far more surprising attitude to the reform manifested by most bishops and parish clergy. Many of the faithful have been greatly scandalised by the virtually unanimous failure of both bishops and clergy to make the least defence of the traditional liturgy or traditional doctrine. They are making the mistake of expecting their pastors to behave like St. Athanasius, but if St. Athanasius had represented no more than the norm there would have been nothing remarkable about him. Unfortunately, ordination or episcopal consecration does not preserve clerics from normal human failings. It is human to fear for one's life and this fear explained the fact that only St. John Fisher had the courage to deny Henry VIII's claim to be Supreme Head of the English Church. It is human to wish to please one's superiors, or at least not to antagonise them. It was clear that the liturgical innovations came with the authority of Rome and that Rome attached great importance to them. Rome stated that these reforms would bear abundant fruits. The bishops passed this message on to their clergy and the natural reaction was for the clergy to tell the bishops how successful the reforms were proving, and for the bishops to give the same information to Rome. There is no point in speculating on the extent to which conscious dishonesty is involved. There are none so blind as those who do not wish to see and none so deaf as those who do

not wish to hear. Some bishops may actually believe that we are in the midst of a liturgical renewal. Whether they believe it or not, where national hierarchies are concerned, their personal prestige is now so bound up with the reform that even in countries such as Holland or France where the decline in Mass attendance has passed the fifty per cent mark, the bishops are still exulting over the great renewal in the most euphoric terms. I can well imagine in a decade or two a certain English bishop delivering a homily on the wonderful fruits of the liturgical renewal to a congregation reduced to one deaf and partly blind old lady.

A most graphic illustration of the contrast between the theory and reality of the liturgical reform was provided in an article in *The Tablet* of 29 April 1967, within a few days of the publication of TAA. The significance of this article is that it was written by the Rome correspondent of *The Tablet* who made no attempt to conceal his liberalism. The article in question was a bitter denunciation of Tito Casini's book *The Torn Tunic*, and particularly of Cardinal Antonio Bacci for writing a preface. Casini's unpardonable crime was to have publicly criticised a leading member of the liberal Pantheon, Cardinal Lercaro, President of the *Consilium*. Worse still, Casini referred to the *Consilium* as the Cardinal's "wrecking-crew"! However, the Rome correspondent admitted that all was not well with the liturgical renewal. He described the increased, conscious, and more active participation referred to in TAA as "rather pathetic attempts to enlist participation in a few dreary chants of a folksy kind: in some cases by a priest or cleric at a microphone, in others by a handful of pious women. Rarely is there much result. Spoken responses are generally made rather better, but are not really very vigorous."

Fr. Bryan Houghton has no doubt as to what TAA constituted. "This," he explains, "was the revolution."[22] The mask was off at last. As late as 1965 the *Consilium* had been assuring anxious enquirers that permission would never be given for a vernacular Canon. TAA granted permission for the whole Mass, including the Canon, to be said aloud and in the vernacular.[viii][23] TAA also constituted a veritable onslaught on sacred signs and gestures of

reverence throughout the rite, even in the most central and sacred places. This assault upon reverence ranged from forbidding the laity to genuflect at the *Incarnatus* to forbidding the celebrant to make the supremely important genuflection to Our Lord the instant He became present upon the altar. *Hoc est enim Corpus Meum*—there is no longer bread upon the altar, only the Body of Christ. Dogma and piety demand an immediate act of reverence—but TAA forbids this. The Host must be shown to the people and only then can the priest kneel to adore. There are seven signs of the cross from the *Quam oblationem* to the consecration of the Chalice—all are abolished.[ix] From the moment of consecration till the ablutions after Communion the celebrant kept his thumbs and forefingers together lest the smallest particle of the Host should fall—he is now told that he need not do this. The list of mutilations to the traditional Mass mandated by TAA is long and depressing.

One very positive result of this Instruction was that the mask was off completely: a significant, if small, number of the faithful could now see clearly what was at stake. It had been those Catholics most devoted to the Church and to the Mass who had been most disturbed by the development of the liturgical reform. But because of their devotion to the Church, these had been the Catholics most docile to legitimate authority. They would protest about abuses but they would submit to whatever the Pope decreed; the masterstroke of the revolutionaries had been to secure papal endorsement for their revolution.

Fr. Stephen Rigby, a priest of the Archdiocese of Westminster who died in 1979, was profoundly disturbed by TAA and saw clearly what was at stake. He expressed his reaction to the instruction in the following terms:

> Those who felt acutely the removal of the genuflection at the *Incarnatus est* would seem to have had the right instinct: it was an evil omen. There followed at one blow the vast majority of signs of the cross and most of the genuflections and kisses of the altar. The washing of the priest's fingers at the end of Mass became facultative….Looking back one may well ask whether there was not a conscious strategy from the start that might be formulated thus: "Withdraw this, make that optional and see how they take it. Condition them by the gradual and the permissive for the compulsory and the revolutionary." The great trouble is that so much is manifestly evil, one tends to see evil everywhere, and

> thus to criticise what may in fact come from the Holy Spirit. But if one never did a good thing for fear of making mistakes, one would never do anything. Moreover, the vast licence taken by the men on the other camp turns one's fears into poor scruples.[24]

But Father Rigby was an all too rare exception. The pattern of compromise described in Chapter XVI of *Cranmer's Godly Order* had established itself. The priest who had accepted all the changes up to TAA without protest would be unlikely to question this Instruction. After all, the essence of the Mass remained unchanged. It was still the Mass of St. Pius V. There had been a few omissions, an addition (the Bidding Prayers), and a good number of alterations, but what of it? The genuflections, the signs of the cross, the ablutions—none of them belonged to the essence of the Mass. The changes had been ordered by his bishop, to whom he had taken an oath of obedience. They were imposed with the authority of the Pope. It was certainly a case of his "not to reason why". And as for the laity—the changes of TAA were rubrical. They were concerned principally with what the priest did. It seemed strange not to genuflect during the Creed, but Father said not to and so that was that.

Nonetheless, resistance to the Revolution did increase and was given considerable impetus with the imposition of the English Canon. On 2 December 1967, *The Tablet* spoke out. It was still the most respected Catholic weekly in the Englishspeaking world at that time, shortly before it degenerated into just one more mouthpiece for fashionable liberalism after Douglas Woodruff had retired from the editorship. The editorial was entitled "*Lingua Deserta*" and began: "There is no inconsistency in holding the Latin Mass as we now know it to be the most treasured heritage of Christian civilisation, deeply rooted in primitive Christianity, and in recognising at the same time that its use in the vernacular serves an invaluable pastoral purpose today."

It then states that the ICEL Canon has created a "totally new situation" and that:

> It may well be that supporters of both Latin and the vernacular use will find themselves, for the first time in their lives, united on realising that they are both betrayed by the version of the Canon that is now being proposed….It passes comprehension that the bishops of this country should have accepted even provisionally this so-called

translation of the Canon which is shortly to be heard in our churches. Nobody who studies it line by line with the original can fail to notice that it is a prime example of that "desacralisation" against which the Pope has warned the Church.

The ancient and venerable text of the Roman Canon has been mutilated beyond recognition. The ruling idea seems to have been how much could be cut out on any pretext or none….The International Committee on English in the Liturgy should be asked to withdraw this version and to revise it as soon as possible; if it fails to do so it should be discarded in favour of a new one in far closer conformity to the spirit and letter of the Roman Canon.

The Tablet was not alone in making its protest. I well remember my own parish priest, Fr. Desmond Coffey, announcing from the pulpit that he refused to use this translation of the Canon as, after a careful examination, he had found at least a hundred serious mistranslations, omissions, and even heresies. He claimed that the mutilation was of such an extent that what we had been given could scarcely be called the Roman Canon. He sent a list of the serious errors to his Archbishop, who had agreed that he was justified in *not* using the translation. Father Coffey continued saying the Roman Canon in Latin until his death in 1977. He also declined to use the three new Eucharistic Prayers in either Latin or English.

Although priests like Father Coffey were the exception, a small but determined body of priests and laymen was now fully alert to the fact that we were faced not with a reform but a revolution. Groups concerned to uphold the traditional faith began to emerge in a number of countries, the most influential being the international *Una Voce* federation, its English and Welsh branch being the Latin Mass Society which had been founded in April 1965. Sir Arnold Lunn was elected president. In the United States Father De Pauw gave a lead by refusing to abandon the Latin Mass, and received considerable lay support. He is still continuing his stand today. And it was in 1967 that Walter L. Matt relinquished his secure position as Editor of *The Wanderer*, which he had built up from a struggling weekly with a few thousand subscribers in 1945 to its position as America's most influential conservative Catholic journal with a circulation of forty thousand in 1967. Walter Matt had made *The Wanderer* a powerful weapon in the fight against resurgent Modernism and had also founded the Wanderer Forum, which performed a valuable service

in bringing together like-minded Catholics from all over America. However, in order to obtain complete editorial freedom he founded *The Remnant* despite the fact that he had a large family to support and was forced to invest every cent he had in printing equipment. Against all the odds, his new journal, *The Remnant*, flourished and now has a circulation of about ten thousand with a much larger readership. English-speaking Catholics now had the support of a fortnightly journal produced to the highest professional standards.

Sadly, those who made a stand for tradition soon became the objects of considerable hostility. They constituted an obstacle to the triumphant progress of the Revolution, they were an anachronism, a nuisance. They would eventually be termed rebels and schismatics—but that was yet to come. The pattern of compromise was already firmly established. Priests and people who had gone along with the changes up till now had passed the point where they were likely to resist. If the parish priests used a travesty of the Canon with practically every sign of reverence removed it was not for the laity to object. If the bishops wanted this Canon used, it was not for the parish clergy to resist; after all, the bishop is the guardian of orthodoxy in his diocese and his priests have taken an oath to obey him. And if Rome wanted this Canon used, and most of the bishops seemed agreeable, what right had an individual member of the hierarchy to rock the boat?

Rome wanted a single translation for each linguistic group and, for English-speaking countries, this meant, in practice, that other hierarchies had to go along with whatever the American bishops approved. It soon became clear that the American hierarchy was prepared to approve whatever the ICEL bureaucracy placed before it; after all, they were the experts. In practice, the final arbiter of what ICEL mandated was Fr. Frederick R. McManus, who, for practical purposes, was Liturgical Commissar for the entire English-speaking world. Thus, when the ICEL Canon appeared, his two British minions, Cardinal Gray for Scotland and Archbishop G. P. Dwyer for England and Wales, did not simply defend this indefensible travesty of the Roman Canon but waxed lyrical in its praise:

> This translation of the Canon of the Mass, presented by the International Committee on English in the Liturgy, has already achieved a considerable measure of success. It has been approved by almost all the Episcopal Conferences of the English-speaking world as a translation that accurately conveys the sense of the original, combines dignity with simplicity of language, and possesses a rhythm suitable for public recitation.

The stage was now set for the New Mass. The fact that the implementation of TAA had met with little resistance meant that no large-scale opposition need be feared when the New Mass appeared. Those who had accepted the rubrical changes of TAA and the ICEL Canon would accept anything. In fact, the difference between the New Mass and the vernacularised TAA version of the Tridentine Mass would have impressed the ordinary faithful far less than the difference between the vernacular TAA Mass and the unchanged Tridentine Mass. But, of course, no such dramatic contrast had ever been placed before the faithful. Each time they had been presented with a reform which resulted in a rite of Mass which did not differ too drastically from its predecessor.

But there was one more important stage yet to come in the "softening up process" prior to the New Mass itself—the introduction of three new Canons or, as they came to be known, Eucharistic Prayers. This was done with the Decree *Preces Eucharisticae* of 23 May 1968.[25] The *Consilium* had wished to follow the example of the Protestant Reformers and suppress the Roman Canon completely, but Pope Paul VI had intervened to save it.[26] But the Roman Canon, like the traditional Offertory, presented an insurmountable obstacle to an ecumenically acceptable liturgy. If it could not be abolished, an ecumenical alternative must be provided. This is done, above all, in Eucharistic Prayer Number II, the "mini-Canon", to which Chapter XV is devoted. In a document (*Indications*) issued with its letter, *La Publication*, of 2 June, 1968, the *Consilium* explained the merits of the new Eucharistic Prayers to the presidents of episcopal conferences; not least among these merits was the fact that: "The worldwide (*universalistes*) and ecumenical perspectives of the Second Vatican Council and also those of the so-called 'theology of secular values' will find here discreet biblical and real reflections."[27]

Fr. Peter Coughlan assessed the introduction of the three new Eucharistic Prayers in 1968 as an important preparation for the New Mass: "The great advantage of introducing these straightaway was that it provided the opportunity for catechesis to concentrate on this aspect of the Mass and, further, to prepare the way for the new Order of Mass itself."[28]

Father Bugnini expressed his enthusiasm for the new Canons in almost poetic terms, praising them as "the first three verses" of a new song:

> The new song has begun, and it will not cease. Life generates life: the first verses of this new canticle will call forth other verses, other hymns, and other innumerable and unceasing songs: the songs of the liturgy of perennial youth.
>
> It is the law of life. We should not then turn our backs on this inescapable demand of the spirit because of temporary discomfort, technical difficulties, or force of habit—even when these habits are deeply rooted. In their relationship with God, the new generations feel the need for new formulas which express more explicitly the spiritual needs of today. They know that they can pray equally well to God with a "new song". It is to this that the Church now invites us.[29]

The most appropriate title for Father Bugnini's "new song" would be "Requiem for the Roman Rite".

Enter the *Novus Ordo Missae*

During the course of this book the new order of Mass (*Novus Ordo Missae*) may sometimes be referred to as the New Mass for the sake of convenience. To avoid any possible misunderstanding, I will repeat a point made earlier: that a distinction must be made between the Mass itself and a particular rite of Mass. There is only one Mass, the making present of Christ's sacrifice upon the altar. The same sacrifice is made present in any valid rite of Mass whether Catholic, Orthodox, or Old Catholic. This means that it is not accurate to refer to the "Old Mass" or "New Mass". The correct terms are the "old *order* of Mass" and the "new *order* of Mass".

However, account must be taken of the meaning attached to words in popular usage. It is not scholarly but pedantic to object to such usage when it is clear to everyone exactly what is meant. One English bishop was in the habit of replying to those who wrote to him in defence of the "Tridentine Rite" that there was no such thing.

He was correct. Strict accuracy would require one to speak of the Roman Rite as reformed in accordance with the Decrees of the Council of Trent, if the entire complex of services was meant; or the Rite of Mass according to the Roman Missal as reformed in accordance with the Decrees of the Council of Trent, if the order of Mass alone was meant. The terms "Tridentine Mass" or "Mass of St. Pius V" are also somewhat unfortunate as they give the impression that this Mass originated with the Council of Trent. But in popular usage, words mean what people take them to mean, and this meaning changes (which is an important argument against a totally vernacular liturgy). No one today is in any doubt as to what is meant by the "Tridentine Mass" or the "New Mass" and thus objections to these terms can rightly be ignored as pedantic. Fr. Coughlan was a member of the Secretariat of the *Consilium*, but he entitled his book *The New Mass: A Pastoral Guide.* This certainly sets a "respectable" precedent for referring to the "New Mass".

The *Novus Ordo Missae* was given its first public celebration in the Sistine Chapel before the Synod of Bishops on 24 October 1967. It was described as the "Normative Mass" (*Missa Normativa*) and this title caused no little confusion. Did it mean the "invariable norm", *i.e.,* that Mass must always be celebrated in the manner demonstrated with singing throughout? The *Consilium* explained that "normative" was not to be understood in the strict sense and "that a great deal of flexibility was intended".[30] This intention has certainly been achieved! Prescinding from questions of doctrine, many of the bishops were uneasy from a purely pastoral standpoint. This was clearly a liturgy concocted by theorists divorced from the reality of parish life. It represented their ideal of what liturgy should be like with everyone present actively participating in all the externals of the Mass. This is something which I certainly support in principle. As I affirm in *Pope John's Council* (1st ed., pp. 19-20; rev. ed., pp. 27-28), I accept that a liturgical renewal was needed within the Roman Rite and that the principles advocated by the great figures of the Liturgical Movement and endorsed by Pope Pius XII were sound. For most Catholics, assisting at Mass almost invariably meant a Low Mass with no one but the server making the responses.

This can be a rich and rewarding method of assistance and certainly fostered a form of piety with a very wide popular appeal. (See the description of such a celebration in Cardinal Newman's novel *Loss and Gain*, quoted on pp. 121-123.) But at a Solemn High Mass—where there is the use of incense, a Gospel procession, and the congregation joins in the Gregorian chant—a new and rich spiritual dimension can be added to the life of a Catholic. Similarly, a Sung Mass during which a fine choir uses a polyphonic setting, the more usual practice in Westminster Cathedral, can also be uplifting even though the congregation does not sing. There is no doubt that the type of renewal desired by the Liturgical Movement could have been achieved simply by making full use of the traditional liturgy. Let anyone who doubts this obtain the recording of Mass made at Downham Market in Norfolk on All Saints Day 1975.[x] No congregation could have been more fully involved in either interior or exterior participation. The value of a solemn celebration according to the traditional rite is that it promotes interior participation by raising the mind and heart to God. The secularised forms of music which all too often accompany the New Mass have precisely the opposite effect. It is only fair to note that a solemn celebration of the New Mass can be impressive. It can be celebrated facing the altar, in Latin, with the Roman Canon, incense, and Gregorian chant and would present almost as startling a contrast to the usual vernacular form of the New Mass as would the Tridentine Mass. Such a celebration would appear especially impressive to anyone not familiar with the Tridentine Mass and who would hence not be disturbed by such impoverishments as the reduction of the genuflections after the Consecration.

To return to the Synod of Bishops, Father Coughlan admits that there were some bishops who had witnessed the demonstration in the Sistine Chapel,

> ...and among them a goodly sample of Anglo-Saxons and Celts—who felt a little uneasy as they set this against the background of early Sunday morning Masses at home, with the fog and drizzle swirling around the church doors and the children sneezing and crying in the pews….Some felt that the Offertory had been stripped down too far, and, accordingly, in the revision following the Synod, some texts were reinserted. Others felt

that it would be too much for all three readings at the beginning of Mass to be obligatory, and so while it is strongly encouraged that the three readings be used, only two are in fact obligatory—unless the local hierarchy decides otherwise.[31]

Cardinal Heenan spoke to the Synod very bluntly on the subject of the *Missa Normativa* and prophesied dwindling congregations if it should be made the norm. An extract of his intervention is included (See Cardinal Heenan).

There have been conflicting interpretations of the voting at this Synod. Seventy-one bishops voted "Yes" (*placet*); forty-three voted "No" (*non placet*); sixty-two voted "Yes, with reservations" (*placet juxta modum*); and four abstained.[32] Traditionalists tend to add the *placet juxta modum* to the *non placet* votes and speak of a rejection of the *Missa Normativa* by 105 votes to 71. Progressives combine the *placet juxta modum* with the *placet* votes and speak of the Synod approving it by 133 to 43. Neither position is strictly accurate and the *placet juxta modum* votes would need to be carefully analyzed to distribute them properly. It should not be presumed that all the reservations were from a traditional standpoint. Father Coughlan notes that some bishops from the Rhine countries wanted an even more radical revision. Some Fathers favoured more experimentation and adaptation while others feared that this would result in chaos. [33] What is beyond dispute is that only a minority of the bishops at the Synod found the *Missa Normativa* acceptable as it stood. It should also be remembered that most of the world's bishops did not have the opportunity of giving their opinion.

When the New Mass was eventually promulgated there were few changes of significance to the original *Missa Normativa* beyond the welcome restoration of the *Orate Fratres* and the fact that the three Offertory Prayers which had been optional were now obligatory. However, as Chapter XIV will show, these prayers were open to a Protestant interpretation and so the fact that they had become obligatory did not detract from the ecumenical value of the New Mass.

(7) ***Missale Romanum***, Apostolic Constitution on the Roman Missal of Pope Paul VI (3 April 1969), abbreviated as MR.

It would be possible to devote an entire book to the controversy surrounding MR. Additions were made to the text after publication, but once again it was the amended text which appeared in the AAS and, hence, this is the legal version. I am fortunate in possessing a copy of the first official edition of the *Novus Ordo Missae* published by the Vatican Press in 1969 which contains the original text. It is interesting to note that the Flannery collection of documents contains a translation made from this original version without the additions.

There was also a co-ordinated mistranslation of a vital passage: "Ad extremum, ex iis quare hactenus de novo Missali Romano exposuimus quiddam nunc *cogere et efficere* placet." This was translated by ICEL, and in a number of languages, as: "In conclusion we wish to give the force of law to all that we have set forth concerning the new Roman Missal." The italicised phrase should be translated as "to sum up and draw a conclusion". The translation in the Flannery collection is satisfactory: "In conclusion we wish to lay stress on one particular thought arising from the various things we have been explaining about the new Roman Missal." The fact that the falsification occurred in a number of languages proves that a co-ordinated attempt had been made to give the Constitution a legal force it did not possess. In any case, there is not one word in *Missale Romanum* forbidding the use of the traditional Missal. Three possibilities exist with regard to previous legislation, notably *Quo Primum*. *Missale Romanum* could abrogate it (abolish it completely); obrogate it (substitute new legislation for it); or, derogate (modify the previous legislation). Many traditionalists have interpreted *Quo Primum* as forbidding any future pope to modify the Mass codified by St. Pius V. I have not found one canonist, including traditionalist canon lawyers, who would uphold this position. As I have shown in Chapter I, some modifications to the Missal of St. Pius V were made by subsequent popes, all of which left the Missal substantially intact. I mean by "substantially" that there was never the least doubt after any of these changes, including those of Pope John XXIII, that the Roman Missal was still the Missal of St. Pius V. A priest transported in time from 1570 to 1960 could have celebrated Mass without the

least difficulty from the Missal modified by Pope John XXIII and would have noticed very little difference beyond a change in typography. Similarly, any priest trained before the imposition of the New Mass would have had no difficulty in using a Missal printed in 1570. Monsignor Martimort denied that this would be the case in his article to which I have referred already. I asked a priest to use a Missal of mine which had been printed in 1577, giving it to him only minutes before a public Mass, and he experienced no difficulty whatsoever.

To repeat a point made in Chapter I—that Pope Paul VI had a legal right to make a substantial reform of the Missal—cannot be disputed; that he had a moral right to do so certainly can. Thus *Missale Romanum* has certainly derogated from *Quo Primum* to the extent that the prohibition in the latter of the use of any Missal but that of St. Pius V no longer stands. Priests of the Roman Rite are thus legally entitled to use the *Novus Ordo Missae*; whether they ought to do so is another matter.

The question of whether priests still have the legal right to celebrate the traditional Mass is extremely complex and will be dealt with in Appendix II, giving the view of competent canonists. Some canonists argue that *Quo Primum*, and hence the Missal of St. Pius V, have both been obrogated by *Missale Romanum* and that the New Mass, *i.e.*, the new legislation and new Missal, has been substituted for the previous legislation and Missal. Others argue that *Quo Primum* and the Missal of St. Pius V have been abrogated by MR. Although these topics are discussed in Appendix II it is not necessary to be too concerned with them for, as is shown in that Appendix, even if *Quo Primum* has been obrogated or abrogated, every priest still has a right to use the Missal of St. Pius V deriving from customary law. This Missal was simply the codification of what is known in Canon Law as an immemorial custom and, as such, can only be abrogated by explicit mention, something *Missale Romanum* does not do. Thus, the conclusion of Count Neri Capponi's study which is cited in Appendix II is that, irrespective of whether *Quo Primum* has been obrogated or abrogated, the traditional Mass retains its status as an immemorial custom and "at least by virtue of

established custom, all celebrants should be free to use it and all the faithful to take part in it."

The hypothetical question then arises as to what the position would be if the use of the traditional Missal was prohibited by the present Pope in a valid legislative act making specific reference to the fact that he is abrogating the immemorial custom. It cannot be denied that the Pope has the legal power to do this, but a distinction must be made between the possession of power and its correct use. I would maintain that if a Pope used his power for such a purpose, particularly in view of the status imparted to the Missal of St. Pius V as an act of the Council of Trent, then he would be acting *ultra vires*, abusing his power, and priests would still possess a moral right to use the traditional Missal (see Appendix IV).

(8) ***Memoriale Domini***, Instruction on the Manner of Distributing Holy Communion (29 May 1969).

This Instruction will be examined in Chapter XXII. While ostensibly intended to uphold the traditional practice of the Host being placed upon the tongue, it prepared the way for the legalisation of the abuse of Communion in the hand.[34]

The Critical Study of the New Order of Mass
(*Breve Esame Critico del Novus Ordo Missae*)
presented to Pope Paul VI by Cardinals Ottaviani and Bacci and dated 3 September 1969[35]

Obviously, this is not an official piece of legislation but it is a document of historical importance and so I am including it here in its chronological position. The Critical Study was not written by Cardinals Ottaviani and Bacci, it was the work of a group of Roman theologians and was presented to the Pope by the two Cardinals who endorsed its contents. I have been informed by someone involved with the compilation of the Critical Study that at least a dozen cardinals had agreed to put their names to it but then withdrew when it was published prematurely in France by a

theologian who had been given an advance copy (see Chapter XXIII).

The Critical Study was highly critical of the *Novus Ordo Missae* itself and certain articles in the *Institutio Generalis* (General Instruction) which accompanied it. (The General Instruction is examined in Chapter XIII.) The Critical Study claimed that the New Mass "at many points would please the most Modernist of Protestants." This judgement has been confirmed by Protestants who have declared that the New Mass is acceptable to them (see Chapter XII). The Critical Study concluded:

> It is clear that the *Novus Ordo* no longer intends to present the faith as taught by the Council of Trent. Yet the Catholic conscience is bound to that faith in eternity. Hence the true Catholic, by the promulgation of the *Novus Ordo*, is faced with the tragic necessity of a choice.

The dilemma presented to a true Catholic by the New Mass is whether, if it can be proved objectively that the rite itself compromises the faith of Trent, he should either celebrate it or attend it. The two Cardinals certainly accepted that the Critical Study had proved its point. They stated in their letter that having examined the *Novus Ordo Missae* carefully, they felt it to be their duty before God to put certain considerations before the Pope. The first of these reads as follows:

> The accompanying critical study is the work of a group of theologians, liturgists, and pastors of souls. Brief though it is, it sufficiently demonstrates that the *Novus Ordo Missae* —considering the new elements, susceptible of widely differing evaluations, which appear to be implied or taken for granted—represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which, by fixing definitively the "canons" of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.

Pope Paul made what was obviously a reply to the Critical Study in an important discourse on 19 November 1969. A careful reading of this discourse gives the impression that the Pope was attempting to convince himself, rather than his audience, that the New Mass did not represent a breach with tradition. His own prestige had become heavily involved with this reform. He had encouraged the *Consilium*

from the very beginning and defended its members from public criticism. He had now discovered to his profound distress that Father Bugnini had deceived him with regard to the *Institutio Generalis*. The Pope had said that it must be submitted to the Holy Office for approval but Father Bugnini disobeyed him (see Bugnini). It contained articles that were indefensible and which the Pope found it necessary to change when the definitive edition of the Missal appeared in 1970. But the New Mass and Pope Paul's credibility were inextricably bound up. There was no question of his conceding any deficiencies in the New Mass itself. The fact that a Pope had to go to such lengths in his 19 November discourse to defend the orthodoxy of a Catholic sacramental rite must surely be unprecedented in the history of the Church. But, then, both the New Mass and the entire Liturgical Revolution are unprecedented.

This papal discourse is of such importance that it is included in full in Appendix II. The Pope accepted that some of the faithful might feel surprised at the changes

> ...when we consider that the Mass is somewhat different from the one we have been accustomed to celebrating these past four centuries, that is, from the days of St. Pius V after the Council of Trent. The change involves a certain amount of surprise and something out of the ordinary, when we consider that the Mass is the traditional and untouchable expression of our authentic religious worship. We may well ask ourselves: How could such a change ever take place? What does this change consist of? What consequences will this have for those who assist at Holy Mass?…The answer is that it is due to the express wishes of the recent Ecumenical Council….It is an act of obedience, an attempt by the Church to maintain her true nature. It is a step forward in her authentic tradition….It recalls to us the oneness of rites and sentiments that is proper to the Catholic Church, which inherits and continues the first Christian community that was "of one heart and one soul"…the Mass of the new rite is and remains the Mass as it always was—in some of its aspects even more clearly so than before. The unity between the Lord's Supper, the Sacrifice of the Cross, and the re-presentation of both in the Mass is inviolably affirmed and celebrated in the new rite as it was in the old.

There are numerous anomalies in the Pope's address, as can be seen if the complete text is read. How can the New Mass recall the "oneness of rites and sentiments" when it makes it possible for every priest of the Roman Rite to celebrate Mass in a different way each day? This might seem an exaggeration but it is not. It is only necessary to permutate the various combinations of penitential rites,

Eucharistic Prayers, the right to replace Introits and Offertory Antiphons with "suitable" hymns, the use of various vernaculars, local adaptations in such countries as India, the *ad lib* interventions which the celebrant is urged to insert, and the possibilities soon run into millions. There is, in practice, a good deal of uniformity in English-speaking countries as a result of the use of "missalettes" which the liturgical "experts" do not like because they "stifle creativity."

It would be equally hard to justify Pope Paul's claim that such a radical reform was due to "the express wishes" of Vatican II, which did not order a new Order of Mass but a revision of the old. If the Roman Rite has been destroyed, as Father Gelineau claims, then the New Mass constitutes disobedience to the Council. The essence of the Mass lies in its nature as a solemn Sacrifice offered to the Blessed Trinity. Pope Paul VI considered that the New Mass showed this "in some of its aspects more clearly than before". Well, it's a point of view, but one which many good Catholics have been unable to accept.

When the new Missal was eventually published in 1970, a foreword had been added setting out the Tridentine teaching on the Mass and stating that the *Novus Ordo* did intend to present this faith. In one respect, this foreword is the most damning indictment of the New Mass that could possibly be imagined. It is without precedent for an official liturgical book of the Catholic Church to require a foreword insisting that it is orthodox. It is equally significant that very important changes were made to the *Institutio Generalis*, obviously intended to remove the doubts created by its original version. The significance of the foreword and these amendments will be assessed in Chapter XIII.

Claims have been made that Cardinal Ottaviani did not give permission for the letter to Pope Paul VI to be published and that he eventually retracted his criticisms. These allegations are devoid of any factual basis, as is shown in Chapter XXIII.

(9) ***Sacramentali Communione***, Instruction on the Extension of the Faculty to Administer Holy Communion under Both Kinds (29

June 1970).[36]

This allowed diocesan bishops to extend permission for this practice to cases not included in the already extensive list. The bishops of the United States have interpreted this as meaning at all Masses! Such an interpretation cannot be reconciled with *Sacramentali Communione*. The American bishops have exceeded their authority to an extent which justifies the charge of schism. The Instruction *Inaestimabile Donum* of 3 April 1980 insisted on adherence to the norms of *Sacramentali Communione* (see Chapter XXI).

(10) ***Liturgicae Instaurationes***, Third Instruction on the Correct Implementation of the Constitution on the Sacred Liturgy (5 September 1970).[37]

This instruction was warmly received by the more naive conservative Catholics who imagined that it would halt the accelerating liturgical anarchy and restore dignity and stability to the Church's worship. Those familiar with the way things are done in the Conciliar Church will know that the restrictive clauses of the instruction would be ignored with impunity and its permissive clauses utilised as a justification for intensifying anarchy. This was made clear by Fr. Harold Winstone in his Foreword to the English Catholic Truth Society edition: "The positive elements contained in this Instruction are of very great value and far outweigh the seeming restrictions. The Instruction should be read in this light. *It is a charter rather than a piece of restrictive legislation*, full of pastoral concern for the needs of the Church in this present age." (My emphasis.)

The Instruction states that "a new and promising future lies ahead for pastoral, liturgical action." It claims that: "The new forms have been well received by the majority of the clergy and laity, though here and there they have met with some resistance and impatience." The search for "noble simplicity" is not to go beyond certain limits and "liturgical reform is not synonymous with so-called 'desacralisation'." No readings are ever permitted which are not contained in the lectionary. The homily belongs to the priest and there is to be no dialogue with or comments from the congregation.

No changes from the official texts are to be made—even in sung Masses. (The Directory on Children's Masses issued in 1973 reverses this ruling.) Hymns used during Mass must correspond with its sacred character and the place of worship and must direct the mind and heart to the Mystery which is being celebrated; this applies not simply to the words but to the rhythm, melody, and instruments. (Admirable sentiments, but as no mandatory norms are specified it means that every celebrant will decide for himself what words, rhythms, and instruments are appropriate.)

The celebrant must not deviate from the text of the Missal although "in his presidential capacity" he is allowed to provide an ad lib supplement to the liturgy at the beginning of Mass, before the readings, the Preface, and the dismissal. In other words, there is no need for the celebrant to improvise unofficially since the official opportunities for improvisation provide him with all the opportunities to improvise which he could possibly require.

The priest alone must say the whole of the Eucharistic Prayer. The bread to be used for Holy Communion must *always* be made in the traditional form. The distribution of Communion under both kinds must be restricted to the occasions specified in *Sacramentali Communione* (which authorises bishops to permit it in other cases which they deem suitable). Women and girls, including nuns, are totally prohibited from serving Mass even in convents, but they are permitted to proclaim all Scripture readings but for the Gospel. Priests must be properly vested when celebrating Mass, but vestments may be adapted "in conformity with the needs and customs of their region".

Mass must *normally* be celebrated in a sacred place, a church or chapel, but where there is a real need the bishop can permit it to be celebrated elsewhere. Thus, instead of preventing the abuse of "house Masses" the Instruction legalises it.

No more experimentation is allowed unless bishops find there is a need for practical experimentation! Such experiments should be few in number.

Although the restrictive clauses of the Third Instruction are rarely implemented by bishops, traditionalists should certainly be familiar

with them. They can be quoted most pertinently when one wishes to prove the existence of double standards in the Church. It would be a very rare diocese indeed where the restrictions of the Third Instruction are not widely ignored despite the fact that traditionalists are singled out for censure in the name of loyalty to the Holy See.

(11) ***Immensae Caritatis,*** Instruction on Facilitating Sacramental Eucharistic Communion in Particular Circumstances (29 January 1973).[38]

This is one of the most deplorable of all the post-conciliar documents concerned with the Eucharist. It professes concern with "fostering devotion to the Eucharist" but its practical provisions have precisely the opposite effect. The excuse is that while the utmost reverence to the Blessed Sacrament must be maintained, "present-day conditions" demand that greater access to Holy Communion should be made possible. This is a truly astonishing assertion, at least where English-speaking countries are concerned. In no Western country is there anything to prevent any member of the faithful from receiving daily Communion, providing Mass is celebrated in an accessible church, at a convenient time—and if this is not the case *Immensae Caritatis* will not change the situation. Where the sick or housebound are concerned, there can be very few parishes where the clergy are so overwhelmed with work that they have no time to take Holy Communion to such people. The situation is different in some mission lands and parts of South America, but legislation already existed permitting extraordinary ministers of Holy Communion in such cases. The Instruction *Immensae Caritatis* gave rise to the scandal of lay-ministers of Communion throughout the West and the far from unusual spectacle of an ordained priest sitting in his presidential chair while laymen distribute the Blessed Sacrament. It also extended the faculty for receiving Holy Communion twice in the same day, an important ecumenical gesture. Protestants believe that the Eucharist is essentially a community meal and hence it is contrary to the essence of the Eucharist to be present and not to communicate.

The Instruction also reduced the Eucharistic fast to a derisory fifteen minutes for a large category of persons and gave official sanction to the practice of Communion in the hand which *Memoriale Domini* had ostensibly forbidden where not established in 1969.

(12) ***Eucharistiae Participationem***, The Letter on Eucharistic Prayers (27 April 1973).[39]

The ostensible purpose of this Letter was to curtail the use of unauthorised Eucharistic Prayers which, by this time, were widespread throughout the West, particularly in Holland, France, and the United States. The Letter begins by stressing that there is so much variety in Pope Paul's new Mass that the Eucharistic President hardly needs to introduce his own innovations:

> A notable feature of the revised Missal promulgated by Pope Paul VI is that quite frequently it offers a wide choice of texts: of scripture readings, chants, prayers, people's acclamations, Presidential prayers, and even Eucharistic Prayers. Three new Eucharistic Prayers are now in use apart from the venerable Roman Canon.

It explained that: "It was pastoral concern which motivated the provision of such a variety of texts." Not one shred of evidence has ever been produced to indicate that there was the least desire or need for a wider choice of prayers or readings in the Roman Rite. As subsequent chapters will show, the mass of the laity and the clergy were perfectly happy with the liturgy as it was. The Communist Party in Russia has appointed itself to "interpret the mind" of the proletariat and in the same way the liturgical commissars of the Conciliar Church interpret the mind of the ecclesial proletariat—the 99.99% of clergy and laity who are not card-carrying members of the Liturgy Club. As *Eucharistiae Participationem* makes clear, it is the official policy of the Conciliar Church that, where the liturgy is concerned, variety is the spice of life. Those who want more variety are thus acting within the spirit of the Conciliar Church; it is only the traditionalists, those who want no variety at all, who must be cast into the outermost darkness.

Eucharistiae Participationem then notes that:

> Many have manifested a desire for further adaptations of the Eucharistic celebration by the composition of new formulae, not excluding new Eucharistic Prayers. They say that the choice of presidential prayers and of the four Eucharistic Prayers in the present Order of Mass does not yet fully meet the needs of the diversity of congregations, regions, and people….Further, several authors of different languages and in different countries have in recent years published Eucharistic Prayers composed by themselves for scientific purposes. Furthermore priests frequently use these privately composed texts in liturgical celebrations, in spite of the prohibitions of Vatican II and of bishops.

This is a startling and scandalous admission, not least for the bland and *blasé* manner in which it is made. An official document of the Holy See informs us that priests are *frequently* "doing their own thing" when celebrating Mass—even composing their own Eucharistic Prayers, a step which must certainly endanger the validity of the Mass, as Chapter X will show. And what is the reaction of the Vatican to these priests to whom the epithet "rebel" could certainly be applied? Are they to be informed that they are virtually schismatics, as Mgr. Lefebvre has been—to be hounded from their parishes and suspended, as has been the case with priests who have been faithful to the Mass of their ordination? Are the faithful warned that attending the Mass of such priests does not fulfil their Sunday obligation—the charge that is made if they attend the traditional Mass? Certainly not. How could the Conciliar Church take action against priests who are simply extending its own principles and policies in liturgical matters? Priests who compose their own Eucharistic Prayers are evidently "conciliar priests" and the Conciliar Church can hardly discipline its own priests for applying its own principles—even if a little too enthusiastically. Such priests are to be dealt with as follows: "Episcopal conferences and individual bishops are earnestly requested to use suitable arguments to persuade their priests to accept the single discipline of the Roman Church."

There are so many scandals in the Conciliar Church, in fact the Conciliar Church itself is little more than a scandal in the biblical sense of the term, that even traditionalists cease to be scandalised as they should be. Reflect once more upon what has just been written; priests are *frequently* celebrating sacrilegious and invalid Masses and their bishops are "requested" (not ordered) to "persuade" them to

desist. Can this be the voice of the Roman Church which invariably acts with wisdom and prudence?

Eucharistiae Participationem lays great stress upon the fact that the new Missal is replete with so many options that it is really unnecessary for celebrants to devise their own:

> First of all, when celebrants are preparing the liturgy or presiding at it, they should recall the faculty granted in the General Instruction to the Roman Missal to select in certain cases the Mass formulae and the texts of various parts of the Mass, such as the readings, prayers, and chants so that they might correspond as far as possible to "the needs, the spiritual preparedness and the ability of the participants". Nor must it be forgotten that other documents published since the appearance of the General Instruction offer other norms and suggestions for enlivening celebrations and making them pastorally effective.

Once again, this is simply not the language of the Roman Church. It is hard to believe that what is under discussion here is the *Mysterium Fidei,* the Mystery of Faith, the making present upon our altars of the very Sacrifice of our redemption. What is all this talk about "preparing" it? In the Roman Church, from time immemorial, the text of the Mass is already prepared in the Roman Missal, prepared in a form which could hardly have been improved. The preparation of the celebrant (*not* the president) should be concerned not with the Mass but with himself, to prepare himself in fear and trembling to change bread and wine into his very God and offer the Divine Victim in sacrifice to the Blessed Trinity. Every celebration of Mass must fill the believing Catholic with wonder, gratitude, and holy fear. He does not need to have the celebration "enlivened". Similarly, the Letter gives hints to the president on how he should preside "if a celebration is to be really communal and is to come alive." Enough said!

The professed objective of *Eucharistiae Participationem* is to put an end to unauthorised Eucharistic Prayers. What it does, in fact, is to accept that more Eucharistic Prayers are needed and states: "If episcopal conferences, within the context of the unity of the Roman Rite and in view of special circumstances, ask permission to compose and use new Eucharistic Prayers, such requests will be sympathetically considered."

(13) ***Pueros Baptizatos***, Directory on Children's Masses (1 November 1973).[40]

This Directory represents the zenith or nadir of the Liturgical Revolution, depending on whether you are a revolutionary or a traditionalist. Chapter IX will be devoted to this Directory. It will suffice here to quote Dietrich von Hildebrand: "It is, however, only with the new 'Children's Mass', issued by the evil spirit of the liturgical reform, Archbishop Bugnini, that the victory of collectivism, naturalism, and horizontalism comes drastically to the fore."[41]

This is an appropriate point to conclude this preparatory study of revolutionary legislation. When I began work on the trilogy I had expected the final volume to prove the unacceptable extent to which the Mass had been modified to conciliate Protestants and, indeed, it will show this. But what is far more alarming is the extent to which the principal thrust of the reform, as it is developing in practice, is to replace the Cult of God by the Cult of Man. I have already quoted Fr. Peter Coughlan's perceptive remark that the twin principles upon which the reform is based, intelligibility and participation, "had a dynamism of their own, so that once applied in practice, they set in motion a process which has not yet ceased". In the traditional Mass, the celebration was focused on God—the offering of a solemn sacrifice. In the New Mass every word, every gesture is geared to the congregation and adaptations must be made at every Mass for every congregation. The focus of the liturgy is thus transferred from God to man. The Directory on Children's Masses takes this process just about as far as it is possible to go while still retaining any semblance of pre-arranged forms. After the Children's Directory nothing remains but for president and people to "do their own thing" completely—to cast aside all restraint and compose their own liturgy. This is the point to which the dynamism of the reform must lead—to the complete liturgical anarchy described in Chapter X.

ADDENDUM

After the type for this chapter had been set the Instruction *Inaestimabile Donum* of 3 April 1980 was published. It lists the abuses to which I have referred in this chapter and in Chapter X, accepts that they are frequent, and condemns them. It most certainly vindicates all that I have written here and in Chapter X. The document begins by praising "with great joy the many positive results of the liturgical reform". I am confident that the objective reader of this book will accept that there are no positive results. It then adds:

> But these encouraging and positive aspects cannot suppress concern at the varied and frequent abuses being reported from different parts of the Catholic world: the confusion of roles, especially regarding the priestly ministry and the role of the laity (indiscriminate shared recitation of the Eucharistic Prayer, homilies given by lay people, lay people distributing Communion while the priests refrain from doing so); an increasing loss of the sense of the sacred (abandonment of liturgical vestments, the Eucharist celebrated outside church without real need, lack of reverence and respect for the Blessed Sacrament, etc.); misunderstanding of the ecclesial character of the liturgy (the use of private texts, the proliferation of unapproved Eucharistic Prayers, the manipulation of the liturgical texts for social and political ends). In these cases we are face-to-face with a real falsification of the Catholic liturgy. "One who offers worship to God on the Church's behalf in a way contrary to that which is laid down by the Church with God-given authority and which is customary in the Church is guilty of falsification" (St. Thomas, ST, II-II, Q. 93, Art. 2.).
>
> None of these things can bring good results. The consequences are—and cannot fail to be—the impairing of the unity of faith and worship in the Church, doctrinal uncertainty, scandal and bewilderment among the People of God, and the near inevitability of violent reactions.

Clearly, if *Inaestimabile Donum* could have the effect of curtailing these abuses it would be a step in the right direction. Even then, when celebrated in accordance with the rubrics, the New Mass would normally be tedious and banal—but tediousness and banality are preferable to profanity and sacrilege. However, there is little indication that those priests who have become liturgical anarchists, and the bishops who have tolerated or even encouraged them, will pay the least heed to the Instruction.

Footnotes

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[i] The term "Conciliar Church" is not a label devised by traditionalists to differentiate

between the pre-conciliar and post-conciliar Church. It was used by Cardinal Benelli, a most authoritative spokesman for the post-conciliar Church, who informed Archbishop Lefebvre that his seminarians must submit not to "the Church", not to "the Catholic Church", but to "the Conciliar Church" (see the *Apologia pro Marcel Lefebvre*, Part I, p. 199).

[ii] I would differ with Father Houghton regarding his implication that the laity who become involved in the bureaucracy of the Conciliar Church necessarily do so unwillingly. As I show in Chapter V, there is a certain type of layman (and cleric) who is never happier than when involved in some form of committee or taking part in the most meaningless discussion. Such activities contribute to their sense of self-esteem and invest their lives with a sense of purpose and importance.

[iii] Acts of the Apostolic See.

[iv] In a letter to Archbishop Lefebvre, dated 11 October 1976, Pope Paul VI admitted that "some priests and members of the faithful mask with the name 'conciliar' those personal interpretations and erroneous practices that are injurious, even scandalous, and at times sacrilegious."[8]

[v] The abolition of the *Confiteor* before Communion, and addition of St. Joseph to the Canon, under Pope John XXIII had hardly affected the ethos of the Mass for the ordinary believer. I would be surprised if even half a dozen readers of this book could say that at the time they were in any way troubled by these changes. I certainly wasn't.

[vi] This process is that of an ongoing liturgical revolution which has shown no sign of ceasing even in 1979. The imposition of Communion under both kinds is its latest stage.

[vii] Some theologians consider that it is at least necessary for these words to be set within a rite approved by the Church in which the sacrificial nature of the Mass is signified.

[viii] Father Coughlan reveals that: "The immediate cause of this was the American hierarchy's request that the Canon of the Mass be allowed to be said out loud and in the vernacular. Other hierarchies were not slow to follow their lead."[23]

[ix] Obviously, these signs of the cross are in no way necessary for validity but they are hallowed by tradition and are an important visual contribution to the atmosphere of sanctity which should pervade the moments prior to the Consecration, the climax of the entire Mass. Furthermore, the fact that these signs of the cross had been removed by the Protestant Reformers should have precluded any suggestion of their removal from that time on—Cranmer, for example, suppressed all but two in his 1549 Communion Service and dropped the remaining two in his 1552 version. The retention of two signs of the cross had been strongly criticised by Martin Bucer; Cranmer deferred to his views. Thus, the removal of all seven signs of the cross constitutes another parallel with Cranmer's reform. But because the prayers during which these signs of the cross were made remained unaffected by TAA, most priests accepted the change without complaint. This conditioned them to accept the new Canons which contained neither prayers nor the signs of the cross.

[x] Details of this record can be obtained from Coimbra Recordings, Highbury Studios, Swan Yard, London, N1 1SD.

Notes

1 J. J. Megivern, *Official Catholic Teaching: Worship and Liturgy* (North Carolina, 1978).

2 A. Flannery, *Vatican Council II: The Conciliar and Post-Conciliar Documents* (New York, 1975).

3 *Christian Order*, June 1975, p. 358.

4 *La Nouvelle Messe* (Paris, 1976), p. 17.
5 RFT, p. 140.
6 *Ibid*.
7 VLC, p. 15.
8 APML, p. 310.
9 VLC, p. 12.
10 NMPG, pp. 10-11.
11 *The Tablet*, 20 June 1964, p. 705.
12 *The Tablet*, 2 May 1964, p. 506.
13 NMPG, p. 4.
14 The complete text is available in OCT but not AF. It is also available in Britain as a CTS pamphlet.
15 AF, p. 1021.
16 AF, pp. 57-60.
17 *The Tablet*, 19 June 1975, p. 697.
18 AF, p. 1022.
19 NMPG, p. 12.
20 AF, pp. 1028-1029.
21 The complete text is available in OCT but not AF.
22 MC, p. 91.
23 NMPG, p. 28.
24 *Catholic Priests' Association Newsletter*, December 1969, pp. 8-9.
25 *Notitiae*, no. 40, May-June 1968, p. 156.
26 D. Woodruff, Paul VI (CTS, London, 1974), p. 11.
27 *Op. cit.*, Note 25, p. 153.
28 NMPG, p. 31.
29 P. Coughlan, *The New Eucharistic Prayers* (London, 1968), p. 5.
30 NMPG, p. 30.
31 *Ibid*.
32 These are the figures given in *Notitiae*, no. 35., November 1967, p. 357.
33 NMPG, p. 31.
34 Complete text available in AF and also in my own booklet, *Communion in the Hand and Similar Frauds.*
35 The CS is available from Augustine Publishing Co. in England and from the Angelus Press in the United States.
36 AF, pp. 206-208.
37 *Ibid*., 209-221.
38 *Ibid*., pp. 225-232.
39 *Ibid*., pp. 233-240.
40 *Ibid*., pp. 254-270.
41 *Satan at Work* (The Roman Forum, 1974), p. 26.

III

Reform or Revolution?

"That's a very naive statement," said Pogorevshikh. "What you call disorder is just as normal a state of things as the order you are so keen on. All this destruction—it's the right and proper preliminary stage of a wide construction plan. Society has not yet disintegrated sufficiently. It must fall to pieces completely, then a genuinely revolutionary government will put the pieces together on a completely new basis." Yury felt sick. He went out into the corridor.

—Boris Pasternak
Doctor Zhivago, Chapter 5

It is not easy to be an objective historian. The greatest impediment to objectivity is a natural tendency for the historian to select and interpret facts which uphold his existing viewpoint. Thus, the impressions of Napoleon and his place in European history drawn from English and French history books make it hard to believe that they are describing the same man. Religious prejudice is as hard to repress as chauvinism. This is best seen in histories of the Reformation. Some Catholic historians have been as unobjective as their Protestant counterparts. Fortunately, since Pope Leo XIII opened up the Vatican archives, on the principle that the Church has nothing to fear from the truth, Catholic scholars have given a lead in historical objectivity.[i]

If it is hard to describe historical events objectively centuries after they have taken place, it seems almost impossible for a contemporary chronicler to take an objective standpoint, particularly if he is involved in any sort of conflict. Those who describe a war while it is taking place tend to be propagandists rather than historians. No one claiming to be objective could deny that there is conflict within the Church today. It would be no exaggeration to speak of an all-out war. Once a Catholic has taken sides, objectivity becomes difficult. This is particularly the case with the bishops who have endorsed policies which it was confidently predicted would bring about a second Pentecost likely to outshine the first in splendour. Their prestige, their reputation, their *amour-propre,* their credibility are all bound up with these policies. In human terms, it

would be asking too much to expect them to examine their programmes of reform objectively. Even where it is obvious that the predicted benefits have not emerged, they naturally tend to look for an explanation which will absolve them from having made an error of judgement. The fact that the reform has been a pastoral failure will be established (objectively!) in Chapter V. The present chapter is intended to establish (objectively!) that what has followed Vatican II has not been a reform but a revolution. Before doing this, two sharply contrasting views of Pope Paul's liturgical achievements will be cited.

The November 1978 *Newsletter* of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops (United States) paid the following tribute to the liturgical reform of Pope Paul VI:

> Few names stand out with more brilliance in the history of living worship and liturgical reform than that of Paul VI. While many men and women, lay persons, popes, bishops, deacons, and priests have contributed to the worship life of Christians through the centuries by their painstaking efforts in developing texts and ritual actions, handing them down from generation to generation, no one, not even the greatest reformers of the past, Gregory the Great and Pius V, have done more to enable Catholics to pray as a Church than Paul VI. His accomplishments as a renewer of liturgy extended beyond the limits of the Roman Rite. The liturgical books reformed during his papacy and actively promulgated by him influenced and even initiated liturgical renewal in other Churches in the East and in the West, in union with Rome or far from the liturgical traditions of the ancient Church.

Writing in *The Courier-Journal* of 11 August 1978, William F. Buckley, Jr., commented: "The tragic epitaph of Pope Paul's reign is the half-filled American Church on Sunday, and forty thousand priests who put away their collars to devote themselves to secular concerns."

Ten years ago had an American Catholic been asked to choose between the collective voice of his bishops and the opinion of one refractory layman he would have replied almost automatically that it was a case of "no contest". Today no Catholic with eyes to see and ears to hear could give uncritical assent to the bishops' claim that there has never been a liturgical reform of greater brilliance than that of Pope Paul VI. In fact, a dispassionate analysis must reveal that

never in the entire history of the Church, not excluding the Protestant Reformation, has there ever been a liturgical disaster of such appalling dimensions. Pope Paul VI presided over and authorised a liturgical revolution which has destroyed the Roman Mass—the greatest treasure of the Latin Church and possibly the greatest achievement of Western civilisation. His New Mass which replaced it has proved to be a disaster—liturgically, theologically, and pastorally. The half-filled church is, as William F. Buckley, Jr., claims, the tragic epitaph of Pope Paul VI.

There are those who deny that what we have experienced since Vatican II is a liturgical revolution. Fr. J. D. Crichton is one of England's leading apologists for the liturgical reform. He has written a pamphlet for the English Catholic Truth Society entitled *Liturgical Changes, the Background.* In this pamphlet he has the effrontery to claim that: "In spite of everything the New Order of Mass is not new except in one or two details." Archbishop (now Cardinal) G. Emmet Carter, President of the Canadian Conference of Catholic Bishops, went even further by writing in *The Catholic Register* (Toronto) on 1 October 1977: "Spare me also the so-called Tridentine rites [*sic*]. There is no substantial difference between the rite of Pope Pius V and the rite of Pope Paul VI. And I will debate anyone on the subject. Moreover, there is no noticeable difference at all if the celebrant chooses the first Eucharistic prayer or Roman Canon."

This is totally untrue. There has been a revolution. The form of Mass used almost universally throughout the Latin Rite,[ii] the Roman Mass, has been destroyed. (I wrote to Archbishop Carter, accepting his challenge to a debate. He did not deign to reply.) Let me repeat that I am not claiming that the Mass has been destroyed. There is only one Mass. This is the making present of the sacrifice of Calvary upon the altar when an ordained priest with the correct intention speaks the words of Consecration. Fr. Joseph Jungmann explains: "Now, to meet the expectant longing of mankind, this great event is arrested and through Christ's institution held fast for these coming generations so that they might be conscious witnesses of that great event even in the last centuries and amongst the remotest nations, and might look up to it in holy rapture."[1]

There have always been different forms of Mass within the Church; the Slavonic liturgy of the Ukrainians is just as much *the Mass* as the Mass of St. Pius V itself. What I am claiming is that the particular form of Mass which we refer to as the Roman Mass, a liturgy that goes back in all essentials to the time of St. Gregory the Great and beyond, no longer exists apart from its celebration by a handful of priests who have remained faithful to the Mass of their ordination. The Roman Mass has been destroyed, overthrown, in the Liturgical Revolution presided over by Pope Paul VI. "Are these Fathers planning a revolution?"[2] Cardinal Ottaviani had asked during the debate on the Liturgy Constitution of the Second Vatican Council. The Council had hardly been concluded before it was clear that we were faced with a revolution rather than a reform.

As early as May, 1969, Monsignor Domenico Celeda, an outspoken young Italian prelate, remarked:

> The gradual destruction of the liturgy is a sad fact already well known. Within less than five years, the 1,000-year-old structure of divine worship which throughout the centuries has been known as the *Opus Dei* has been dismantled….Instead, a puerile form of rite has been imposed, noisy, uncouth, and extremely boring. And hypocritically, no notice has been taken of the disturbance and disgust of the faithful….Resounding success has been claimed for it because a proportion of the faithful has been trained to mechanically repeat a succession of phrases which through repetition have already lost their effect.[3]

This was even before the promulgation of the *Novus Ordo.* The ethos of the Roman Mass had thus been effectively destroyed while, in theory, it was still being celebrated. The most important psychological barrier had been overcome when the faithful were induced to accept the transformation of the traditional Mass from a Latin celebration in which priest and people faced the altar, to a totally vernacular celebration in which the priest faced the people over a table. This transformation of the Tridentine Mass startled the faithful far more than the transition from the vernacularised *versus populum*[iii] celebration of the traditional rite to a vernacular *versus populum* celebration of the *Novus Ordo.* Once the changes in the manner of celebrating the Tridentine Mass had been accepted, it was certain that resistance to future innovations would be minimal. This has proved to be the case. Changes in the Mass still occur regularly

and show no sign of coming to a halt. Communion in the hand, lay ministers of Communion, Communion under both kinds, translations that are more and more heterodox—all are accepted without any large-scale protest. I am convinced that in most parishes today if the parish priest introduced a Protestant minister and explained that, as an ecumenical gesture, this gentleman (or lady) would celebrate the Eucharist of his or her own sect that Sunday, there would be few cries of protest, few wholesale walk-outs on the part of the congregation.

The most revolutionary change was the transition from Latin to the vernacular. This was an important psychological barrier to overcome and was, in itself, sufficient to destroy the ethos of the traditional Mass. An entirely vernacular Mass was also contrary to the intention of the Council Fathers— but even before the Council was over it was clear that the liturgical revolutionaries had no interest whatsoever in what the Fathers had intended. Dom Guéranger, the greatest of all liturgical historians, had written: "We must admit it is a master blow of Protestantism to have declared war on the sacred language. If it should ever succeed in destroying it, it would be well on the way to victory."[iv] Pope Paul's liturgical revolution has proved these words to be prophetic. The history of this revolution was traced in detail in Chapter II. In this chapter it is intended to do no more than provide testimonies to the fact that a revolution has taken place—and it is not necessary to rely only on traditionalists for such testimonies.

Until his death in 1978, Douglas Woodruff was certainly England's most distinguished Catholic journalist and lay scholar. In 1974, he wrote a booklet for the Catholic Truth Society entitled *Paul VI.* One section was devoted to the liturgical changes of his pontificate. It was sub-titled not "The Liturgical Reform" but "The Liturgical Revolution". Mr. Woodruff noted that:

> The Council initiated much more far-reaching changes in the Liturgy than the Council of Trent had done, for the Fathers of Trent concluded their deliberations by leaving any changes in the Missal to the Pope, and the Pope in question, St. Pius V, ordered very few changes from the Order of Mass as it had been amended by Pope Sixtus IV, almost a hundred years before.…The Liturgical Commission in Rome, which followed the Council

(Vatican II), set about its work with vigor and made very far-reaching changes….A new liturgy was devised, with close parallels with the Free Churches of England, Scotland, and North America and Lutheran services.

One of the most forceful testimonies to the revolutionary nature of the innovations was provided in a letter to the *Catholic Herald* on 27 January 1978. Fr. Kevin Cronin and Sr. Gemma Brennan wrote, with no little indignation, to protest concerning a letter from a Father Burrowes, who had complained at their use of the term "revolutionary" in their book *Into the Future* to characterise the liturgical changes following Vatican II. Archbishop Lefebvre could not have demonstrated the revolutionary nature of the innovations more thoroughly than these self-professed revolutionaries. Let them speak for themselves:

Because these changes did not occur in one fell swoop but have been phased over a period of some fifteen years or so we do not perhaps realise what a transformation of the liturgical scene has been effected.

Imagine, if we can, some twentieth-century Rip Van Winkle attending Sunday Mass in his parish church for the first time after a hibernation of say fifteen years, and think how incredible he would find the whole proceedings.

The venerable Puginesque altar no longer in use, the Mass being celebrated on a plain wooden table on the edge of the sanctuary! The celebrant facing the people! The entire service in the vernacular! An attractive young lady and a bearded young man reading the first two lessons from the lectern! Bidding prayers coming from the members of the congregation as well as from the celebrant! An offertory procession during which a group of tousle-headed youngsters sitting on the altar steps sang what was apparently regarded as a hymn to the accompaniment of a strident guitar! A completely new version of the offertory prayers and Canon! Hand-shaking and embracing at the Kiss of Peace!

By this time poor Rip would be prepared for anything, but would still be taken aback when, in going to receive Holy Communion he was handed the Sacred Host by a stylishly dressed lady who he learned later was Sister Shirley from the local convent! "Revolutionary"?? You would probably get Rip to agree.

What is most astonishing is that anyone can disagree about the revolutionary nature of Archbishop Bugnini's reform. Seeing this letter caused me no little sadness from a personal standpoint. Fr. Kevin Cronin was the principal of Britain's premier Catholic College, where, as a recent and enthusiastic convert, I trained as a Catholic teacher. I had become a Catholic primarily for intellectual reasons. My studies of the Reformation made it clear that what had taken place was not a reform of the Church but a revolution, the Church

founded by Christ had been overthrown in certain countries and replaced by sects founded by various reformers or monarchs. Was it conceivable that God had given either Henry VIII or Elizabeth I a mandate to found and to be Supreme Governor of His Church? My studies at St. Mary's College, under Father Cronin, added a spiritual dimension to my faith. His lectures on the Mass were unforgettable. I owe my abiding interest in the liturgy to them. These lectures were brought to life on the privileged occasions when I served his early morning Mass. Yet now, a man who has forgotten more about the Mass than I will ever know, a man who is more than old enough to be my grandfather, has cast all that he taught me to revere aside, and exults in the profanity and banality which has invaded our sanctuaries—and he is, by no means, alone. There is no more depressing or inane spectacle in the Church today than elderly clerics and nuns trying to be "with-it". Reading Father Cronin's letter, it is impossible not to be reminded of Monsignor Philip Hughes' comment on the manner in which most of the Catholic clergy accepted the liturgical innovations of the English Reformation:

> It is still hard for a Catholic to grasp the fact that these theories and rites were, in a very great measure at least, the accomplishment of men who were priests, who had not only received the Catholic sacraments but had said Mass, and who had now come to be satisfied with this, and without any sign of regret that the old could not be.…[4]

The Tablet was the most respected Catholic journal in Britain until the retirement of Douglas Woodruff as editor. It has since become little more than a liberal mouthpiece. An editorial in praise of the Liturgical Revolution, in its 14 August 1976 issue, began with a frank admission that the traditional liturgy had been completely overthrown:

> If anyone had said ten years ago that the form of Mass on which all Catholics had been brought up, which had been accepted for centuries, would now only be celebrated surreptitiously by a handful of non-conforming priests in hotels and private houses up and down the country under pain of suspension from Catholic authorities, who are acting under direct instructions from Rome, he would have been regarded as being out of his mind—and out of his Church. Yet this has happened.

One of the most profound analyses of the disintegration of the Roman Rite is *The Recovery of the Sacred* by Professor James Hitchcock. Professor Hitchcock is not a traditionalist. On the contrary, he deems it necessary to accuse those who remain faithful to the traditional Mass of being "openly schismatic".[5] Those who read his book, and it is a book which every concerned Catholic should not simply read but own, may well conclude, as I do, that Professor Hitchcock dares not accept the logic of his own thesis, which is that the only effective way of preserving the authentic Roman Mass is to reject the Mass of Pope Paul VI. Despite Professor Hitchcock's anti-traditionalist stance he is honest enough to admit that what we have experienced since Vatican II is not a liturgical reform: the first chapter of *The Recovery of the Sacred* is entitled "The Liturgical Revolution". In this chapter he comments:

> The liturgical revolution which occurred with such remarkable speed in a year's time left liturgists in an anomalous position, however. Once the principle had been accepted that liturgy should be relevant in a secular way, cutting itself off from the world in no significant manner, deliberately modern, and as far as possible spontaneous and expressive of personal feelings, it was clear that the established liturgy, even as reformed by the Council and assuming further changes in the proximate future, was not very usable. All inheritances from the past, all set prayers and gestures, all prescribed forms were more or less arbitrary, and insofar as they still had relevance it had to be tested in each case. In a sense the official liturgy was to be considered guilty until proven innocent. [6]

Some of the faithful had become anxious about possible changes in the Mass while the Council was still in progress. In a Lenten Pastoral issued in 1964, between the third and fourth sessions, Cardinal Heenan referred to these fears. "Take, for example, changes in Holy Mass. Some of you are quite alarmed. You imagine that everything will be changed and what you have known from childhood will be taken away from you."

These fears proved to be only too justified.

A Revolution Has Taken Place

When Pope Paul VI promulgated the new Missal on 3 April 1969, it was clear that a revolution had taken place. This was conceded with surprising frankness in the Summer 1971 issue of *The Ampleforth*

Journal, a review which is normally dedicated to praising the constantly escalating benefits of the Conciliar Church: "Between Maundy Thursday 1969 and Maundy Thursday 1970 a liturgical revolution (evolution, perhaps?) of unprecedented proportions was promulgated and put into effect."

On 15 September 1969 Cardinal Heenan issued another Pastoral Letter. He explained the reason for the continual changes in the Mass: "Here is the answer. It would have been foolhardy to introduce the changes all at once. Some enthusiasts said that the bishops were 'dragging their feet'. But it was obviously wiser to change gradually and gently. If all the changes had been introduced together you would have been shocked."

Two French liturgists with an international reputation, experts (*periti*) during the Council and in the vanguard of the new corps of liturgical commissars which has worked to impose the Revolution with such ruthlessness since the Council ended, have spoken out with even more frankness than *The Ampleforth Journal.* Fr. Joseph Gelineau, S.J., is well known as an authority on the liturgy and also for his musical settings of the psalms in the vernacular. In a book published in 1976 he had the integrity to state quite openly that:

> To prevent any misunderstanding, to translate is not to say the same thing with equivalent words. It is to change the formula [*C'est changer la forme*]. Now the liturgy is not simply a means of imparting information, a lesson in which nothing matters but the content. It is constituted a symbolic action by formulae [*formes*] with a definite signification. If the formulae change, the rite is changed. If a single element is changed the signification of the whole is modified. Let those who like myself have known and sung a Latin-Gregorian High Mass remember it if they can. Let them compare it with the Mass that we now have. Not only the words, the melodies, and some of the gestures are different. To tell the truth, it is a different liturgy of the Mass [*c'est une autre liturgie de la messe.*] This needs to be said without ambiguity: the Roman Rite as we knew it no longer exists [*le rite romain tel que nous l'avons connu n'existe plus*]. It has been destroyed. [*Il est détruit*]. Some walls of the former edifice have fallen while others have changed their appearance, to the extent that it appears today either as a ruin or the partial substructure of a different building.[7]

The second of these experts, Fr. Henri Denis, has written in his latest book (published in 1977):

> To claim that everything has changed is quite simply to be honest about what has happened. In some of the debates with traditionalists it has sometimes become the

> accepted practice to say that nothing has been changed. It would be better far to have the courage to admit that the Church has made important modifications and that she had good reason to do so. Why not acknowledge that religion has changed...?[8]

As early as 1968, Fr. Louis Bouyer, another liturgist with an international reputation, recognised that the reform that had been imposed was not simply a betrayal of what the Council Fathers had intended but of the entire liturgical movement of the present century, a turning of the back "deliberately on what Beauduin, Casel, and Pius Parsch had set out to do, and to which I had tried vainly to add some small contribution of my own."[9]

Father Bouyer also made the startling, but only too accurate, allegation that: "Once again, at this point, we must speak plainly: there is practically no liturgy worthy of the name today in the Catholic Church."[10] In 1975 he expressed himself even more strongly:

> The Catholic liturgy has been overthrown under the pretext of rendering it more acceptable to the secularised masses [*secularisées*] but in reality to conform it with the buffooneries that the religious orders were induced to impose, whether they liked it or not, upon the other clergy. We don't have to wait for the result: a sudden decline in religious practice, varying between twenty and forty per cent among those who were practising Catholics.those who weren't have not displayed even a trace of interest in this pseudo-missionary liturgy, particularly the young whom they had deluded themselves into thinking they would win over with their clowning.[11]

In the same year, Fr. Malcolm M. Kennedy expressed himself equally strongly in the October 1975 issue of the *Homiletic and Pastoral Review*, the journal for priests which has the largest circulation and greatest influence in the English-speaking world. Father Kennedy charged:

> Reformers today have converted the Mass into vapid entertainment where the Body and Blood of Christ are treated with a nonchalance approaching mockery. Reformers have shoved the tabernacle [such a nuisance!] into a hidden corner, if they have not eliminated it altogether. Reformers berate the spirit of adoration and atonement as the "opium of the people". They despise prayer and mortification as the mark of a disincarnate and individualistic mentality. Sacraments no longer cause grace, they only express faith. Reformers write textbooks that drivel endlessly about rethinking original sin, Mary's virginity, and every other article of faith. They subvert the objective norms of morality in the interest of personalism, while the personal soul sinks into the anonymous crowd that awaits the graceless, collective absolution. *Is this the reform or the suicide of the Church?* [My emphasis.]

In the January 1979 issue of the *Homiletic and Pastoral Review,* Mgr. Colin Campell, Vicar-General of the Canadian Diocese of Nova Scotia, admitted: "With all due respect, some Catholic churches have become Protestant churches or community halls. The sense of the presence of Jesus in the Eucharist and the piety related to the reception of Holy Communion and reservation of the Eucharist are areas that need attention from councils."

At the Harvard Club in New York on 11 May 1978, Peter L. Berger, a Lutheran professor of sociology, commented on the changes within the Catholic Church since Vatican II from the dispassionate standpoint of a professional sociologist:

> Thus there were extraordinary changes imposed on the Catholic community in areas where the authorities could have moved much more circumspectly. The liturgical revolution—no other term will do—is the most important case in point, touching millions of Catholics at the very core of their religious life. Let me only mention the sudden abolition and indeed prohibition of the Latin Mass, the transposition of the officiating priest from the front to the back of the altar (the first change symbolically diminished the universality of the Mass, the second, its transcendent reference) and the massive assault on a wide variety of forms of popular piety.

Professor Berger insists that these changes were a mistake from the sociological point of view: "If a thoroughly malicious sociologist, bent on injuring the Catholic community as much as possible, had been an adviser to the Church, he could hardly have done a better job."[12]

Professor Dietrich von Hildebrand, certainly the most profound Catholic lay theologian and philosopher living in the United States during this century, expressed himself in almost identical but even more forthright terms: "Truly, if one of the devils in C. S. Lewis' *The Screwtape Letters* had been entrusted with the ruin of the liturgy he could not have done it better."[13]

In an extremely courageous editorial in the February 1979 issue of the *Homiletic and Pastoral Review,* Fr. Kenneth Baker addressed an appeal to the American hierarchy to halt the Revolution:

> We have been overwhelmed with changes in the Church at all levels, but it is the liturgical revolution which touches all of us intimately and immediately. Given the liturgical upheavals we have been through during the past fifteen years, is it not time to

> stop the yearly changes in the liturgy and give our people time to digest and absorb the hundreds of changes? I ask, is it not time to stop the liturgical revolution?

Sufficient testimonies have now been presented to prove that it is not simply a few recalcitrant traditionalists who claim that what has taken place since Vatican II is a revolution rather than a reform. The purpose of a revolution is to overthrow the existing order. In 1967, the then Fr. Annibale Bugnini, great architect of the revolution, had explained:

> It is not simply a question of restoring a valuable masterpiece, but in some cases it will be necessary to provide new structures for entire rites. It is a question of a fundamental restoration, I can say almost a recasting,[v] and in certain points it will be a truly new creation….We are not working for museums, we want a living liturgy for the living men of our time.[14]

By 1974, now an Archbishop, he was able to proclaim the total victory of his revolution in the most euphoric terms:

> The liturgical reform is a major conquest of the Catholic Church [*la riforma liturgica è una grande conquista della Chiesa cattolica*], and has its ecumenical dimensions [*con proiezioni ecumeniche*], since the other Churches and Christian denominations see in it not only something to be admired, but equally a sign of further progress to come [*non solo l'ammirazione, ma anche una specie di batistrada*].[15]

There would be some logic in liberals' claiming that the New Mass is better than the Old Mass, and that those who can't see this are mentally deranged. But to argue that what we have now is what we had before—the same Mass with a few modifications in non-essentials—well, in the world of *Nineteen Eighty-Four* this would have been termed double-plus double-think!

No, Father Gelineau is correct. The Roman Rite as we knew it no longer exists. It has been destroyed. We are indebted to Father Gelineau not only for his honesty in admitting this but for the frank manner in which he also admits that the Revolution which has taken place can in no way be identified with the reform decreed by the Council Fathers: "But it would be dishonest to identify this liturgical renewal with the reform of rites decided by Vatican II. This reform goes back much further and it goes well beyond [*elle va bien au-delà*]. The liturgy is a permanent workshop."[16]

When traditionalists who resist the Liturgical Revolution are accused of opposing a General Council of the Church they have every right to insist that it is those who promote the so-called renewal who are in opposition to Vatican II. We have witnessed not a reform but a revolution—and a triumphant revolution. Let the last word be given to Professor James Daly of McMaster University, Ontario. Writing in *The Catholic Register* on 12 October 1977, he remarked: "It is one thing to pull off a revolution, quite another to do so and then have the gall to pretend that nothing 'substantial' has been changed. It is not enough for our liturgical Robespierres to win; they must go on to claim that they never used the guillotine."

Footnotes

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[i] Philip Hughes' three volume work *The Reformation in England* and Francis Clark's *Eucharistic Sacrifice and the Reformation* are examples of scholarship of the highest possible level.

[ii] There are other Latin Rite Masses such as the Ambrosian Mass (Milan) or the Masses of religious orders such as the Dominican.

[iii] *i.e.*, facing the people.

[iv] *The Anti-Liturgical Heresy,* included as Appendix VIII to *Pope John*'s *Council.*

[v] Recasting, *i.e.*, to melt down metal and mold it into a new shape.

Notes

1 *The Mass of the Roman Rite* (London, 1959), p. 135.
2 XR-l, p. 116.
3 *lo Specchio*, 16 May 1969.
4 *The Reformation in England* (London, 1954), vol. III, p. 89.
5 ROS, p. 8.
6 ROS, pp. 11-12.
7 *Demain la Liturgie* (Paris, 1976), pp. 9-10.
8 *Des Sacraments et des Hommes* (Paris, 1988), p. 34.
9 DC, p. 99.
10 DC, p. 99.
11 *Religieux et Clercs contre Dieu* (Paris, 1975), p. 12.
12 *Homiletic and Pastoral Review*, February 1979.
13 DV, p. 71.
14 *La Documentation Catholique*, no. 1493, 7 May 1967.
15 *Notitiae*, no. 92, April 1974, p. 126.
16 *Op. cit.*, Note 7, p. 10.

IV

A Successful Revolution

It was then that falsehood came into our Russian land. The great misfortune, the root of all the evil to come, was the loss of faith in the value of personal opinions. People felt that it was out of date to follow their own moral sense, that they must all sing the same tune in chorus, and live by other people's notions, the notions which were being crammed down everybody's throat.

—Boris Pasternak
Doctor Zhivago, Chapter 13

There was definitely no widespread desire for liturgical change in English-speaking countries before Vatican II among the laity, the parish clergy, or the bishops. Even where desire for change did exist it rarely envisaged more than a greater use of the vernacular. Those who advocated change were looked upon as cranks by most of the faithful. Writing in 1964, Evelyn Waugh commented on the fact that proponents of the changes then being imposed had been "with us in parts of the United States and northern Europe for a generation. We had looked upon them as harmless cranks who were attempting to devise a charade of second-century habits. We had confidence in the abiding *Romanità* of our Church. Suddenly we find the cranks in authority."[1] The late Archbishop Paul Hallinan of Atlanta also noted that: "We have come to the end of an era. What used to be uncharitably called the 'way out ideas' of the 'way-out litniks' are now universal Church law."[2]

In an editorial on page six of the Spring 1962 issue of *Catholic Truth*, official journal of the Catholic Truth Society, its editor, Fr. Francis J. Ripley, made the following remarks:

> We firmly believe that most priests in this country will have sighed with relief when they read the Apostolic Constitution *Veterum Sapientia* issued by the Pope on 22 February forbidding attempts to supplant Latin as the language of the Church.
>
> In its editorial comment, *The Tablet* wrote "some sentences in this document seem to indicate that even the campaign for the vernacular is to be considered over, at any rate as far as *Ecclesia Docens*[i] is concerned; that *Roma locuta est causa finita est*".[ii] This is one of the revolutions that will not be made by a militant minority. For the past few years the vernacularists have been extraordinarily vocal in certain sections of the Catholic press. Even when the late Pope said that there are many and grave reasons for retaining Latin in the Mass, they did not cease to continue their agitation.

> As I travelled round the country coming into contact with hundreds of priests from every diocese, I formed the impression that a generous estimate of the strength of the vernacularists amongst the clergy would be not more than one in ten. This authoritative document from the Holy Father demonstrates how superficial and misleading the arguments against the use of Latin are. We hope and pray that the corpse of vernacularism will not be disturbed.

The proportion of laity wishing for a vernacular liturgy was probably far smaller than among the clergy. This is admitted by Fr. Clifford Howell, a leading member of the small clique of English clerics which has succeeded in imposing its foibles upon the entire Church in that country. According to Father Howell, the lack of interest in the vernacular among the laity derives from their ignorance:

> In this country the people at large have not desired to have English in the liturgy because our liturgical movement has lagged far behind that of the Continent. Until very recently only a small minority knew enough about liturgy to realise that full, active, and intelligent participation in it cannot be attained by the use of Latin alone.[3]

If this is the case it seems strange that the Fathers of Vatican II did not *order* the use of the vernacular in at least certain parts of the Mass in order to make such participation possible. Father Howell himself admits that Vatican II gave no such order: "The Council has granted powers to the various hierarchies to permit the introduction of the mother tongue within certain limits, but has by no means ordered them to do so."[4]

Writing in *The Universe* of 28 March 1969, Douglas Woodruff summarised the attitude of the faithful to the liturgy: "To judge by *The Universe* editor's mailbag, the great majority of the readers of *The Universe* have felt no need for liturgical experiments, and were deeply happy in the Church as She was up to three or four years ago."

The truth is that not the least account was ever taken of whether or not the laity wanted change. Clerical bureaucrats had evolved a theory of what the liturgy ought to be like and this was what it was going to be like, even if it emptied the churches. Dom Gregory Murray typified the attitude of these bureaucrats perfectly when he wrote in *The Tablet:* "The plea that the laity as a body do not want

liturgical change, whether in rite or in language, is, I submit, quite beside the point." He insisted that it is "not a question of what people want; it is a question of what is good for them."[5]

Father Bouyer had been one of the most enthusiastic members of the liturgical movement before the Council. He is now one of the most severe critics of the post-conciliar revolution. He has noted that there is a qualification to the frequently reiterated claim that "It is now the laity's time to speak." The qualification, Father Bouyer explains, is that if the laity speak it is on "condition that they keep docilely repeating what they are told. If they protest and want, for example, to retain at least the familiar chants of the ordinary of the Mass in Latin, they are told that their protest is worthless. They are not 'trained'. There is no reason to take account of what they say! (Which is all the more curious since they are asking precisely for what the Council recommended.)"[6]

Apologists for the reform claim that it has been a pastoral success because the majority of those who assisted at Mass before the Council still do so. On the contrary, as the next chapter will show, the reform has been a pastoral disaster and in some countries less than half of those who assisted at Mass before the reform now do so. However, in English-speaking countries active opponents of the reform have been in a small minority when compared to the large numbers who still attend their parish churches on Sundays, stand up when told, sit down when told, and read whatever their missalettes tell them to read.

Many of those who are heart-broken at the destruction of the Roman Rite, and the banality of what has replaced it, are scandalised at the spectacle of so many of their fellow Catholics accepting the reforms without complaint, if without enthusiasm. Those who are scandalised by such a situation are clearly unfamiliar with the manner in which revolutionaries operate. Revolutionaries do not require massive support to succeed, they require only minimal opposition. This is particularly true of those who are able to impose a revolution from a position of legitimate authority—an apparent paradox but a fact of contemporary society. No objective observer could deny that there has been a revolutionary change in accepted

standards of public morality during the past two decades. Let one example suffice. Twenty years ago a doctor who performed an abortion would have been prosecuted by the State, apart from very rare cases where it was considered necessary to save the life of the mother. Now, Catholic doctors who are unwilling to perform abortions are finding that there is no future for them in the public health service. This is a truly revolutionary turn-about and indicates that respect for the sanctity of life, which once characterised the average non-Catholic citizen, no longer exists. There are many non-Catholics who do not approve of this development, many who are worried about it, but very few who are prepared to take an active part in the pro-life movement. Sadly, the number of Catholics prepared to take an active part in the pro-life campaign is also relatively small, which shows the extent to which religious minorities are affected by the prevailing standards in society.

The Catholic faithful provide the ideal subject for a revolution imposed from above. In his monumental work, *The Great Terror*, Robert Conquest notes: "It was one of Stalin's most constant principles that most minds are not critical."[7] The average man in the street or the pew does not think deeply about such matters as politics or religion. The percentage of adults who have actually read a book on these subjects is very small indeed. Such people are thus very susceptible to propaganda emanating from an accepted authority or those they consider to be experts. Thus, when the English bishops initiated their campaign to impose Communion in the hand upon the faithful, an editorial in Britain's largest-circulation Catholic paper, *The Universe*, told its readers: "Pope Paul has given permission for Holy Communion in the hand because he believes, as do the bishops, that it will emphasise the sacred nature of the communicant as a temple of the Holy Spirit, as well as the sacred nature of the Eucharist as the Body and Blood of Our Lord."[8]

The ordinary reader would not ask: "Is this true?" He would assume that it was true because it had appeared in *The Universe* and this presumption would be reinforced when he heard the same statement from his pulpit. The statement, in fact, is false. Pope Paul

had urged Catholics to retain the traditional manner of reception on the tongue. But effective propaganda is not based on truth, it is based upon what the majority of those it seeks to influence can be made to believe. The propaganda for the liturgical reform had the added advantage of an habitually docile audience. Writing in the *Homiletic and Pastoral Review*, Fr. Rawley Myers observed:

> Also we must remember that parishioners were never asked at all about what they might like or if they were satisfied with most of the old ways, and when changes were handed down from on high don't feel involved. They tolerate these things mostly because they think the clergy want them, and many were brought up to go along with the clergy.[9]

All that was needed to initiate a successful liturgical revolution within the English-speaking countries was that the innovations should be authorised by the Pope. The bishops proved to have a totally bureaucratic mentality and passed on any directives they received without the least thought as to whether they were beneficial or harmful. Many of the parish clergy didn't like the changes, but the idea of questioning anything ordered by the bishop didn't occur to them. And as for the laity, well, their duty was to accept what their parish priest told them to accept.

These remarks are not intended to be patronising or even critical, at least where the parish clergy and the laity are concerned. They are statements about the manner in which Catholics thought and behaved at the close of Vatican II. There was a great deal to be said in favour of docility; a long line of prudent and holy popes stretching back for generations had given the impression that Catholics could and should have absolute confidence in anything coming from Rome. The situation of Catholics as a minority in English-speaking countries implanted a special sense of loyalty to the clergy and to the Holy See, there was a natural closing of ranks and reluctance to "rock the boat". It is not surprising that there was so little opposition to the reforms; it is surprising that there was so much.

It must be stressed at this point that the phenomenon of large-scale public dissent from official teaching had not then manifested itself. As the next chapter will show, the liturgical reform was instrumental

in destroying the stability of Catholicism. The ordinary Catholic had accepted that the Church was right on such matters as contraception (even if he did not practice Her teaching) because he saw the Church as the stable, unchanging, inerrant rock upon which his life was based. In most cases the only contact the ordinary Catholic had with the Church was at Sunday Mass. Sunday Mass was always the same, the Church was always the same. Then, suddenly, the stability vanished. About the only thing you could be sure of at Mass on Sunday was that something would be different from the week before. The psychological impact of such a break with tradition should have been foreseen: it wasn't, at least not by the mainly orthodox bishops who imposed the changes. The liturgical reform thus prepared the ground for the disintegration of Catholic life which followed so soon afterwards.

The imposition of the new liturgy was accomplished by a sustained barrage of propaganda from the pulpit and Catholic press. The faithful were told that these changes were for their good and for the good of the Church; that they would welcome and enjoy them; that, in fact, they had been clamoring for them for decades; and that, to clinch the matter, the unquestioning acceptance of these changes would be the acid test of their loyalty to the Pope. The minority of Catholics, often converts, who recognised the dangers implicit in the changes, had no opportunity of presenting their case. A few letters did get into the Catholic and secular press, but their effect, in comparison with the sustained barrage of propaganda from the official media, the pulpit in particular, was minimal. The average reaction was: "Father says it's good for me so it must be good for me." It is a fundamental axiom of the advertising world that if you tell people they enjoy something often enough, they will enjoy it—and now there is certainly a large proportion of Mass-goers who have convinced themselves that they do like the changes and would certainly object to any attempt to reverse the process. Thus there is a ready audience for the type of propaganda churned out to justify Communion in the hand: that it is more mature and adult, in keeping with the dignity of modern man.

It is also important to stress the effect of introducing the revolution by stages. This was precisely the policy pursued by Cranmer, who, at the beginning of his liturgical revolution, avoided any drastic changes "which would needlessly provoke the conservatives and stiffen the attitude of that large class of men who, rightly handled, could be brought to acquiesce in ambiguity and interim measures". [10]

The shallowness of the propaganda intended to induce the Catholic people to accept or at least not to resist change was obvious to the discerning layman from the very beginning. Writing in *The Tablet* in March 1966, Christopher Sykes, the biographer of Evelyn Waugh, observed:

> The average Catholic layman is most aware of the *Aggiornamento* movement in the Church by the experience of going to church and attending Mass in the new liturgy. We love it; we are deeply grateful for it; we have never had it so good; so we are repeatedly told. Those who don't like it are a small unintelligent minority who would cling to anything, good or bad, just because it happened to be old. We are repeatedly told this too. We are also told by many of our clergy that we were most dissatisfied with the Mass as it was; that when attending it we paid no heed to its significance but, on the contrary, regarded it as the priest's business and nothing to do with us laymen, to whom it was merely a meaningless gabble in a language we particularly disliked. We were all very happy, so we are told, to have done with the old Mass.
>
> The propaganda in favour of the new rite, which I have not caricatured above, strikes me as being particularly weak in respect of the alleged general dislike of Catholics for the former rite. It is weak as a propaganda point, because the same clergy told us for years, certainly since I can remember first hearing a sermon or a religious instruction, that the Mass bound us into a fellowship because [doctrine apart] love of the Mass was an emotion which we shared….[The vernacular] would weaken that majestic unity of the Church reflected in its ceremony. We were told that such a custom would offend far more people than it would please, and do far more harm than good. When the same people turn round and congratulate us on having got rid of the bad old liturgy, and promise us more vernacular and less and less of the Mass as we were said to love it, what are we to believe? Were they consciously talking nonsense all those years or are they really sincere in their criticisms [which sometimes amount to denigrations] today? Either way, the clergy who indulge in this propaganda are weakening their authority in the minds of people who can remember.[11]

Sadly, very few people were as discerning as Mr. Sykes. I recollect, to my shame, travelling to another parish for Mass on these early Sundays because in my retrograde parish there was no vernacular, no offertory procession, and no Mass facing the people. My parish

priest had failed to "keep up with the times" and, I felt, keeping up with the times was a top priority. There is nothing surprising about my attitude. My only source of information was the Catholic press, and the Catholic press was united in extolling the merits of the innovations. These innovations were endorsed by our bishops, originated with a General Council, and came with the authority of the Pope. It would, in fact, have been presumptuous of me to question them in any way. I wonder how many readers actually felt uneasy at that time, 1964, '65, and '66? I am sure that there were few who spoke out against the changes. It needs to be stressed again and again that docility to legitimate authority was the most notable characteristic of English-speaking Catholics in those days. It still persists among many orthodox Catholics today. They will accept changes they detest without active opposition simply because they would not oppose their parish priest, let alone the Pope.

Added to this attitude of docility is the fact that the vast majority of ordinary parishioners were not and are not "active" parishioners in the sense the term is used today. The average Catholic would assist at Mass on Sundays, send his children to Catholic schools, give money for special collections, and attend parish fund-raising functions (but not help to organise them). Apart from this, his life did not differ significantly from that of his non-Catholic neighbours. This is a subject which will be examined in detail in the next chapter, where it will be shown that one of the great psychological blunders of the Conciliar Church is the attempt to turn every parishioner into an activist.

Thus, there was no more chance of the ordinary parishioner's taking an active part for or against liturgical changes than there was of his playing an active role in his political party or trade union. He voted at elections, he paid his union dues—and that was that. The number of Catholics who have been prepared to fight for the traditional liturgy is small, but understandably small. The same can be said of Catholics prepared to fight for orthodox catechetics, a point which conservative detractors of the traditionalist movement conveniently overlook.

On the other hand, the number of Catholics who have displayed any active support for the changes is infinitesimal. Liberals are acting dishonestly when they interpret attendance at Mass as a vote in favour of the changes. Most of those still attending Mass would have been attending anyway. The reality of the situation is that, following the Liturgical Revolution, millions have stopped assisting at Mass throughout the English-speaking world.

Opposition to the reforms began to arise when it became obvious that the pastoral benefits which had been confidently prophesied, did not materialise. The police did not need to be called to Catholic churches each Sunday to hold back the hordes of lapsed Catholics whose faith had been rekindled at the prospect of saying the *Confiteor* in English. The initial interest, which anything new is bound to evoke, soon began to wear off. English in the liturgy became a matter of routine and the liturgy began to appear banal. It eventually became clear to me that the changes had been detrimental. One day at school I asked my eleven-year-old pupils to write an essay on the changes in the Mass, without indicating my own preference in any way. Almost all preferred the Latin Mass—and gave sound reasons for their preference. I then joined the Latin Mass Society. I am sure that like most of those joining at the time this was for aesthetic reasons. The innovations were affecting the ethos of the Mass. We did not see them as undermining Catholic Eucharistic teaching.

Then, suspect translations began to appear. This immediately added a doctrinal dimension to the reform. The direction in which those who had taken control of the implementation of the reform wished the liturgy to move was clear. There was to be a playing down of all those aspects of the Mass which were unacceptable to Protestants. Prayers referring to the Real Presence or sacrifice would be considerably toned down—this was made particularly clear with the publication of the ICEL translation of the Canon in 1969. I well remember my own priest, Fr. Desmond Coffey, listing its serious omissions, mistranslations, distortions, and outright heresies. But, by the time this Canon appeared, there had been so many changes, clergy and people had become so used to accepting them, that this

additional change was accepted with very little protest. The pattern of compromise described in Chapter XVI of *Cranmer's Godly Order* had become firmly established. Indeed, many clerics like my own parish priest who did make a protest were regarded as a nuisance by most of the clergy. If the bishop had approved it why should they make a fuss? And priests like Father Coffey, with a zeal for orthodoxy, had an alternative to open conflict with their bishops—they could continue to use the Latin Canon. When the New Mass came they could go on using the Roman Canon in Latin. They were thus kept within the system and their presence did far more to induce concerned laymen to accept the changes than any amount of liberal propaganda. All this was unwitting, of course. They imagined that by remaining within their parish rather than resigning, as Fr. Bryan Houghton did, they were protecting the faithful from liberalism. All that they were doing, in fact, was to postpone the liberal triumph until they died or were forced to retire. With hindsight it is easy to see what they should have done. They should neither have resigned, as did Father Houghton, nor remained to celebrate the New Mass in as traditional a manner as possible, as did Father Coffey. They should have emulated Fr. Oswald Baker and simply carried on using the Tridentine Mass. Had a sufficient number done this, the revolution might have been thwarted. But all this is written with hindsight. The revolution had been won even before the New Mass was introduced. It had, in fact, been won in 1967. It had been won when the clergy first agreed to celebrate some portions of the unchanged Mass in English and the people were induced to accept this innovation. And, in the circumstances prevailing in 1964-1965, it would clearly have been unthinkable for the clergy to so much as question this innovation.

Footnotes

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[i] The Teaching Church.
[ii] Rome has spoken, the matter is closed.

Notes

1 *The Tablet*, 15 February 1964, p. 195.
2 *Emmanuel*, October 1975, p. 419.
3 *The Liturgy and the Future* (Worcestershire, 1966), p. 94.
4 *Ibid*., p. 102.
5 *The Tablet*, 14 March 1964, p. 303.
6 DC, p. 30.
7 *The Great Terror* (Pelican Edition), p. 740.
8 Editorial in the 21 May 1976 issue.
9 *Homiletic and Pastoral Review*, February 1978, p. 26.
10 ESR, p. 194.
11 *The Tablet*, 12 March 1966, p. 297.

V

A Pastoral Failure

Have they no memory? Don't they remember their own plans and measures? Have they forgotten that by these measures they have left no stone standing upon stone? What kind of people must they be to go on raving with this never-cooling, feverish ardour, year in, year out, of things which are non-existent, of themes which have long vanished, and to know nothing, to see nothing, of the reality which surrounds them?

—Boris Pasternak
Doctor Zhivago, Chapter 13

William F. Buckley, Jr., has already been cited as claiming that the tragic epitaph of Pope Paul's reign is the half-filled American church on Sunday. The Vatican has now recommended that the number of Sunday Masses be reduced. This will help to camouflage the decline in Mass attendance, for a time at least. Despite incontrovertible statistical evidence, it was virtually impossible to find anyone in authority during the pontificate of Pope Paul VI who would admit that the New Mass had been anything but a resounding pastoral success. Archbishop Bugnini himself waxed lyrical on the subject: "The renewed Mass was received with joy, with enthusiasm, and in a short time entered into the practice of the Christian people, with obvious advantages to the community of the faithful."[1]

During the course of the Council, Archbishop G. P. Dwyer (now Archbishop of Birmingham, England) had issued a solemn and prophetic warning, broadcast on Vatican Radio, of the dangers of tampering with the liturgy of the Mass. He urged that

> ...no violent change be wantonly made which would cut the Catholic people off from the immense heritage bound up with the Roman liturgy. When you talk about the liturgy of the Mass, the actions, gestures, words, you are touching the most sensitive and vibrant nerve in the Catholic religion. We shall have to go very carefully if we do make changes. So much of our personal life is bound up with the Mass and the Mass as we know it.[2]

In 1969 he claimed that:

> The reception of the new style has been, in fact, overwhelmingly favourable. Evidently there have been not a few who have found it hard to change, but even among these there are very many who would greatly miss some of the new features if the clock were turned back to pre-Council days.

> The fact is that the new style comes to us with the authority of a General Council of the Church and the personal warrant of the Pope. The proper attitude is therefore not simply to accept but to embrace the new liturgy. As we grow more and more familiar with it, and as the new form becomes settled (which everyone longs for), we shall realise that the Holy Spirit is using it to form in us the Christian mold that the new age needs.[3]

It would be interesting to learn precisely what His Grace means by "the new age", but as he declines to answer my letters I fear I shall never find out. However, if what the Archbishop says is correct, it is clear that "the Christian mold that the new age needs" is such that millions of Catholics no longer consider it necessary to assist at Mass on Sundays! Well, it's a point of view!

The evolution of Archbishop Dwyer's attitude to liturgical reform reached what must be its nadir in a broadcast he made on BBC Radio 4, on Sunday, 9 January 1977. This broadcast indicated that he has now absorbed, or been absorbed by, the spirit of "the new age".

The Archbishop complained:

> You have only got to read the letter columns of the religious press to see how people tear themselves into tatters about Communion in the hand, or God knows what, which could not have the slightest relevance to the vast majority of mankind. And at a time when the obvious, overriding, threatening, whatever you like, say question mark, cloud, at the moment is unemployment and inflation, which are the things we ought to be talking about and things we should be trying to address ourselves to, you get ecclesiastical trivialities in the press like that.

Well, that, too, is a point of view! In Chapter XXII, examining the imposition of Communion in the hand, it will be seen that the English hierarchy went to the most extraordinary lengths as regards effort, expense, secrecy, and even duplicity to foist this Protestant practice upon their flock. It is surprising that they should have gone to such extraordinary lengths with regard to "an ecclesiastical triviality".

There is only one way of assessing the success or failure of the *Novus Ordo Missae*—this is by examining attendance at Mass. Apologists for the reform frequently allege that it is not possible to prove that the decline in Mass attendance has anything to do with liturgical reform. They claim that this argument employs a well-known logical fallacy, *i.e.*, *post hoc ergo propter hoc* (after therefore because of). Short of interviewing the millions of Catholics who no

longer fulfil their Sunday obligation, there is no way of proving with certainty that the New Mass is responsible for the decline in Mass attendance.

In the spring of 1979 the American bishops announced that they would begin a three-year study of the liturgical situation. *The Catholic Commentator*, official journal of the Diocese of Baton Rouge, devoted an editorial to this development in its issue of 30 May 1979. The editorial remarked that the study "should be noted with interest by all Catholics for several reasons." Three of the reasons which it cited are of particular interest as they appear in an official diocesan newspaper.

> One reason is that it is an admission that all is not well with the Church's public prayer. No one can conclude that the drop in Mass attendance among Catholics is exclusively attributable to the liturgical changes enacted in recent years, but there is no doubt that many of those who stopped going to Mass stopped simply because they found the new liturgy unbearable.
>
> A second reason for Catholics to be aware of the possibility of changes in the liturgy is that the Church's rites are in one sense the most important thing that She delivers to Her members. People who have trouble living with the Church's moral teachings, people such as mobsters, contraceptors, and the rest of the human race, can still be drawn to the Church on their deathbeds by a childhood memory of the odor of candlewax and incense.
>
> A third reason for Catholics to watch with interest the upcoming developments is that, quite frankly, the problems of the liturgical scene may be compounded. This is because to a great extent the same people who engineered the present disarray will address the problems which have resulted from their exertions.

The final comment is particularly perceptive. The principal reason why complaints put through official channels regarding the excesses of the liturgical revolutionaries are ineffective is that the complaints are evaluated by the revolutionaries themselves. The only change they are likely to make as a result of complaints is to adopt an even more revolutionary stance. Thus the editorial notes that Archbishop Rembert Weakland of Milwaukee, who is chairman of the Bishops' Committee on the Liturgy, has stated that he is particularly concerned about "sexist" language in the liturgy. American Catholics certainly have little to hope for from the forthcoming study. The editorial observes:

> The day-to-day work on the proposals for revisions will be handled by the liturgy committee's secretariat at the headquarters of the National Conference of Catholic Bishops in Washington. The secretariat is directed by Fr. Thomas Krosnicki, S.V.D., and its future work can be expected to be of no more comfort to Catholics of taste than its past labors.

The gloomy conclusion of the editorial is that: "There is probably not much that can be done to halt the downward path of the liturgy."

Apologists for the reform insist that it was intended to promote "intelligibility and participation". Surely, if the faithful had found the Mass more intelligible and their sense of participation had increased, they would be flocking to it in greater numbers. Imagine the response of the liberals if Mass attendance throughout the West had increased rather than decreased by millions and some disgruntled traditionalist had responded that it was not legitimate to argue *"post hoc ergo propter hoc"*. In English-speaking countries there had been a steady pattern of increasing Mass attendance figures until the reform got under way. This was then transformed into a steady pattern of stagnation or decline.[i] Professor James Hitchcock has no doubt that it is the destruction of so many traditional Catholic symbols by the revolutionaries which has contributed to the decline (symbolism must include such practices as the use of liturgical Latin, the silent Canon, and kneeling for Holy Communion). In his justly celebrated book, *The Decline and Fall of Radical Catholicism*, Professor Hitchcock observes:

> When conservatives speak of the "Protestantizing" of the Church they may be thinking of specifics, like new doctrines concerning the sacraments and the priesthood, or the weakening of papal and episcopal authority. The most significant Protestantization, however, has been the quiet suppression of almost all specifically Catholic symbolism.… The disappearance or subtle discrediting of traditional religious symbolism is perhaps the primary cause of the deep religious malaise which now seems to affect so many Catholics. Men are not angels, and it is misguided fanaticism to decree that the concrete symbols, which for so many people have sustained a living interest in God, should be suppressed. Symbols have formed and mediated Catholics' religious sensibilities, and the sudden disappearance of so many of these symbols has caused a precipitous decline of faith among many. (The inability of so many people to experience any sense of the supernatural, for example, is probably related closely to styles of Church music. Gregorian chant and Palestrina gave expression and form to a sensibility which the newer music excludes.)[4]

The link between the decline in religious practice and the liturgical influence is so obvious that it has been commented upon in secular newspapers. Kevin Starr devoted his column in the *San Francisco Examiner* on 15 April 1978 to the growing disenchantment with never-ending innovation:

> Of late an English-speaking liturgy of heroic banality has been forced upon us, rivaling the Unitarian worship service for sheer avoidance of Catholicity of sentiment, reference, or symbolism.
>
> What is the result of all this tasteless disregard for the necessity of aesthetic transcendence in liturgy?…That the way the Church prayed for more than a thousand years is now forbidden?
>
> Roman Catholic churches are empty—that's the answer. On Holy Thursday I stood in St. Ignatius Church with a sparse and pitiable crowd and tried as much as possible to attend to a liturgy stripped of transcendence and grandeur. We were, say, a congregation of no more than 30—mainly older women. Twenty years ago the church would have been filled to its 1,500 seat capacity. Now on Sunday mornings in the Catholic parishes of San Francisco, you could set up an indoor volley-ball game in the center of the church without bothering the sparse gathering of aged parishioners.

A similar point of view was expressed by Fr. John Buchanan in *Our Sunday Visitor* on 25 February 1979. Father Buchanan noted that Father McManus, the power behind ICEL,

> ...was one of the foremost mechanics of destruction of what was once the pride of our faith, the Catholic liturgy. This was an eclectic art form moulded through centuries of trial and error. It had the attribute of sacredness. It was pointed to God. The "liturgists" by their persistent pestering have succeeded in sweeping away in a decade and a half the accumulated wisdom and experience of men at worship. People are staying away from Mass by the droves out of simple disgust at the gimmicks and banality of what is allowed to happen in our churches.
>
> A movement for greater involvement and participation has ended up with fewer participants, proving that something must have been wrong with the basic tenets of the movement itself.

It might appear irreverent to compare the Church to a commercial company marketing its product in competition with similar brands, but much can be learned from such a comparison. Fr. Edwin C. Haungs, S.J., made this clear in the *Homiletic and Pastoral Review* of June 1978. Father Haungs remarked:

> So many of the changes introduced since the end of Vatican II with promises of enormous spiritual returns have proved in practice to be worse than useless. They have not only confused a large segment of the people of God. They have angered many. A sizeable number, a truly frightening number, have given up the practice of their faith.

> What is the reaction of the bureaucrats? Begin to propagandize for another change. Keep the people off balance…so many of these changes came from above without any regard whatsoever for the reactions of the faithful.
>
> How true that often "the children of darkness are wiser than the children of light." Industry surveys the potential market. If the results are favorable, they launch their product in a very circumscribed area. Then they keep a weather eye on the results. Perhaps they change the color of a soap or the design of a car or the advertisement of a deodorant or the name of a product. The wisdom of the world. Not so the bureaucrats. Shape it up, propagandize the idea, and then ram it down the throats of the faithful, and if they resent the change, call them reactionaries or medievalists.

Imagine for a moment that Archbishop Bugnini had worked as marketing manager for a commercial company and devised a totally novel method for promoting its product. Now imagine the reaction of his board of directors had he informed them that thanks to his new method of promotion their product was being received "with joy and enthusiasm" when, despite the astronomical expense involved, no new customers had been attracted and millions of the established customers ceased to patronise the company. Had he told the directors not to conclude *post hoc ergo propter hoc,* their reaction would have been somewhat skeptical. To extend the analogy—had the directors later discovered that their marketing manager was also working for their greatest rival, a rival whose first objective was to put their own company out of business, they could hardly have been blamed for suspecting his motives. Given that Archbishop Bugnini is a Freemason, the analogy is perfectly justified. This is a matter which will be discussed in Chapter XXIV.

Liturgical excesses which depart from the rubrics (if not the spirit) of the new rite will be examined in Chapter X. Here we will examine the new rite celebrated in accordance with the rubrics. Even the liberals themselves admit that it is far from enthralling. When citing the testimonies of liberals to the banality of the New Mass, and the boredom it generates, it must not be imagined that they advocate a return to the beauty and dignity of the traditional liturgy, far from it. Their solution is to carry on innovating, to bring the pattern of Catholic worship into ever closer conformity to the cultural pattern of contemporary society—and, throughout the English-speaking world, this happens to be the "pop-culture" (or anti-culture)

emanating from the United States. As Chapter X will show, the unofficial excesses and deviations from the New Mass are the inevitable result both of its banality and its provision of options and opportunities for "legitimate" improvisation. The thrust of the new liturgy is pastoral, the active participation of the congregation must be the prime concern of the Eucharistic President. Well, if the available options don't cater for the needs of his congregation, can the Eucharistic President be blamed if he devises his own? Is this not in accordance with the spirit of the reform?

Fr. Frank O'Leary, who teaches liturgy at the Irish Columban Fathers College in Navan, County Meath, admitted that: "Boredom and patient endurance are written on the faces of the Sunday congregations in Ireland faced with the new liturgy, and the overall effect of the changes has been slight." He admitted that liturgical celebrations were "anaemic" and "lacking in vitality or any enthusiasm."[5]

An article in *The Tablet* on 21 February 1976 stated that in the city of Liverpool:

> Mass attendance is still high although in many churches the congregations consist of primary school children, middle-aged and elderly parishioners. A vast number of young people between the ages of fifteen and twenty-five have decided that Sunday Mass, as it is offered in most parishes, has nothing to offer them.…This problem is not confined to Liverpool, but it has to be faced that if there is no transformation soon in the manner in which the Eucharist is celebrated, the trustees of the archdiocese within twenty years or so, will wake up to discover themselves the owners of numerous and empty museums.

Fr. J. D. Crichton, English High Priest (or High President) of liturgical reform, admitted in 1973 that: "After all, apart from small pockets of activity, Church life in this country is stagnant."[6]

An English university student carried out a research project in 1973 on the effects of the reforms of Vatican II on the thinking and practice of the ordinary Catholic. He chose as his field of study what was hailed among liberals as London's most forward-looking and creative parish, presided over by a certain Fr. Michael Hollings. The researcher writes:

> The parish studied—St. Anselm's, Southall—was in no sense typical. It was chosen because it was one of the few English parishes with a genuine reputation for being fairly

go-ahead.

At an early stage I realised that House Masses were considered a most vital ingredient in the work of building up a real community of faith. A system had evolved over a ten-year period whereby three monthly Masses were arranged in 25 or so districts throughout the parish.

The researcher's description of the type of liturgy reveals breaches of the current legislation, *e.g.*, Communion was given in the hand even though it was not authorised in England for another three years, but priests like Father Hollings are a law unto themselves. (He now has a new parish where he utilises female altar servers.) Although an open invitation to the House Masses was issued by means of the parish newsletter and personal contact, the researcher noted that: "It was usual to find that all those present knew each other fairly well….It was not usual to find young people over the age of 12 at these gatherings unless they were members of the host family." He noted that there was a body of opinion in the parish which felt "that the priests would be far better using the time devoted to House Masses in visiting the non-practising." The theory behind House Masses is that "if you have a street Mass based on one committed Catholic family you will get a number of people there who would never darken the doors of a church." The reality was far different:

This has not been the experience in Southall. Indeed, there was absolutely no evidence to suggest that a House Mass in itself brought any one person back into contact with the Church….In a recent book a pastoral strategist put forward a plan which would do away with the traditional parishes and "make the small domestic group the fundamental eucharistic community."

The present research suggests that this plan would lead to an even more *elitist* Catholicism—a Catholicism which has no time for the shift-worker and the non-gregarious and which is more suited for the middle class.[7]

This is valuable confirmation from an independent standpoint of the *elitist* mentality of those favouring the changes; they are no more than a minority of middle-class enthusiasts who wish to impose their own fads on the faithful at large.

In October 1975, *Notitiae*,[ii] official journal of the Sacred Congregation for the Sacraments and Divine Worship, accepted that there was still a long way to go before all the faithful underwent the

mental conversion (brainwashing?) necessary to bring the *Novus Ordo Missae* to life:

> [T]he liturgical reform has not come to an end. The suppression of the Sacred Congregation for Divine Worship does not mean that, as some have thought. There is still work to be done to effect a mental conversion on the part of priests to further the notion of "acting-out of the celebration", and education in the capacity to preside. Equally, a conversion is necessary on the part of many assemblies which are still shapeless, lacking in life and participation.

Similarly, *Notitiae* carried an assessment of the impact of the reform by the French-Canadian bishops in its issue of August 1975:

> After the period of general enthusiasm which began with the Council, pastoral liturgy has been marking time for several years. There is a certain weariness, a lack of energy after the introduction of a renewal which has now become a matter of habit.

An editorial in the October 1977 issue of the *Liturgy Bulletin* of the Archdiocese of Southwark (England) complained of what it termed "a minimalistic liturgy", *i.e.*, the form of liturgy celebrated by priests who provide no more than a straightforward celebration of the New Mass, following the rubrics and not using the numerous options available. The result of this minimalism, the editorial concludes, is that the liturgy of so many parishes today is characterised "by a drabness which has caused many of the current criticisms of the liturgy and has provided a fertile soil for the supporters of Archbishop Lefebvre."

The Southwark *Liturgy Bulletin* is, of course, no more than a propaganda tract intended to promote the New Mass. A similar journal is *Life and Worship*. In its issue of July 1972 it conceded:

> If there is one complaint whether made in correspondence or in discussion with people it is that the modern Mass is *dull,* and the blame is most frequently laid at the door of the clergy. A good deal has been said in various places about that, and we will content ourselves with the remark that most of us have to learn a new style of celebration. A very average celebration of the old Mass would pass muster if only because much of it was invisible to the people but now although there is an adequate division of roles (although in some places the laity are not allowed even yet to read the lessons), the bearing, voice, and attitude of the celebrant to what he is doing are all more prominent and whether he likes it or not, he plays a much more important role than formerly. But some blame must be attached to the laity. Too many of them refuse to accept new ways of celebration, too many still do not like taking an active part, whether it be answering responses, or praying, or singing. It is even difficult in some places to get an adequate rota of readers or

other members of the parish who will do the simplest jobs of offering hymn-books or showing people to their places. Likewise, in the matter of hymns and other forms of music, they remain incurably "trad". *Anything* new is almost an affront.

Apart from conceding the fact that there is a widespread impression that the New Mass is dull, two other points of interest are raised here. Firstly, there is the implication that the priest must behave as an actor with the congregation as his audience. This is a trend which will be examined in Chapter VIII. Secondly, there is a clear manifestation of the *elitist* mentality which is so widespread within the Church today, an epidemic of the "enthusiasm" which Mgr. Ronald Knox exposed so brilliantly. We are plagued with a small coterie of clerical enthusiasts and their lay disciples who know what is best for us all and woe betide anyone who won't fall into line. Such people will organise and attend meetings every night of the week—twice a night, if necessary. They will willingly join any committee or sub-committee and, for relaxation, they take part in discussion groups—ecumenical discussion groups if possible! Almost invariably such people dominate parish councils in much the same way that a handful of Marxists in a trade union branch can take over a committee with very little opposition. And once they are in control, woe betide anyone who dares to question their slightest whim. It is the mass of the faithful who are wrong to be "incurably 'trad'"—not the revolutionaries who wish to overthrow tried and tested traditions developed over centuries or even millennia. The possibility that the faithful have a right to feel affronted, and still less that they are right to feel affronted, does not so much as occur to these middle-class revolutionaries. The most necessary quality for a successful revolutionary is the absolute certainty that he is infallible. Professor Hitchcock writes:

> As reform has failed to arouse the general enthusiasm which reformers thought it deserved, and as it has failed to stimulate the deep and remarkable transformations which they expected, only a few reformers are prepared to admit their own *elitist* biases, the fact that where reform has failed this has often been because the reformer tried to impose changes which the masses simply did not want.[8]

Fr. Frederick R. McManus is certainly the most influential member of the revolutionary *élite* in English-speaking countries. In an

interview published in *Our Sunday Visitor* on 28 January 1979, he claimed that the "liturgy renewal" has been "remarkably successful" although "somewhat intangible". He explained that "the purposes of the reform are religious and spiritual"—hence no one can prove that success has not been achieved. Presumably the millions who no longer assist at Mass are being extremely religious and spiritual at home. If success has not been achieved, his innovations cannot be blamed. "Catechesis has fallen short of explaining liturgical changes." Thus, the only cause for dissatisfaction with his revolution is that the beneficiaries have not had their good fortune properly explained. This is the world of *Nineteen Eighty-Four* with a vengeance.

There can be no doubt that the middle-class *élite* which is enforcing the Revolution is convinced that it has the solutions to all the problems of the Church when, in fact, its solutions have created the problems. Its members respond with self-righteous accusations of "divisiveness" to any complaint about the innovations which they have imposed, and which are the cause of division within the Catholic community. They get a great deal of satisfaction from adopting radical postures and posing as theological experts on the strength of having read a book by Hans Küng, or at least a review of a book by Hans Küng. They are genuinely impressed when they read the *clichés* about renewal, ecumenism, lay involvement, women priests, and married clergy in the trendy Catholic papers. Sadly, these are almost invariably the people whom the bishops accept as spokesmen for the laity. Writing in the July 1977 issue of *Faith,* Fr. Mark Elvins noted with regret:

> Unfortunately, those given the task of implementing liturgical reform have too often imbibed the radical critical ideas of a middle-class intelligentsia, and a large proportion of the clergy have readily adopted the same progressive idealism. This has produced a liturgy that is cerebral, divorced from popular sympathy, and desacralised in its presentation; when this is considered, it is not surprising that instead of liturgical renewal the Church now has two liturgical extremes. If there is to be disunity the liturgists, bishops, and clergy must accept a portion of the blame in failing to appreciate the need for tradition with the reform.

When the New Mass was first introduced we were assured that young people especially would benefit from it, but, as this chapter has indicated, it is the young generation which is absenting itself from Mass more than any other age group. Cardinal Carter of Toronto has admitted that he receives frequent complaints from young people of the boredom they experience at Mass.[9] This is hardly surprising. A celebration of the *Novus Ordo Missae* according to the rubrics consists of little more than a small group of people reading or talking non-stop at a captive congregation, and demanding its almost constant attention or participation. There is a very dreary penitential rite, an Old Testament reading and a reading from an epistle, both of which will frequently be incomprehensible to the ordinary worshipper. Then there is the very tedious responsorial psalm which puts paid to any interest or attention that might remain before the Gospel is read. The Gospel is the one reading to which the ordinary worshipper is likely to relate, but by the time it is read his attention span will have long been exceeded. Anyone acquainted with the most basic principles of pedagogy should be aware that this is not the way to teach successfully. This can be verified by a simple experiment. If three readings of similar length are read to a group and followed by questions, it will be found that the response to the first passage is excellent, that to the second fairly good, and that to the third poor—which, at first sight, might seem paradoxical as the third should have been the one most fresh in the minds of the listeners. The explanation is that we all have a limited concentration span and once this has been reached, our minds absorb less, or switch off completely.

To return to the *Novus Ordo Missae.* After the Gospel comes the sermon, then the Bidding Prayers are read at the congregation. After the Creed, the Offertory and Eucharistic Prayer are read at them, and even after Holy Communion the barrage of words does not stop as the notices are read, effectively preventing a recollected act of thanksgiving. In addition to this, they are expected to stand up and sit down with a frequency that makes the Mass appear to be a physical rather than a spiritual exercise. William F. Buckley, Jr., complains: “To pray during the gymnastic exercise of the modern

Mass, athwart a vernacular prosody that belongs in the Chamber of Literary Horrors, is an exercise in self-discipline achieved most easily by the blind and deaf."[10]

A Welsh friend tells me that his wife, who is a Quaker, refers to the New Mass as the "up-down, up-down, keep talking Mass".

Professor Hitchcock notes:

> The new liturgy, whether by design or by accident, seems especially ineffective in conveying to worshippers a sense of transcendence and deep spirituality. Prayers and readings have a straightforward and matter-of-fact quality devoid of deep reverberations or memorable rhythms. Progressive clergy tend to preach almost exclusively on matters pertaining to worldly living or communal identities. There is often a wearying over-emphasis on "love," "person," "creativity," "openness," and so on. There are few striking or dramatic gestures, symbols, or actions.[11]

In November 1976, Archbishop Murphy of Cardiff (Wales) had a Pastoral Letter read throughout his diocese in which he lamented the absence of a prayerful atmosphere during the celebration of the New Mass:

> We are no longer idle spectators. At least we follow the Mass. The universal swish of the missalettes every now and then is proof of that. But is it getting boring? With the passing of the old Mass have we lost something which we should take steps to replace by more humble prayer? In the old days, the very silence, the solemnity, even the unintelligible Latin in some strange way revealed something of the incommunicable, something of the mystery, and triggered off a little prayer….Certainly, when I see people reading the Our Father in the missalette, I begin to wonder whether all we have learned in the new communication is how to read, whilst we have forgotten how to pray.

In some parishes, lest any brief moments remain during which members of the congregation are not being read at, jumping up and down, or shaking hands, they are ordered to sing. In some churches they must even sing on their way to Holy Communion and sing after receiving it. Indeed, there are numerous clerical and lay enthusiasts who appear to believe that the reason for assisting at Mass is to sing, sing, and sing again.

During the October 1967 Synod of Bishops in Rome, after examining the proposed New Mass, the *Missa Normativa,* Cardinal Heenan addressed a very serious warning to the Synod, a warning which has proved to be prophetic.

Like all the bishops I offer my sincere thanks to the *Consilium.* Its members have worked well and have done their best. I cannot help wondering, however, if the *Consilium* as at present constituted can meet the needs of our times. For the liturgy is not primarily an academic or cultural question. It is above all a pastoral matter, for it concerns the spiritual lives of our faithful. I do not know the names of the members of the *Consilium* or, even more important, the names of their consultors. But after studying the so called Normative Mass it was clear to me that few of them can have been parish priests. I cannot think that anyone with pastoral experience would have regarded the sung Mass as being of first importance.

At home it is not only women and children but also fathers of families and young men who come regularly to Mass. If we were to offer them the kind of ceremony we saw yesterday in the Sistine Chapel [a demonstration of the Normative Mass] we would soon be left with a congregation mostly of women and children. Our people love the Mass, but it is Low Mass without psalm-singing and other musical embellishments to which they are chiefly attached. I humbly suggest that the Consilium look at its members and advisers to make sure that the number of those who live in seminaries and religious communities does not exceed the numbers of those with pastoral experience among the people in ordinary parishes.

Here are a few points which solely for the sake of time—since only five minutes are allowed for comments—must be put so shortly as to sound brusque.

1. The rule of prayer is the rule of faith. If there is to be more emphasis in the Mass on Bible readings than on Eucharistic prayer, the faith of both clergy and people will be weakened.
2. There is more need than ever today to stress the Real Presence of Our Lord in the Blessed Sacrament. No change in the Mass should be made which might seem to throw doubt on this doctrine.
3. Many bishops in this Synod have spoken of the need of coming to the rescue of the faithful grown restless and disturbed on account of too frequent changes in the Mass. I must therefore ask what attitude the *Consilium* will take to these warnings from the pastors of the Church? I confess in all seriousness that I am uneasy lest the liturgists say "These bishops know nothing about liturgy." It would be tragic if after the bishops have gone home no notice were to be taken of their opinions.
4. In my diocese of Westminster—and in several English dioceses—the rule is that at least one Mass each Sunday must be celebrated in Latin. It would be a great help if the *Consilium* were to tell the whole Church how the Latin tongue can be preserved. If the Church is to remain truly the Catholic Church it is essential to keep a universal tongue. [12]

Cardinal Heenan proved a true prophet. The liberals had their way. The traditional liturgy which formed the basis of popular piety was swept away in a mindless craze for novelty. The revolutionaries have yet to admit that their reform has borne no fruit, that their capacity to destroy, their delight in destruction, is matched by no

comparable talent for building. Their blindness has been well described by Professor Hitchcock:

> In general, radicals, and many progressives, regard the old liturgy much as they regard the old popular piety—disdainfully, as a collection of archaic, superstitious, and irrelevant practices in need of severe purification and restructuring by experts. Most liturgical reformers, however, if they ever understood the actual workings of the old liturgy, do not understand them now. They overlook the fact that this alleged religious desert attracted larger numbers of persons to voluntary daily observances than do the newer rites, a fact which can be explained only by assuming that pious laymen are mindless fools.[13]

There can be no doubt that this is precisely the opinion held by the liturgical *élite* regarding those of us who decline to admit that we are now living in a golden age of liturgy.

Footnotes

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[i] See Appendix VIII to *Pope John's Council.*

[ii] Formerly journal of the Sacred Congregation for Divine Worship until it was suppressed, and before this the journal of the *Consilium.*

Notes

1 *Notitiae*, no. 88, December 1973, p. 396.
2 *The Tablet*, 1 December 1962, p. 1167.
3 NMPG, p. vii.
4 DFRC, pp. 174-175.
5 *The Universe*, 14 November 1969.
6 *Catholic Herald*, 23 November 1973.
7 *Catholic Herald*, 30 November 1973.
8 DFRC, p. 97.
9 *The Catholic Register* (Canada), 1 October 1977.
10 *The Courier-Journal*, 11 August 1978.
11 DFRC, p. 179.
12 Quotation from the complete text of the Cardinal's intervention obtained from Cardinal Heenan.
13 DFRC, p. 178.

VI

The Destruction of Popular Catholicism

Revolutions are made by fanatical men of action with one-track minds, men who are narrow-minded to the point of genius. They overturn the old order in a few hours or days; the whole upheaval takes a few weeks or at most years, but for decades thereafter, for centuries, the spirit of narrowness which led to the upheaval is worshipped as holy.

—Boris Pasternak
Doctor Zhivago, Chapter 14

It might be argued that even if the previous chapter has established that the New Mass is dull it can hardly be denied that the Tridentine Mass was much duller—after all, apart from the readings and sermon it was all in Latin, and much of it said silently—the "blessed mutter of the Mass". A Catholic character in Cardinal Newman's novel *Loss and Gain* was challenged to justify the Mass as a "reasonable service" on precisely these grounds. He explained that this was a difficult task as Catholic and Protestant modes of worship represented radically different beliefs.

> "The idea of worship is different in the Catholic Church from the idea of it in your Church; for, in truth, the *religions* are different. Don't deceive yourself, my dear Bateman," he said tenderly, "it is not that ours is your religion carried a little farther,—a little too far as you would say. No, they differ in kind, not in degree; ours is one religion, yours another. And when the time comes, and come it will, for you, alien as you are now, to submit yourself to the gracious yoke of Christ, then, my dearest Bateman, it will be *faith* which will enable you to bear the ways and usages of Catholics, which else might startle you. Else, the habits of years, the associations in your mind of a certain outward behaviour with real inward acts of devotion, might embarrass you, when you had to conform yourself to other habits, and to create for yourself other associations. But this faith, of which I speak, the great gift of God, will enable you in that day to overcome yourself, and to submit, as your judgement, your will, your reason, your affections, so your taste and likings, to the rule and usage of the Church. Ah, that faith should be necessary in such a matter, and that what is so natural and becoming under the circumstances, should have need of an explanation! I declare, to me," he said, and he clasped his hands on his knees, and looked forward as if soliloquising,—"to me, nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Mass for ever, and not be tired. It is not a mere form of words,—it is a great action, the greatest action that can be on earth. It is, not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope, and is the interpretation, of every part of the solemnity. Words are

necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning, 'What thou doest, do quickly.' Quickly they pass; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another. Quickly they pass; because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are as the words of Moses, when the Lord came down in the cloud, calling on the Name of the Lord as He passed by, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.' And as Moses on the mountain, so we too 'make haste and bow our heads to the earth, and adore.' So we, all around, each in his place, look out for the great Advent, 'waiting for the moving of the water.' Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation;—not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one eucharistic hymn, and the great Action is the measure and scope of it. And, oh, my dear Bateman," he added, turning to him, "you ask me whether this is not a formal, unreasonable service—it is wonderful" he cried, rising up, "quite wonderful."[1]

This lengthy extract, like anything written by Newman, merits careful study. It reveals a profound awareness of what the Mass meant to Catholics, and of the fundamental role its manner of celebration played in popular Catholic piety. The ordinary worshipper did not think of the Mass as either dull or exciting. He just thought of it as the Mass. It was something he had grown up with. He no more wondered whether its form could be changed for the better than he thought that his mother might look prettier with a different shaped nose or different colored eyes. The Mass and his mother, they had both always been there; they had both always been as they were. The Mass was his contact with the Church and with God. It represented stability and his acceptance that life on earth was not all there was to existence.

But, in any case, the Tridentine Mass was far from dull. It was, as Father Faber wrote, "the most beautiful thing this side of heaven". Beauty, like truth and goodness, is a reflection of the divine essence.

The closer we come towards God, the closer we come to pure beauty, pure truth, and pure goodness. The Tridentine Mass was theocentric, it was focused not upon man but upon God. By consciously disassociating himself from his everyday life the ordinary worshipper sensed at least some intimations of immortality, however rudimentary.

The primary aim of contemporary liturgists is to make the worshipper feel at home—not at his true home in heaven but the humdrum home of everyday life. The liturgy is to be based on the cultural patterns with which he is familiar. He no longer looks out towards God but inwards at himself. Introspection is the fastest route to boredom. No wonder the New Mass is dull. In the article cited in Chapter V, Kevin Starr noted that the Mass

> ...constitutes our most daring flight towards the Godhead, and Almighty God's most generous intersection with us….According to Catholic belief the Mass recreates the grand drama of Calvary. It is not a hootenanny. It is not a touchy-feely Esalen session designed to make you feel tingly and sincere all over your body.
>
> It took the Latin Church five hundred years to evolve a worship service equal to this awesome compelling leap to the Godhead through the Risen, Eucharistic Christ. For a thousand years Catholics prayed this way at Mass. In the sixteenth century Council of Trent, this thousand-year-old Mass was standardized, codified, made the norm of the universal Church. Another four hundred years went by—four hundred years of dignified, compelling worship. In great cathedrals of Europe, the Latin Mass was celebrated by archbishops and cardinals in splendid robes, accompanied by orchestras and trained choirs; in jungle outposts it was celebrated by sweat-stained missionaries, accompanied by prayers in a thousand different tongues. But wherever it was celebrated —in cathedrals, in ancient abbeys, in frontier parishes, in jungle outposts—it was the same Latin Mass.
>
> Every Catholic over thirty-five in America grew up to its rich cadences. We followed its intricacies in our missals. We bowed our heads in awful silence as the priest bent over the Host and the Chalice, intoning the ancient words of Consecration.

Since Vatican II, the ordinary believer is continually given the impression that he has no right to call himself a Catholic unless he is "committed". A Catholic proves he is committed by spending every minute of his spare time rushing around doing good deeds or taking part in discussion groups (in itself the good deed *par excellence*). The incessant propaganda intended to transform the non-enthusiast into an enthusiast tends, on the contrary, to alienate him from the Church completely. A lay author from Australia, Karl G. Schmude, noted in

an article which appeared in the November 1978 *Homiletic and Pastoral Review*:

> Despite the rhetoric of "openness," the vision of the Church has in many eyes narrowed rather than broadened. It has changed from a perspective that was egalitarian and popular—requiring minimal participation on the part of as many as possible, and also objective involving the performance of certain rites and adherence to certain essential values, to a view that is essentially *elitist*—demanding external participation on the part of everybody, and also experiential—asserting the need for religious enthusiasm as part of the conditions of membership.

This is a fact which many liberals would accept. On a number of occasions liberal clergy have told me that whereas before we went for quantity now we go for quality—and they apply this not simply to Mass attendance but to seminary enrollment and the religious orders. Those who have had any contact with contemporary seminarians will understandably feel somewhat skeptical about the reference to quality. Sir Arnold Lunn contended that the main task of the Catholic Church "is to get as many souls as possible into purgatory."[2] The Conciliar Church seems to believe it has fulfilled its purpose if it can get even a few enthusiasts into a picket-line protesting about trade with Chile or Argentina.

Speaking from the standpoint of an experienced parish priest, Fr. Rawley Myers has demonstrated that nothing could be more misguided than attempts to turn every Catholic into a monk or nun:

> Some spiritual writers these days, who do not work in the parish, give you the impression our people want to be little monks or nuns. They want us to take up a good deal of their time—away from their families—to attempt to so transform them. But the majority of parishioners chose another state of life and are pretty satisfied with their vocation as it is. Most of them don't have much time to think about it actually, for they have a family to take care of which really keeps them very busy. There are countless problems raising a family that many of the clergy never dream of. A father, for instance, is drained often by all the pressures and tensions in business, and trying to train his children in our pagan society becomes increasingly difficult all the time. He doesn't want to go to more meetings; he just wishes he had more time with his family. And he dreams a little of getting away, not to go to a workshop, but for a well-deserved vacation outside to do some fishing.
>
> Now the approach to religion of some writers these days, not knowing the people, is really *Alice in Wonderland.* They are telling us what to do in the parish but they have no idea of the needs and wants of parishioners. They speak with such authority in print or in lectures without any idea of the thinking of the people. But after all, education begins with taking the person where he is now.[3]

Mgr. Richard J. Schuler, another experienced American parish priest, also laid stress on the remoteness of the liturgical bureaucrats from the reality of parish life. He noted that Vatican II was a pastoral council welcomed by priests with the care of souls for the renewal they envisaged it initiating:

> But then came the post-conciliar interpreters and implementors who invented the "Spirit of the Council." They introduced practices never dreamed of by the Council Fathers; they did away with Catholic traditions and customs never intended to be disturbed; they changed for the sake of change; they upset the sheep and terrified the shepherds.
>
> With carefully orchestrated propaganda they deceived pastors into thinking that what they were proposing was the will of the Church, the directives of the Council, and the Pope. They turned around the altars; they abolished Latin; they threw out the choirs; they destroyed statues and much ecclesiastical furniture; they even discouraged the Rosary and Benediction of the Blessed Sacrament, processions, novenas, and devotions. Instead of attracting those who were outside the fold, they drove out many of those who had been born and lived their lives within the Church. Pastors became worried when attendance at Sunday Mass began to decline; numbers at confession grew fewer; the young said that they did not need the Church or Her Sacraments. What happened to converts to the Faith? A false ecumenism cut off the former steady stream of people entering the Church….
>
> The parish priest, who is for most Catholics the shepherd to whom they look for help along the path to salvation, fell upon hard times after the *pastoral* council. He is the pastor, but he found himself superseded by commissions, committees, experts, consultants, co-ordinators, facilitators, and bureaucrats of every description. A mere parish priest can no longer qualify. He is told that if he was educated prior to 1963, then he is ignorant of needed professional knowledge; he must be updated, retread, and indoctrinated by attending meetings, seminars, workshops, retreats, conferences, and other brainwashing sessions. But down deep, he really knows that what he is needed for is only to collect the money to support the ever-growing bureaucracy that every diocese has sprouted to "serve" the "pastoral needs" of the people. While the parishes struggle, the taxation imposed on them all but crushes them. The anomaly of having to pay for one's own destruction becomes the plight of a pastor and his sheep who struggle to adapt to the "freedom" and the options given by the council.
>
> Not least among the blows received by a pastor and his flock have been the liturgical innovations imposed by the Washington bureaucracy. Most of the changes we have witnessed since 1965 were never dreamed of by the Conciliar Fathers, and hardly one of them was ever asked for by the Catholic people. But with the new given freedom, we *must* have options, and we *must* use options, particularly the options that the liturgists propose. The liberal position means that one is free to agree with the liberal position and no other. Thus options, as they are introduced, soon become the norm, and any exercise of choice is soon labeled divisive.[4]

A most perceptive analysis of the effects of the changes upon the ordinary believer appeared in the *National Review* on 4 March 1977. It

was written from a purely sociological standpoint by Paul Williams, a lecturer in Religious Studies at an American University. The thesis of his article was that pre-conciliar Catholicism gave a sense of identity to the ordinary believer, it answered the question as to what he was. He was a Catholic. What did this mean? It meant that he heard Mass on Sunday; it meant that he didn't eat meat on Fridays; that he went to confession; that he never went to Protestant services; that he was supposed to marry a Catholic and send his children to Catholic schools even if this meant financial sacrifice. To define Catholicism in this way would horrify the committed Catholic of the Conciliar Church. Theoretically the committed Catholic is right—the mark of a believer should be a desire to transform the world, to make the Kingdom of God visibly present on earth. But Our Lord came to save sinners and His Church is primarily a Church of sinners. It seems reasonable to surmise that a denomination consisting in the main of committed members could not possibly be the Church founded by Our Lord; I think of such bodies as the Quakers without seeking to disparage them in any way. The Church founded by Christ must be like a tree in which all the birds of the air can find a home, or a net which can sweep up all the fish in the sea. The Church of Christ must resemble the crowds who followed Him while He was on earth—few of them very committed, few really depraved—mostly content to follow Him, to listen to Him, but not wanting too many demands made upon them. Oscar Wilde became a Catholic shortly before his death; it is unlikely that, had the opportunity presented itself, he would have become a Quaker.

The contrast between the *élitist* nature of the Conciliar Church and the popular nature of traditional Catholicism can be evoked by quoting another passage from *Loss and Gain.* It might have been imagined that a convert of Newman's refinement and intellectual powers would have had little sympathy with popular piety of the masses. The contrary was true. He describes the impact popular Catholicism made upon an Anglican who came into a Catholic church and was present during Benediction. The extract which follows is lengthy but is a valuable testimony to the role of Catholicism as a cultural form, or to be more accurate a sub-culture

within a predominantly Protestant society. Belonging to this subculture gave Catholics a sense of identity, a sense of commitment. As Mr. Williams shows, the revolutionaries have destroyed the subculture and consequently the sense of identity. For practical purposes they have destroyed Catholicism.

The church door came first, and, as it was open, he entered it. It apparently was filling for service. When he got inside, the person who immediately preceded him dipped his finger into a vessel of water which stood at the entrance and offered it to Charles. Charles, ignorant of what it meant, and awkward from his consciousness of it, did nothing but slink inside, and look for some place of refuge; but the whole space was open, and there seemed no corner to retreat into. Every one, however, seemed about his own business; no one minded him, and so far he felt at his ease. He stood near the door, and began to look about him. A profusion of candles was lighting at the High Altar, which stood in the center of a semicircular apse. There were side-altars—perhaps half-a-dozen; most of them without lights, but, even here, solitary worshippers might be seen. Over one was a large old Crucifix with a lamp, and this had a succession of visitors. They came each for five minutes, said some prayers which were attached in a glazed frame to the rail, and passed away. At another, which was in a chapel at the farther end of one of the aisles, six long candles were burning, and over it was an image. On looking attentively, Charles made out at last that it was an image of Our Lady, and the Child held out a rosary. Here a congregation had already assembled, or rather was in the middle of some service, to him unknown. It was rapid, alternate, and monotonous; and, as it seemed interminable, Reding turned his eyes elsewhere. They fell first on one, then on another confessional, round each of which was a little crowd, kneeling, waiting every one his own turn for presenting himself for the sacrament—the men on the one side, the women on the other. At the lower end of the church were about three ranges of moveable benches with backs and kneelers; the rest of the large space was open, and filled with chairs. The growing object of attention at present was the High Altar; and each person, as he entered, took a chair, and, kneeling down behind it, began his prayers. At length the church got very full; rich and poor were mixed together—artisans, well-dressed youths, Irish laborers, mothers with two or three children—the only division being that of men from women. A set of boys and children, mixed with some old crones, had got possession of the altar rail, and were hugging it with restless motions, as if in expectation.

Though Reding had continued standing, no one would have noticed him; but he saw the time was come for him to kneel, and accordingly he moved into a corner seat on the bench nearest him. He had hardly done so, when a procession with lights passed from the sacristy to the altar; something went on which he did not understand, and then suddenly began what, by the *Miserere* and *Ora pro nobis,* he perceived to be a litany; a hymn followed. Reding thought he never had been present at worship before, so absorbed was the attention, so intense was the devotion of the congregation. What particularly struck him was, that whereas in the Church of England the clergyman or the organ was everything and the people nothing, except so far as the clerk is their representative, here it was just reversed. The priest hardly spoke, or at least audibly; but the whole congregation was as though one vast instrument or Panharmonicon, moving all together, and, what was most remarkable, as if self-moved. They did not seem to

require anyone to prompt or direct them, though in the Litany the choir took the alternate parts. The words were Latin, but every one seemed to understand them thoroughly, and to be offering up his prayers to the Blessed Trinity, and the Incarnate Saviour, and the great Mother of God, and the glorified Saints, with hearts full in proportion to the energy of the sounds they uttered. There was a little boy near him, and a poor woman, singing at the pitch of their voices. There was no mistaking it; Reding said to himself, "This *is* a popular religion." He looked round at the building; it was, as we have said, very plain, and bore the marks of being unfinished; but the Living Temple which was manifested in it needed no curious carving or rich marble to complete it, "for the glory of God had enlightened it, and the Lamb was the lamp thereof." "How wonderful," said Charles to himself, "that people call this worship formal and external; it seems to possess all classes, young and old, polished and vulgar, men and women indiscriminately; it is the working of one Spirit in all, making many one."

While he was thus thinking, a change came over the worship. A priest, or at least an assistant, had mounted for a moment above the altar, and removed a chalice or vessel which stood there; he could not see distinctly. A cloud of incense was rising on high; the people suddenly all bowed low; what could it mean? The truth flashed on him, fearfully yet sweetly; it was the Blessed Sacrament—it was the Lord Incarnate who was on the altar, who had come to visit and to bless His people. It was the Great Presence, which makes a Catholic Church different from every other place in the world; which makes it, as no other place can be, holy.[5]

The Evidence of a Sociologist

The relevance of this passage from Newman to Paul Williams' article will not need stressing. Mr. Williams depicts Catholicism in English-speaking countries as it actually existed before the Council. He explains that, although the Church has not changed any of her dogmas, the introduction of so many drastic changes in her liturgy and discipline has given the impression that the Church herself has changed, that Catholicism is no longer what it was. The Conciliar Church did not appear to be the Church in which the ordinary believer had been brought up, the Church to which he had given his allegiance, hence he drifted away. Mr. Williams noted that before the Council the Church saved the faithful from being "shapeless integers in a homogeneous mass. It told them who they were and where they came from." The millions of Catholics who have ceased assisting at Mass since the Council have not, in general, adopted any alternative faith. They have simply become integers in the homogeneous mass.

Paul Williams used the Mass to illustrate the manner in which changes in practice gave the impression of a change in doctrine:

The doctrine of transubstantiation remained intact. Yet, it no longer meant the same. Prior to the liturgical reform, this doctrine was dramatized by the repetitive stress placed on the ineffable sacredness of the Host. For in the wafer raised by the priest to the ringing of bells and the beating of breasts was the actual Body and Blood of Jesus Christ, the spotless Victim that could not be touched by unconsecrated hands. A great part of the Tridentine liturgy assumed the form of progressive obeisance to a thing untouchable. A priest could raise the Host only with his canonical digits—the thumb and first finger—which had been consecrated for this purpose. After consecrating the bread, the priest had to keep his canonicals joined as he performed the other necessary functions. The paten and chalice, for example, had to be lifted with the third and fourth fingers.

Moreover, the priest constantly had to sweep his paten for unseen specks of the sacred bread. For each part was the whole, each crumb a communion in itself. When the priest administered communion to the faithful at the altar rail he was always accompanied by an altar boy who carried a special communion catcher—another paten, this one with a long handle. The acolyte carefully placed the catcher under the chin of each receiver to prevent the catastrophe of Christ falling from someone's tongue to the floor. The thin wafers—so difficult to swallow—always stuck to the roof of the mouth. And it would be detestable—an unthinkable—sacrilege to scrape it off with one's finger.

But with the sacramental changes, Catholics were permitted to do the unspeakable. Suddenly, in many progressive parishes, the sacred Body was placed in their unholy hands. Worse yet, in some instances it was even administered by laymen who dipped their unholy fingers into the sacred chalice. Though they cringed, horrified Catholics were told that it was permissible to chew it, to receive it standing instead of kneeling, even to drink from the chalice. Was Christ as truly present in the tangible bread as He had been in the untouchable wafer? Was this the same Body of Christ that they were allowed to chew?

No, the doctrine of the real presence of Christ in the Eucharist was never officially changed. But psychologically it never meant the same. The change in practice had produced a change in perspective. The sacred no longer seemed as sacred as it once was. Even the spotless Host had been sullied by human hands.

But these changes were not meant for Catholics. They were enacted for the sake of ecumenism. They were designed to dissolve the differences between Christians "so they might be one." By dissolving these differences, the Church abrogated its sociological role and turned from its children. "We're all the same anyhow," they were told, "we're all brothers in Christ." But hadn't they been told they were different? Hadn't they been assured that they alone were members of the one true Church? Suddenly, the sheep were being protestantized before they could bleat in protest. The Latin rite was sacked and replaced by a modern, mundane liturgy that could not offend the "separated brethren." With the new Mass, confused Catholics were instructed to sing Protestant hymns and to recite the once unspeakable Protestant version of the Lord's Prayer. Moreover, the priests and bishops who had once forbidden them to participate in non-Catholic services now began to take a leading role in such services. The Church, with its banners and banjoes, was standing on its head.

They had identified themselves by their religion. They were Catholics—that was what they were, who they were. Yet they could no longer identify themselves with Catholicism. For the changing Church was no longer *their* Church. It was no longer the Church of their fathers and forefathers. And so, many began to turn from the Church as it had turned from them. In 1965, 80 per cent of the Catholics in America attended Mass on

a regular basis. Ten years later—in 1975, the number of regular attenders had dropped to less than 50 per cent.

The decline in reverence towards the Blessed Sacrament is certainly the most reprehensible aspect of the Liturgical Revolution as it sometimes involves profanation and sacrilege. Although it can be argued that where this occurs it involves a departure from the official rubrics, it cannot be denied that these rubrics themselves have endangered the atmosphere in which the Blessed Sacrament is no longer looked upon as our very God before Whom we kneel in awe and reverent adoration. With the exception of a single genuflection by the celebrant after the consecration, virtually every sign of respect for the Body and Blood of Christ which characterised the pre-conciliar Church has been either abolished or made optional by the Conciliar Church. It is no longer obligatory for the sacred vessels which contain the Body and Blood of Christ to be gilded if they are not made of precious metals. Sacred vessels which only the anointed hands of a priest could touch are now handled by all and sundry in the Offertory procession. The priest still washes his fingers after the Offertory but then frequently shakes hands with a good number of people before distributing Holy Communion. Formerly, the priest kept the thumb and forefinger of each hand together from the moment of Consecration until the ablutions after Communion so that not even the smallest particle of the Host could fall—this is no longer obligatory and the ablutions of the sacred vessels can be left until after Mass. The most deplorable change of all is, of course, the fact that whereas before Vatican II the Host was placed on the tongue of a kneeling communicant by the consecrated hands of a priest it can now be placed into the hands of standing communicants by laymen and women. The conditions laid down by the Vatican for the appointment of lay ministers of Communion are so vaguely worded that they permit a bishop to allow anyone to distribute Holy Communion at any Mass. It is far from unusual for the priest to sit in his presidential chair while a bevy of women ministers distributes Holy Communion. I know of one case where two priests organised the people into lines to approach their female ministers. I have been

given several first-hand examples of priests calling men and women up out of the congregation to help distribute Holy Communion. It is true that this is contrary to the regulations issued by the Vatican as these extraordinary ministers are supposed to be authorised by the bishop—but let anyone protest concerning such an incident to the bishop concerned and wait for him to take action. Such a person would have a long wait.

The decline in reverence to the Blessed Sacrament is so evident that it has been condemned even by members of the hierarchy. Cardinal Heenan noted that: "…the loss of outward marks of respect leads the faithful to lose their sense of reverence. Some have begun to ignore the Blessed Sacrament. They do not genuflect to the Blessed Sacrament and do not kneel in adoration when they come into church."[6]

Bishop Ackerman of Covington, Kentucky, expressed himself even more strongly in 1977 when he authorised the introduction of Communion in the hand, an innovation which removed the one remaining visible sign that the Blessed Sacrament was not ordinary bread, *i.e.,* that only the consecrated hands of a priest could handle the Body of Christ:

> There is clear evidence that in recent years the reverence which we should have for the Holy Eucharist has diminished among some of our people and especially the young. This is displayed in the manner in which many come to the altar to receive Holy Communion —a tragic result of the dilution of faith in the Real Presence of Christ caused by some teachers and writers with little or no faith….How shocking it is to see Catholic men and women, boys and girls, chewing gum in Church and continuing to do so when they come to Holy Communion. Where is their faith? Have they lost all reverence for the Holy Eucharist?
>
> The practice of receiving Holy Communion in the hand must not become an avenue to continued or greater irreverence. There is much truth in the proverb: "Familiarity breeds contempt."[7]

Sadly, Bishop Ackerman saw no incongruity in lamenting the decline in reverence to the Blessed Sacrament at the very moment he was authorising the distribution of Holy Communion in the hand.

Anyone who examines the Church in the United States today from the purely sociological standpoint adopted by Paul Williams must conclude that it is no longer possible to speak of a Catholic Church

in the sense that this term was used before Vatican II. The pre-Conciliar Church was a united body of people who shared the same beliefs, worshipped in the same way, and accepted (even if they did not practice) the same moral standards. Today, in the United States and most Western countries, virtually every parish constitutes an independent Church. Its liturgy depends on the whim of the parish priest. Fr. Louis Bouyer considers that parishioners can consider themselves blessed "when the pastor's or the assistant's religion does not change every Sunday, at the whim of his reading, the foolery he has seen others at, or his own pure fancy."[8] Any and every Catholic teaching on faith and morals can be repudiated with impunity by priests, religious, and laymen without any fear of sanctions. Indeed, the atmosphere in the United States now is such that it is anyone who attempts to uphold traditional doctrine and moral teaching, let alone liturgy, who will find himself on the defensive. The same is true to a lesser extent in other English-speaking countries.

Concerned Catholics who criticise a Modernist biblical scholar for questioning the physical resurrection of Our Lord will find themselves receiving episcopal rebukes. Anxious parents who protest to their bishop concerning offensive sex-education material in Catholic schools are unlikely to get a hearing, let alone any sympathy. When, in November 1978, an attempt was made to amend the California State Law by excluding homosexual teachers from public schools, the Catholic bishops leapt to the defence of the homosexuals and urged Catholics to defend homosexual civil rights and to vote against the amendment. Such is the present climate of American Catholicism. Paul Williams sees a definite link between liturgical innovation, doctrinal adjustment, and the acceptance of prevailing moral attitudes by Catholics:

> Stripped of their self-identity, they were left strangers to others as well as themselves. And with the updating of the teachings of the Church, they lost their moral certitudes as well. Modernist priests began to appear without censure on television advocating a sundry assortment of permissive views and positions. Some openly announced their homosexuality and attempted to sanction it on spurious Biblical grounds. In the flux of the new permissiveness, the wavering Church, struggling for modernity, no longer stood still to make a stand.

As the bishops of California demonstrated in 1978, the wheel has now turned full circle and they have reached the point of making a stand in defence of sexual perverts.

Mention has already been made of Professor James Hitchcock's invaluable study, *The Recovery of the Sacred*. Professor Hitchcock reaches the same conclusions as Paul Williams regarding the role of liturgical change in the breakdown of a sense of Catholic identity:

> The fragmentation and manipulation of sacred symbolism conveyed in the most dramatic and effective way possible that the community of the Church was also fragmented, probably beyond repair. For many people a uniform liturgy was itself a profoundly important symbol of a united Church, and to the extent that highly diverse liturgies were now celebrated, whether officially or unofficially, the basic sundering of Catholic unity was symbolized. The casual discarding of traditional symbols, often with the implication that there was something ridiculous or unsavory about them, symbolized effectively a Church dying piece by piece.[9]

Professor Hitchcock also points out most perceptively that the process of liturgical innovation, consequent loss of identity, and disintegration of the Church is a self-perpetuating one:

> As with every other aspect of Church life, liturgical change was both a cause and an effect of the fading of a sharp Catholic identity after the Council. It was an effect in that a misconceived ecumenism led many persons to suppose that a historical Catholic identity ought to be obliterated as much as possible. It was a cause in that experimentation with the liturgy tended toward merging it into broadly humanistic forms of celebration, with its distinctive symbolism either eradicated or redefined. The theology which explained this new symbolism tended then in the same direction—the sacraments as celebrations of life, for example. There was an immense loss of coherence, however, whatever may have been gained. Soon it became problematical for some people why there should be sacraments at all (or why these particular ones), why formal worship is necessary, what the value of prayer is, *etc.* The organizational structure of the Church was called into question by, for example, advanced priests who undertook to "preside" at the Eucharist in a nonsacral role, unvested, seated with the congregation, merely the individual conveniently designated to play the leading part. Such symbolism led inevitably to a sense of priesthood and hierarchy as somehow impositions on the people of God. The old ritual, although it had done little to promote warmth and intimacy among worshippers, had enabled quite diverse kinds of people to worship together, had allowed Catholics to worship in many parts of the world, had allowed for a communication on the symbolic level which was now becoming more and more difficult. The idea of God did indeed become confused. Most Catholics were still able to affirm a divine reality, but practically every other aspect of it (Is God personal? Can God be said properly to exist? Does God work miracles?) was called into question, and some former staunch believers drifted into agnosticism. The fact that there were no longer in the Church solemn public rituals which could command general participation seemed to signify the absence of any common

identity and any commonly held values. The Church seemed to be of less and less use to people in helping them understand or endure the universe, yet the liberation from ecclesiastical domination did not on the whole seem to make people happier or freer.[10]

The revulsion felt by so many Catholics at the destruction of the Roman Rite is also shared by some outside the Church. A Methodist who was distressed by the changes commented:

I have always held the Catholic Church in high esteem and have attended High and Low Masses at various times over the years. There is nothing more inspiring or uplifting than hearing a High Mass sung in Latin; the majestic language together with the color of ritual, lights, incense, give dignity and reverence to the most important act of Christian faith and worship. We Protestants miss a lot.[11]

Similarly, an Anglican lamented:

My Catholic cousins invited me to spend Christmas with them and I went to Midnight Mass with them for the first time in many years. I'm afraid that I did not enjoy the service one bit.

There seemed to be no beauty or dignity about your service any more. I could not understand why the priest did not use the lovely altar in the Church but had another one in front of it, and he faced us the whole time.[12]

A sample of the contemporary hymn which has replaced the inspired music previously sung at High Mass was provided by Colin Mawby in an article in *The Universe.* Colin Mawby is certainly England's most talented young Church musician and, as Master of Music at London's Westminster Cathedral, he maintained a standard which gave his choir the enviable reputation of being the best in the world. Mr. Mawby refused to lower his standards and use second, third, or fourth rate music in the Cathedral. He was dismissed in 1977 and replaced by a Protestant. He writes:

The recent changes and experiments in the Mass have once again shown the great value of dignity in worship. In the words of the Vatican Council's Instruction on the Liturgy: "The rites should be distinguished by a noble simplicity."

If our liturgy lacks these qualities of dignity, nobility and simplicity, it will soon become vulgarised, and this will inevitably debase our belief.

This factor is of considerable importance when one is beginning to consider the implications of religious folk music. Before writing about the actual music, one has to consider the texts to which it is set. Here is an example:

"Have you heard, have you heard,
From mouth to mouth they're spreading the word.
Hey there boy, jump for joy

Now Jesus lives for you.
Easter day is today
Tomorrow, the next and every day.
Hey there mate, celebrate,
For Jesus lives for you.
Shout it out, there's no doubt
It's you and me He's caring about.
Hey there Joe, don't you know
That Jesus lives for you."

Colin Mawby comments:

> An important point is the music to which such texts are set. This tends to have secular associations which do not easily fit into the atmosphere of worship. One is constantly aware of background music, in restaurants, large stores, on television, and radio, and in other places—do we really want this type of music used as an accompaniment to the Mass? It is excellent for creating the right atmosphere at a party, or for keeping tempers cool in a busy store or a railway station, but is it really capable of producing an atmosphere conducive to prayer? It certainly achieves an immediate impact through its novelty, but can this last? Does it really add to the dignity, nobility, and simplicity of our worship?[13]

The straightforward answer is that this is precisely the type of music which is desired by the contemporary liturgical establishment in the English-speaking world—and the members of this establishment are by no means all or even predominantly young.

There is no more ludicrous spectacle, no spectacle more characteristic of the Conciliar Church, than that of middle-aged priests and nuns grinning mawkishly, while young people for whose spiritual development and education they have been made responsible, sing utter drivel during Mass.

Here are two more examples taken from what is known as "The Israeli Mass" sung at St. Mary's, Clapham, London:

Autumn days when the grass is jewelled,
And the silk inside a chestnut shell.
Jet planes meeting in the air to get refuelled,
All the things I know so well.
Chorus So I mustn't forget, no I mustn't forget.
To say a big thank you, I mustn't forget.

Clouds that look like familiar faces and a winter's moon with frosted rings.
Smell of bacon [Israeli?] as I fasten up my laces,
And the song the milkman sings. *Chorus*

Whipped up spray that is rainbow scattered and a swallow curving in the sky
Shoes so comfy though they're worn and battered,
And the taste of apple-pie. *Chorus*

Scent of gardens when the rain's been falling,
And a minnow darting in the stream
Pick up engine that's been stuttering and stalling,
And a win for my home team. *Chorus*
(*Punctuation in the original.*)

This is a Communion hymn! Trite as it may be at least it contains no heresy as does the other Communion hymn of the St. Mary's, Clapham, Israeli Mass:

Let us break bread together on our knees,
Let us break bread together on our knees,
When I fall on my knees with my face to the rising sun,
O Lord have mercy on me.

Let us drink wine together on our knees,
Let us drink wine together on our knees,
When I fall on my knees with my face to the rising sun,
O Lord have mercy on me.

There are even musicians of the progressive persuasion whose sense of professional integrity compels them to admit that all is not well. No one is more firmly placed within England's Catholic musical establishment than Nicholas Kenyon, but in 1973 he conceded:

> Seven years ago it was all an adventure: as the first unsatisfactory translations of the Mass became available for singing, we all plunged into what was to be the liturgical paradise of a new vernacular musical heritage. The publishers responded with a spate of Masses in English [the number of which soon approached fifty], and the revolution got underway. The excitement was soon followed by disillusion as we realised that instant quality was something that neither composers nor publishers could guarantee, and that something more than an endless stream of Ordinaries and folk songs was needed to make the new liturgy come alive. The adventure faded—and a period of long hard work came into view. *So far, that period has been musically barren.*[14] [My emphasis.]

According to Dietrich von Hildebrand, contemporary man is not capable of formulating adequate liturgical forms, let alone

improving on those that have come down to us formed by the piety of centuries. He writes:

> The new liturgy was simply not formed by saints, *homines religiosi,* and artistically gifted men, but has been worked out by so-called experts, who are not aware that in our time there is a lack of talent for such things. Today is a time of incredible talent for technology and medical research, but not for the organic shaping of the expression of the religious world. We live in a world without poetry, and this means that we should approach the treasures handed on from more fortunate times with twice as much reverence, and not with the illusion that we can do it better ourselves….The new liturgy is without splendour, flattened and undifferentiated. It no longer draws us into the true experience of the liturgical year; we are deprived of this experience through the catastrophic elimination of the hierarchy of feasts; octaves, many great feasts of saints.… Truly, if one of the devils in C. S. Lewis' *The Screwtape Letters* had been entrusted with the ruin of the liturgy, he could not have done it better.[15]

This is a truly terrifying indictment of the New Mass, particularly when it is considered that it comes from the pen of the most profound thinker in the English-speaking Church for the past three decades.

The Eucharist is the Sacrament of Unity but the New Mass has brought disunity to the Church in a manner which has no precedent. Fr. Michael Napier, Superior of the London Oratory, asks: "What has gone wrong in the Church's public worship, that instead of being a source of joy and constant renewal it has become for many only bitterness and wormwood, so that their spiritual lives have been crippled, and many alienated from the Church?"[16]

Cardinal Heenan expressed similar sentiments: "When on 7 December 1962 the bishops voted overwhelmingly (1,922 against 11) in favour of the first chapter of the Constitution on the Liturgy, they did not realise that they were initiating a process which after the Council would cause confusion and bitterness throughout the Church."[17]

No, the New Mass has not been a pastoral success. The best that can be said of it is that a large number of the faithful still attend, predominantly those over thirty and those under fifteen. The former go largely because they have been brought up to go to Mass on Sunday and the latter because their parents take them. The Church could thus be said to be living on its capital where Mass attendance

is concerned. What is certainly not emerging is a young generation that will assist at Mass and bring up children to assist at Mass. The plunging Mass attendance provides an overwhelming and irrefutable indictment of the new liturgy.

There are a few parishes which, counter to the general trend, appear to be lively and flourishing and have even increased their Mass attendance. These are generally in middle-class areas and are a reflection not of the merits of the liturgical reform but of the enthusiasm with which it has been applied by the parish clergy. This does not mean that the reform itself is sound and that its lack of success derives from inadequate implementation by the parish clergy. Had the reform been based on sound principles there would have been a general pattern of enthusiasm and increasing Mass attendance with only the occasional unsuccessful parish.

The late Archbishop R. J. Dwyer of Portland, Oregon, was unique among the American bishops at the time of his death in 1976—unique in view of his culture, wit, erudition, grasp of theology, and courage to say what needed saying. No one has summed up the fiasco of the *Novus Ordo Missae* more accurately:

> We are in a veritable landslide of vulgarization. What was intended by Vatican Council II as a means of making the liturgy more easily understood by the average Christian has turned out to be something more like an orgy of stripping it of all sense of reverence, bringing it down to the level of commonness where the very people for whom the changes were made now only yawn out of sheer boredom with the banality of the result. [18]

Notes

1 *Loss and Gain*, Part II, Chapter XX.
2 *Enigma: A Study of Moral Re-Armament* (London, 1957), p. 192
3 *Homiletic and Pastoral Review*, February 1978, p. 26.
4 *The Wanderer*, 2 November 1978.
5 *Loss and Gain*, Part III, Chapter X.
6 Homily preached on 2 February 1974. Text provided by Cardinal Heenan.
7 *The Messenger*, 16 October 1977.
8 DC, p. 31.
9 ROS, p. 80.
10 ROS, pp. 83-84.

11 *Catholic Herald*, 10 April 1970.
12 *The Universe*, 24 January 1974.
13 *The Universe*, 23 October 1970.
14 *Life and Worship*, October 1973, p. 21.
15 DV, pp. 70-71.
16 *Faith*, January 1977, p. 15.
17 *A Crown of Thorns* (London, 1974), p. 367.
18 *The Clarion Parish Bulletin* (Glenview, Ill.), 26 July 1970.

VII

The Cult of Man

It is the core of humanistic theology that man is its exclusive center; in proportion as man is exalted, God is diminished in His absoluteness. We have seen that man's self-exaltation takes the form of worshipping the "new man"….

—Thomas Molnar
Christian Humanism, p. 132

When considering the *Novus Ordo Missae* it is evident that it bears no relationship to what the Fathers of Vatican II intended when they gave almost unanimous approval to the Constitution on the Sacred Liturgy. The Constitution has been overtaken by events; it was obsolete and irrelevant almost from the day of its promulgation. Only the most naive observer could imagine that the revised liturgical books represent the fruit and the conclusion of the Revolution. The post-conciliar revolution has no conclusion; it has stages which form part of an ongoing liturgical revolution.

When I began work on this trilogy I was concerned at the extent to which the Catholic liturgy was being Protestantised. The more detailed my study of the Revolution, the more evident it has become that it has by-passed Protestantism and its final goal is humanism. This is not surprising. It is hard for a minority group not to be affected by the prevailing consensus of the society in which it finds itself. Since the Renaissance, an increasingly influential current of thought has opposed the theocentric basis of medieval society. Initially, this movement did not challenge the basic Christian assumptions regarding the transcendent nature of God and the subsidiary role of man. It began to exalt man, to make him in practice the measure and arbiter of all things. In contemporary society man has, for practical purposes, no God but himself. The rights of man, and man himself decides what these shall be, are the criteria by which society shall be regulated. The rights of God, in the sense that they take priority over anything that man considers desirable or convenient, are no longer of any consequence. Much is heard of contemporary man coming of age, of his maturity. What we

are witnessing is a regression to infancy. The prime characteristic of an infant is that he must have what he wants and have it at once. This is the criterion by which contemporary man regulates his life. Contraception, abortion, and the glorification of sexual perversion are the most evident characteristics of mankind come of age. The abolition of God by the French Revolutionaries proved to be premature. The enthronement of "Reason" in the Cathedral of Notre Dame was brief. But the deification of man was no more than postponed. Man made god now reigns triumphantly in place of God made man.

The process by which this has taken place has been traced from the Middle Ages through the Renaissance up to the present day by Professor Thomas Molnar in his book *Christian Humanism.* He demonstrates that atheistic Marxism is the logical conclusion of humanism. God is no more than a projection of man, and heaven an illusory substitute for the heaven on earth which could be built by destroying an unjust class structure. The building of Utopia lies at the basis of all humanist movements. It is significant that this Utopia is located in a perpetually receding future although Humanists reproach Christianity for conditioning men to accept their earthly lot for the reward of future happiness in heaven.

The most typical characteristic of the contemporary Christian is an urge, an obsession, to be considered relevant by a society which has no time for the transcendent:

> The consequence is a process, a loose flux of enthusiasm (commitment) for the message, a future-orientated social fulfilment….Once this new credo is grasped, many things suddenly appear clearer: episcopal pronouncements on social or sexual issues; theologians' grave debates about married priests, abortion, or the ordination of women; the innumerable books and articles by priests and professors; the re-writing of catechisms; even the translations of directives issued by the Curia—and the uncritical acceptance of secular teaching and methods like sensitivity training, bodily expression, sex education, psychoanalysis.
>
> The process of diluting the historical person of Christ has been pursued, long and assiduously….Its chief representative today is Rudolph Bultmann (died in 1976), the German existentialist theologian, popularly known for his work of "de-mythologising" the origins of Christianity. This procedure of dilution has no apparent link with Humanism, yet its conclusions directly serve it. For what Bultmann does is to show with elaborate historical apparatus that it matters not whether there was or there was not a concrete person called Jesus: the important thing in the Christian religion is the

> *message*….Today, Bultmann's interpretation enjoys a tremendous success because contemporary man is more inclined to take himself for an ultimate source of truth (the essence of Humanism), for a spokesman for the "God within." Hence, much of what passes for theology these days is a discussion of the "new creation," the "coming of age of man," "God as future," man's "self-making" (the existentialist thesis), etc….Although this is still denied, man is now regarded by the new theology as an absolute, which accords not only with the teachings of Hegel and Marx, but also with the views of the pragmatic-humanist Schiller.[1]

Professor Molnar's remark that "this is still denied" merits comment. While the new theology still pays lip-service to the notion of a transcendent God, it behaves in practice as if He did not exist. Similarly, the new liturgy may still pay lip service to the concept of offering worship to a transcendent God, but in practice it is evolving into the glorification of deified man. The deification of man and acceptance of secular values by Christians is certainly not the result of Vatican II. Vatican II brought out into the open a situation which had already become firmly established. Although the Council documents still upheld the traditional theology, they included ominous hints of what was to come. *Gaudium et Spes,* in particular, is a depressing mixture of Christianity and Humanist Utopianism. There has been no other document like it in the entire history of the Church.

It was the Council as an event which gave the green light to the process of the formal deification of man. As I have shown in *Pope John's Council,* the Council brought together liberal theologians from all over the world, men who had been infected by the humanistic outlook of secular academic circles in their own countries. These men were not only able to influence the outcome of the Council but to obtain influential positions in the post-conciliar bureaucracy which had the power to interpret the Council to the world—and for these men the Council meant whatever they wished it to mean. They were able to obtain widespread support for the new theology, in its doctrinal, moral, and liturgical forms, because its basic axiom had already been absorbed subconsciously by most educated Catholics within Western society. The prime tenet of the new theology was expressed with absolute candor by the Canadian Council *peritus* Fr.

Gregory Baum (who has since left the priesthood): "I prefer to think that man may not submit to an authority outside of himself."[2]

A prime tenet of our faith has been that a Christian must be in the world but not of the world. He is a citizen of the Heavenly City *en route* to his true home. He has no abiding dwelling here. During the present century, the Christian living in the world has, for practical purposes, become *of* the world. He gives notional assent to the idea of a Heavenly City, but behaves in practice as if the Secular City is the only one which concerns him.

Professor Molnar comments on this process: "In one respect, it is like a stream of water slowly absorbed by the all-surrounding sand; thus, we see Christians, both Catholic and Protestant, voting for laws approving abortion."[3] The principle *lex orandi, lex credendi* is reflected not only in the extent to which the New Mass has been Protestantised but in the extent to which, in practice, it is being humanised. The two processes are not unconnected because, as I have shown in Chapter VIII of *Pope John's Council*, Humanism is the logical outcome of Protestantism. The individual Protestant makes his own reason the ultimate arbiter of what the Christian faith does and does not entail. The individual Protestant decides for himself what God's will is. The next step is to make himself God. The late T. S. Gregory was certainly one of England's most erudite laymen. A Methodist minister for many years, he was an accepted authority on the Eucharist after his conversion. He was very disturbed by the post-conciliar liturgical reforms and even before the appearance of the New Mass saw clearly the direction in which things were moving. Writing in *The Tablet* in 1967, he warned:

> But though we can no more change the Catholic Mass than we can change the nature of God, we can avoid it and substitute another sacrament, valid for an altogether different purpose. We can forget or ignore the foundation and concentrate all our purpose on the superstructure. We can even think that the heart of the matter is not the sacrificed Son of God but the assembled faithful.…[4]

This was a prophetic warning of the nature of the New Mass as defined by its compilers in the notorious Article 7, *i.e.*, the essence of the Mass consists in the coming together of the faithful. Those who undertake the tedious task of wading through even a fraction of the

propaganda which has accompanied the New Mass in any Western country would certainly concur that almost invariably it sees the meaning of the Mass in the assembly, not the sacrifice for which, in theory at least, the assembly comes together. In France, the Mass is now known popularly as the "Sunday Assembly". The first authoritative traditionalist critique of the *Novus Ordo Missae* was written by Louis Salleron in 1970. It remains the most valuable study of the reform. Professor Salleron noted at once that the New Mass represented the liturgical expression of the Cult of Man:

> The common denominator of the disorders which we see today, as much in the field of doctrine as that of the liturgy, is in the last resort the progressive substitution of the Cult of Man for the Cult of God. We overturn the traditional belief that God created man and that the Word was made flesh, to conceive a God who is nothing more than man himself in the process of becoming God. We adore the God who proceeds from ourselves. Between the Humanism of science and Marxism and that of the neo-Christians, whose prophet is Teilhard de Chardin, there is no more than a semantic difference. The first announces the death of God and the second His birth. But neither the one nor the other believes in anything more than man himself who tomorrow will be sole lord of the universe under his own name or that of God.[5]

Fr. Louis Bouyer, one of the most distinguished living members of the pre-conciliar Liturgical Movement, cites a bishop who proclaimed that:

> The only tolerable Eucharist today is one that would liberally draw its theme from technological progress, secular mankind arrived at adulthood, *etc.* In other words, the self-glorification of man in place of the praise of divine grace, the prayer of the Pharisee instead of the Church's Eucharist![6]

Clearly, the Fathers of Vatican II did not envisage the replacement of the Cult of God with the Cult of Man, but nonetheless the Constitution on the Sacred Liturgy for which they voted contained a time bomb which radical liturgists have used as a mandate for initiating this transformation. Article 14 insists that "in the restoration of the sacred liturgy, this full and active participation of the people is the aim to be considered *before all else:* for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit." (My emphasis.)

The aim of the traditional liturgy was that the offering of sacrifice to a transcendent God should be conducted with fitting solemnity

and dignity. This solemnity and dignity was the aim to be considered before all else. What matters in the Tridentine Mass is the reverence due to God, that the sacrifice should be celebrated in a manner appropriate to the majesty of God to Whom it is offered. Article 14 of the Constitution on the Sacred Liturgy is unambiguous: attention must be focused upon the congregation rather than God. Thus, in his commentary on the *Novus Ordo Missae,* Fr. Peter Coughlan notes that the main thrust of the reform may be summed up under two heads—intelligibility and participation: "Intelligibility and participation—these principles had a dynamism of their own, so that once applied in practice, they set in motion a process which has not yet ceased."[7] Nor can the process ever cease; for if the Mass must be adapted to suit the congregation, it must evolve continually to keep pace with continually evolving cultural and social developments. This was something which Cardinal Staffa had foreseen during the Council debate on the liturgy, but he had not foreseen the pace at which this perpetual evolution would move.[8]

There is no question of this process of adaptation and evolution simply conforming to the predominant cultural pattern within a particular country or even a particular diocese. In fact, an individual parish would not be eligible for a four-star rating from the liturgical establishment if each celebration of Mass was not carefully prepared to meet the alleged needs of the expected congregation. These alleged needs would be based upon the age, cultural, class, and ethnic background of the congregation.

Some American liturgists state explicitly that they are not satisfied with using no more than an English translation of the New Mass. They require a form of worship which reflects the American way of life. This requires new texts created specifically for the United States and written in idiomatic American. The *Catholic Telegraph* of 26 October 1979 reported on a two-day liturgical seminar in the Archdiocese of Cincinnati during which these demands were made specific. Fr. Thomas Richstatter, O.F.M., one of the speakers, made the following proposal as a means of achieving "authentic" American worship:

"The answer is not to compartmentalize worship in our lives, not to set it apart from daily living, but to celebrate it in *a truly American cultural setting, an extension of ourselves*….We are using only a translated liturgy" at the present time; instructions issued in 1978 acknowledged that "texts which have been translated from another language are not sufficient" and new texts will be necessary.

"It's time to begin to actually create texts that capture the beauty and poetry of our language.…In our culture, we want to know one another by first name right away. This type of thing is important in our celebrations." Americans, then, "should be strong on being able to say hello and welcome in our liturgy."

Americans have always been taught that "Mass is something you just go to" and as a result many people today have yet to appreciate "that it's something we do together."

The speaker held that "when the Gospel is wed to our culture we really touch God, are much more aware of what He wants from us and are more encouraged to do it."

Sr. Renee Rust, of the University of Dayton, discussed the variety of symbols in life and the meanings they communicate. Symbols arising out of our cultural experience not only are appropriate in liturgy but are a means of our own spiritual enrichment.

Workshop sessions, in which participants were able to exchange their views, produced many suggestions and comments. A sampling of these includes the following:

—Individual family participation with the priest in planning Sunday Mass should be instituted. This would respond to "a strong need for personal ownership," encourage a sense of belonging and family responsibility for the parish.

—Accept "a certain amount of chaos" in church, perhaps involving "the ability to move around and to gather around the altar." This suggests even the possibility of "getting rid of the pews."

—There are "sacred encounters" in our lives that we do not recognize as such. *The sacred is experienced everywhere.* Liturgy modeled after experiences of the rural family can be extremely meaningful. But the Church has yet to respond liturgically to the urban experience. "To me to be on a busy city street, with a variety of people around me and a sense of freedom and continuity with what is happening is *an intensely sacred experience,* but my liturgy doesn't do anything about it," a participant said.

—The strong emphasis on freedom in American culture should be reflected in the liturgy. [My emphasis.]

Clearly, the implementation of such theories must lead to division within the parish. Prior to the Council, when the liturgy was God-centered, any member of the parish could assist at any one of a series of Masses all of which would be celebrated in a virtually identical manner—the one obvious exception being the fact that one Mass each Sunday was sung in most parishes. Today the ordinary parishioner must choose his Mass carefully or he will find himself present at one with an ethos that is entirely alien to his own attitude to worship. Such Masses are likely to be the gimmick-packed celebrations for the pre-teens or the pseudo-folk cacophony intended to attract the teenager who, it is assumed, is so addicted to the

atmosphere of the disco that unless it permeates the atmosphere of the liturgy he cannot be expected to attend.

The *Concise Oxford Dictionary* defines "celebrate" as "to perform publicly and duly (religious ceremony, *etc*.)." Thus the due celebration of the Sacrifice of the Mass should always be marked by dignity and solemnity, although the atmosphere can vary according to the feast or the liturgical season. The variations had been catered for by the Church with changes in the liturgical colors, the music used, the exclusion of certain prayers or ceremonies, or the inclusion of particular ceremonies for a particular occasion, *e.g.,* the blessing of palms or the altar of repose on Holy Thursday. In contemporary usage, the word "celebrate" evokes a party atmosphere rather than the due performance of a public (primarily religious) ceremony. This party atmosphere connotation certainly predominates in the thinking of the liturgical establishment.

The word "festive" is much in vogue among liturgists and also gives rise to semantic confusion. In Catholic countries a festival was first solemnised with a formal liturgical celebration which would be followed by celebrations in which a party atmosphere predominated, with food, drink, dancing, and processions. Contemporary liturgists err in attempting to introduce the atmosphere of the post-liturgical festive celebration into the liturgy itself. Fr. Frederick L. Miller devoted a very thoughtful article to this problem in the May 1977 issue of the *Homiletic and Pastoral Review.* He explains:

> It is obvious that certain liturgists and celebrants no longer give assent to the Mass as celebration in its classical sense. The word celebration has been severed from its etymological root and historical meaning and has been injected with a modern dose of signification. For some the Mass is now understood as an opportunity in which one may experience community, fraternization, and vague feelings of togetherness to the exclusion of transcendental values.

The "feelings of togetherness" which contemporary celebrations are intended to evoke have little effect beyond a narrow clique of middle-class enthusiasts. When such people are informed that the singing of a hymn during the distribution of Holy Communion manifests the unity which the reception of Communion engenders

they will sing with enthusiasm and experience feelings of togetherness. The ordinary parishioner who does not belong to the *elite* will sing because he is told to sing, he will shake hands because he is told to shake hands. He will stand for Communion rather than kneel because he is told to stand, but will not feel himself to be a mature, Vatican II, adult Christian simply because he stands. The middle-class liturgists and their middle-class disciples no doubt presume that because the entire congregation behaves as it is told to behave it is feeling as it ought to feel. Fortunately for their sense of self-esteem, they are so far removed from the realities of life that they are unlikely ever to realise that liturgical gimmicks which they find so meaningful are irrelevant to the mass of the faithful. The tragedy of this situation is that many ordinary Catholics are so alienated by the antics of the liturgical enthusiasts that they give up assisting at Mass altogether, and once this happens they are unlikely ever to return. The ordinary believer can see the logic in worshipping the God Who created him and will judge him. He cannot see the logic of worshipping himself. Father Miller comments:

> Informality seems to be the new rubric. Once one admits that the liturgy is a celebration of life, community, brotherhood, or a meal, one must make a number of significant adjustments. Most importantly, a relaxed and informal atmosphere of worship must be enforced. After all, who is stiff and formal at a celebration? Hence, comments must be copious and dialogue reign supreme. Spontaneous Eucharistic Prayers are not uncommon. The climax of many of these liturgies seems to be the moment when the celebrant and people make physical contact at the sign of peace. When this sign is anticipated as the liturgy's highpoint—its consummation—something is evidently off-center.

The same point was made somewhat more forcefully by William F. Buckley, Jr.: "After Vatican II, the Church entered into an orgy of vernacularization that so stresses inter-congregational relations that an alien observer walks away with the impression that the highlight of the Mass comes when the priest signals the congregation to cohabit with one another."[9]

Father Miller notes that for some liturgists the success of a celebration depends on the extent to which it evokes an atmosphere of togetherness:

> For some, this sort of expression of personalism and sentimentality is equated with successful worship. In the context of liturgical self-assertion, transcendental direction is often paralyzed. In fact, some would assert that a feeling of sacredness and mystery actually hinders meaningful celebration!
>
> In must be observed that the relaxed atmosphere of many contemporary liturgies might be the cause of the absence of the reverential silence which once prevailed in our churches. Churches understood as meeting halls is the logical conclusion of the new mind-set. Celebrations simply cannot happen in places where solemn prayerful silence is the rule….
>
> Needless to say, we have also developed appropriate music for the celebration. Many scoff at the hint that there might be a distinction between secular and sacred music. The most profane lyrics have taken on sacral connotations in the minds of some seers and have been forced upon a confused laity. Conversely, young people have been wildly indulged. Drums have been hauled into churches. Rock bands under the title of "folk-groups" have nestled themselves in long-abandoned choir lofts.

Once it is accepted (if not formally stated) that man has no God beyond himself, then every human activity becomes divine. It is thus logical that profane lyrics should take on a sacred connotation. Indeed, the word "profane" is now meaningless since man is a god and everything done by a god is sacred. Professor James Hitchcock has noted that the entire thrust of the liturgical movement since Vatican II is away from the concept of a world beyond to the world in which we live. This is precisely what Karl Marx demanded. Professor Hitchcock writes:

> The liturgical revolution of the later 1960s rejected, sometimes sharply and even stridently, the traditional belief that worship points to a world "beyond," that it focuses man's attention on a transcendent God, that it is the act whereby man elevates himself "above" the mundane world in order to glimpse the source from which he came and the goal toward which he moves. The "theology of Incarnation" began to assert that God is found in the world itself, and only there, and that aspirations towards transcendence, as understood traditionally in the Church, are in fact heretical and anti-human.[10]

In the article already quoted, Father Miller adds:

> One may observe that a good number of the new "hymns" actually praise and magnify the congregation. Many of these ditties are addressed not to God but rather to the men and women of faith who sit in the rearranged pews. This, of course, is quite logical in an atmosphere where secular Humanism rivals transcendental religion.

Perhaps the most dramatic symbol of the man-centered nature of the new liturgy is the turning round of the altar, or rather, its replacement by a table. I will show in some detail in Chapter XIX

that the manner in which Mass was celebrated before the Council, with priest and people together on the same side of the altar facing east, was an effective symbol of the heavenly orientation of the traditional liturgy. It is now an inward-looking celebration. Man has turned away from God to face his fellow men.

Not all liturgical experts would state formally that they are replacing the Cult of God by the Cult of Man. For some it is a subconscious process. But it is all part of a trend which, if not stated formally, is nonetheless clear. Commenting on the Christian humanists, Professor Molnar writes:

> They do not say in so many words that man is now the absolute in the place of God, but they formulated a number of propositions of which such is the logical outcome. They propose that man has come of age, he is now mature, that mature man cannot accept the myths his grandfather lived with; that his conscience must be respected as autonomous, not depending on any external command, whether by the Church as an institution or by the moral law.[11]

A depressing concession to this attitude can be found by studying the Propers of the Sunday Masses in the revised liturgy. Clearly, an emphasis on sin, judgement, or mortification would not be conducive to a relaxed and festive atmosphere of togetherness. Detailed accounts of the thinking behind the revisions have been provided by three of the principal authors.[12] They allude to the outlook of contemporary man (*l'uomo d'oggi*). A careful analysis of their books in *The Ampleforth Journal* reveals that they consider *l'uomo d'oggi* to be averse to any negative allusions. Prayers that are more cheerful (*più gioscosi*) and more expressive of community feeling (*più communitari*) will better correspond to contemporary attitudes.[13] The same article provides an analysis of what the authors mean by "negative" and the manner in which they have dealt with negative themes:

> A highly significant policy adopted by the revisers has been the elimination of "negative" themes or their transfer to Lent. The notion of negative themes in theology, ethics, or liturgy is perhaps one of the key concepts of modern Church history, and one which the reports of Vatican II made familiar to the world in general. There is no real English expression for this concept and, indeed, attempts to define it in philosophical or theological terms tend to get nowhere, especially when we find the Congregation for Divine Worship attaching it to so robust an object as the Wedding March from *Lohengrin.*

Nor can the concept be regarded as scriptural. Perhaps the best we can do in the present case is to attempt an ostensive definition, giving examples of what the three authors referred to above regard as negative themes in the older liturgy. These turn out to be allusion to sin, human frailty, human dependence on God, divine disapprobation, the presence of evil in the world, conversion, penitence, mortification, prayer, meditation, moralising, and polemic.[i] Such a wide-ranging concept obviously embraces much of sacred scripture itself. It is obviously not possible to deal with negative themes in the Bible as freely as with those in later liturgical texts. The policy of the revisers appears, in general, to have been to excise "hard sayings" from the Sunday gospel readings, while leaving them intact for the ferial readings where, one presumes, the danger of misunderstanding is less. Closely associated with the excision or transfer of prayers with negative themes has been the desire to accommodate them as far as possible to the mentality of modern man.

A typical example of the manner in which the Scriptures are doctored to eliminate "negative" concepts can be found in a reading from the twenty-second chapter of the Apocalypse for the Seventh Sunday of Easter in Cycle B of the new Lectionary. The verses which have been omitted are included in italics. The official text consists of verses 12-14, 16-17, and 20.

Patience, I am coming soon, and with me comes the award I make, repaying each man according to the life he has lived.

I am Alpha, I am Omega, I am before all, I am at the end of all, the beginning of all things and their end. Blessed are those who wash their garments in the blood of the Lamb; so they will have access to the tree which gives life, and find their way through the gates into the city.

No room there for prowling dogs, for sorcerers and wantons and murderers and idolaters, for anyone who loves falsehood and lives in it.

I, Jesus, have sent my angel to give you the assurance of this in your churches; I, the root, I, the offspring of David's race, I the bright star that brings in the day. The Spirit and my bride bid me come; let everyone who hears this read out say, Come; come, you who are thirsty; take, you who will, the water of life; it is my free gift.

To all who hear the words of prophecy this book contains, I give this warning. If anyone adds to them, God will add to his punishment the plagues which this book threatens; and if anyone cancels a word in this book of prophecy, God will cancel his share in the book of life, in the holy city, in all that this book promises.

And he who gives this warning says, Indeed I am coming soon. Be it so, then; come, Lord Jesus.

Clearly, verse 15 had to be omitted for the negative implication that not all men will necessarily be saved and, having omitted verse 15, verses 18 and 19 had to go for the negative implication that those who tamper with the Scriptures will be excluded from heaven.

Penance and mortification were among the themes named as negative; modern man has been catered for here by reducing fasting and abstinence to a derisory two days a year, Ash Wednesday and Good Friday. Thus, the Church's tradition of penance and mortification, and the very Scriptures themselves, must be adapted so that modern man will neither have to inconvenience himself by mortification nor be disturbed by hearing things which might disturb his complacency. And how has modern man responded? Catholics have abandoned the practice of their faith by the millions while the Orthodox Church is making large numbers of converts despite its demanding laws of fasting and abstinence, and its insistence that the function of the Church is to save poor sinners from hell.

Until the Catholic Church expunges the Cult of Man from every aspect of Her life—from Catholic schools, colleges, universities, convents, seminaries, and religious orders—there is no hope of restoring Catholic worship to its proper function as the Cult of God. At present, the majority of Catholic organisations, particularly the post-conciliar commissions, are clearly concerned with no life beyond the present. The liturgy thus clearly reflects what the contemporary Catholic establishment believes—*lex orandi, lex credendi.*

Footnotes

[i] Examples of prayers transferred to Lent (usually ferias) on account of their negative themes include the following: on sin, the former collect of Pentecost 23, the secrets of Epiphany 3 and Pentecost 14; on human frailty, the collect of Epiphany 3 and the secrets of Epiphany 4 and 5; on conversion, the secret of Pentecost 24; on purification, the postcommunions of Pentecost 10 and 16; on atonement, the secret of Pentecost 21; and on forgiveness, the postcommunion of Pentecost 13.

Notes

1 CH, pp. 50-51.
2 *Ibid*., p. 51.
3 *Ibid*., pp. 110-111.
4 *The Tablet*, 23 September 1967, p. 1003.
5 *La Nouvelle Messe* (Paris, 1976), p. 57.

6 DC, p. 32.
7 NMPG, p. 14.
8 PJC, p. 233.
9 *The Courier-Journal*, 11 August 1978.
10 ROS, pp. 18-19.
11 CH, p. 133.
12 M. Augé, "Le collette del proprio del tempo del nuovo messale," *Ephem. liturg*. 84 (1970), pp. 175-298.
V. Raffa, "Le orazione sulle offerte del tempo nel nuovo messale," *Ephem. liturg*. 84 (1970), pp. 299-322.
W. Ferretti, "Le orazioni post communionem de tempore nel nuovo messale romano," *Ephem. liturg*. 84 (1970), pp. 323-341.
13 *The Ampleforth Journal*, Summer 1971, p. 59.

VIII

The President as Actor

O, there be players that I have seen play, and heard others praise, and that highly, not to speak it profanely, that neither having the accent of Christians nor the gait of Christian, pagan, nor man, have so strutted and bellowed that I have thought that some of nature's journeymen had made men and not made them well, they imitated humanity so abominably.

—William Shakespeare
Hamlet, Act III

In 1967 Fr. Robert V. Hovda wrote an article in *Worship* entitled "Style and Presence in Celebration".[1] It is not an exaggeration to claim that this article has had a greater influence on the liturgical reform in the English-speaking world than the Vatican II Constitution on the Sacred Liturgy itself. Anyone who takes the trouble to study the Liturgy Constitution carefully will discover that its contents appear totally unrelated to the revolution enacted in its name. Most of the Constitution has been ignored by the liturgical revolutionaries who have exploited the time-bombs they or their *confreres* placed in the text to justify the revolution they have imposed upon the People of God. Father Hovda's article is a case in point. It has been quoted or paraphrased time and again in the writings, lectures, and workshops of other revolutionaries. When he wrote it in 1967, there were still sufficient priests and laymen with a Catholic mentality to regard the author and his ideas as crazy. But in 1980 it is anyone who questioned the theories of Father Hovda who would be regarded as a madman.

The most evident characteristic of Father Hovda's article is that its entire ethos is uncatholic where it is not actually anti-Catholic. There is nothing comparable in the two-thousand-year history of the Church. I have shown in *Pope John's Council* that the liturgy is, in its essence, something done by Christ. It is the service *par excellence* which He offers for His Church today. During the Mass His Sacrifice is made present upon the altar. The Divine Victim is offered to God the Father with every possible solemnity by priest and people, but it is the priest alone acting *in persona Christi* who makes the Divine

Victim present in a state of sacrifice, symbolised by the separate consecration of His Body and Blood. Pope Pius XII wrote in *Mediator Dei*: "The unbloody immolation by which, after the words of consecration have been pronounced, Christ is rendered present on the altar in the state of a victim, is performed by the priest alone, and by the priest insofar as he acts in the name of Christ, not insofar as he represents the faithful." The priest is spoken of traditionally as acting as Christ's instrument during the Mass, but he does this in a free and conscious manner, which, as St. Thomas Aquinas points out, is why the intention of the priest to do what the Church intends is still necessary for a valid consecration.[2]

Because the celebrant is acting *in persona Christi,* because he freely chooses to make himself Christ's instrument, it is not surprising that his own personality should be submerged into that of his Divine Master during the course of the liturgy, the public work of Christ. In the traditional Mass the rubrics insured the celebrant subordinated his personality to the celebration. His every word, every gesture, was meticulously regulated. This is why, providing the rubrics were observed, a badly celebrated Mass was almost impossible. Hurried, unedifying celebrations may have occurred—but they were certainly the exception. The rubrics insured that normally every celebration was recollected, prayerful, and dignified. The fact that much of the Mass was said in a very low voice made no small contribution to this edifying situation. Before the Council it would have been most unusual to hear a member of the congregation remark that a Mass had been either dull or lively. The Mass was the Mass, and that was that. Father Smith's beautiful voice and impressive personality were not juxtaposed in favourable comparison with those of Father Brown in the next parish. It was the Mass that mattered, not the "style and presence" of the celebrant. This is no longer the case for the disciples of Father Hovda—and they are legion. The Mass is seen by them as little more than a vehicle for displaying their histrionic talents.

Father Hovda makes no secret of the fact that the new style of celebration is linked with a new theology of the Eucharist, and that the former theology left much to be desired:

> At no point will the demands of good style and presence weigh more heavily on the president than in the proclaiming of the eucharistic prayer now totally in English. This will be a kind of test. If he comes through here he will be marvelous elsewhere. For in the canon he must overcome not only careless manners, but also *a eucharistic theology and piety which leave much to be desired.* [My emphasis.]

The celebrant is referred to consistently not as a sacrificing priest but as a Protestant "president". It must be remembered that Protestants do not believe that ordination confers any powers not possessed by the rest of the faithful. It simply authorises a man (or woman) to undertake certain functions as the representative of the community, including that of presiding at the Eucharist. But a Catholic priest is a Consecrator: a Protestant minister is a President. Obviously a priest also has the function of presiding over the assembled congregation, but it is quite alien in Catholic terminology to refer to him as the President (see St. Justin Martyr).

Father Hovda tells us that: "Presiders must become familiar with current writing on eucharistic theology" and that the "presiding minister" is "the one who preaches, sums up the prayers of the faithful, proclaims the canon, initiates the peace-greeting, and makes sure that all the faithful present are served at the holy table." This is a description of the function of a Protestant minister.

Father Hovda explains that Article 11 of the Constitution on the Sacred Liturgy stated that it is the duty of pastors to insure that the faithful "are actively engaged in the rite." "It is," he claims, "the end of rubricism, the end of an era. And a completely different outlook is required of all who lead *the worshipping assembly."* The priest has thus been reduced from the celebrant of Mass to the leader of a worshipping assembly. Father Hovda is as loath to refer to the Mass as he is to the priesthood. Interestingly, and perhaps hopefully, English-speaking Catholics have clung to the term "Mass". In France, outside traditionalist circles, it has been virtually replaced by the term "Sunday Assembly".

Father Hovda's president is a communicator rather than a consecrator: "By 'communication' I mean the will, the desire to communicate—a passion for 'coming through,' 'getting across,'

finding the right wavelength so that everyone in the assembly can say, 'I hear you loud and clear, brother.' "

Father Hovda is in no doubt about the style he is aiming at: "Good public worship will be relevant and gutsy, like the songs of Simon and Garfunkel, with their rich symbolism and their enduring capacity to interest and intrigue the mind."

The Mass is the making present of Christ's sacrifice upon the altar —can any renewal of Calvary not be relevant? As for rich symbolism, every gesture of the traditional Mass has some rich symbolic association which, with due respect to Father Hovda, is of a somewhat more enduring quality than the songs of Simon and Garfunkel.

Father Hovda considers the facial expression of the celebrant to be crucial to a successful celebration—which virtually restricts "success" to good-looking extroverted presiders.

> It should not be necessary to say that absent-mindedness or a far-away look in or on the presider are death to a worship assembly. It should not be, but it is.…What should we do with our eyes? If they are not downcast, should they not take refuge in the heavens…or the ceiling's tracery? Good presidency means an effort to solicit the attention of each person in the assembly with one's eyes, as well as with one's general demeanor. To attend to anything else—even the book or the bread and wine [*sic*]—without attending to the persons present is the opposite of the style we seek.
>
> One need not and one should not devour the congregation with one's eyes. But there must be a constant exchange of interested, compassionate, encouraging looks, not only during reading and homily but also during song and prayer. The heavenward gaze (although there is nothing wrong with an occasional glance upwards if it fulfils a need) *belongs to a view of the universe no longer with us.* Our assembly gathers, conscious of the unseen and transcendent. But with our eyes we see, and what we see should be nothing less important than the people. Our brothers and sisters are the first sign of Christ's presence, and *the most important ones.* [My emphasis.]

This is the Cult of Man with a vengeance!

> A president whose nervousness or nervous mannerisms betray a lack of assurance and of confidence *cannot serve the assembly well.* Whatever inward feelings we may have, *we owe it to the congregation* to preside with all the poise that we can muster. Whatever weakness we feel, the time of celebration is not the time to make our weakness the burden of the community. Christians have a right to look for strength in *the person who exercises the office of presidency.* [My emphasis.]

The final sentence of this quotation is straightforward Lutheranism. Luther taught that ordination simply gave authority to "execute"

(namely, exercise) an office within the Church.

The final paragraph of Father Hovda's article makes explicit his belief that the Catholic concept of a cultic (sacrificing) priesthood has been replaced by that of a Protestant ministry:

> These are, I think, important elements of the style and presence required of a good presider. Thoughtful readers will add others. Together we have to appreciate what Gregory Baum called the transition from a "cultic priesthood" to a "ministerial priesthood." No longer "magical" persons, we are servants now, who must earn attention, respect, and cooperation. Our earning power is what we are talking about when we discuss style and presence. There is great satisfaction to be found in today's ministry by men who are interested in being not stars but good servants.

In January 1970, a Committee of the Milwaukee Archdiocesan Liturgical Commission issued a statement on the role of the celebrant in the New Mass in which the influence of Father Hovda is very evident. The statement explains the role of the celebrant in directly heretical terms. It must be remembered that ordination imprints a character which distinguishes a priest from a layman not merely in degree but in essence. A priest has powers which a layman does not possess, above all the power to consecrate. Mass without a congregation is possible and far from unusual; Mass without a priest is impossible. The Milwaukee Committee states explicitly that the difference between priest and laymen is one of office:

> The celebrant's priesthood is distinguished from that of the congregation not by way of dignity but by way of office. In the Eucharist his function is to serve, to lead, to unify, and to teach. He calls this congregation together that they might exercise their office, not that he might do it for them. After they have gathered, he is the one who expresses their spirit or who leads that expression. This is in no way a denial of the role of Christ in the liturgy, for the celebrant will speak to the congregation of the mind of Christ, that they might know Christ better and be able to express his spirit in their liturgy and in their lives.

The Committee wants the liturgy to be celebrated with "a certain informality". Warmth and friendliness are essential:

> This must be shown to all, else it becomes divisive. It is found in the general tone of the celebration, e.g., the celebrant's greeting to the people at the door before and after the Eucharist. Warmth is also shown in specific contacts with people in the liturgy, e.g., the way people are greeted in the liturgy, or the celebrant's smiling at those involved in the offertory procession and thanking them.

The Committee lists six attributes which a good celebrant should communicate.

Communication of Attributes

The celebrant communicates these attributes in manner and gesture as well as in word. He is alert to the following:

1. Voice

Interest and vitality should be evident by the way in which one speaks. Care should be taken that the people can clearly hear all that is said, whether at altar or lectern and whether by celebrant, lector, or commentator.

2. Eyes

It is important to look at the people to the extent that this is possible for the individual celebrant. Much is conveyed with one's eyes: interest, concern, hope, happiness, compassion….

3. Changes of facial expression

The Eucharist is a human experience. Interest, concern, solemnity, joy, and sorrow are conveyed by one's expression.

4. Hands and gestures

Gestures should be smooth and natural to the individual celebrant, not exaggerated. Even the way the celebrant stands or sits conveys his interest, and the way he genuflects conveys his faith.

5. Responsiveness to others

This includes a genuine warmth shown to servers and others who assist before and after as well as during Mass.

6. Simplicity and sincerity

These govern all that has been said.

Externals help the celebrant to say what he wants to say. Every detail of action, gesture, and word contributes to his communicating the mystery of Christ. The sacraments are signs. They lose some of their effectiveness unless they are easily seen and easily read. This is the responsibility of the celebrant.

The Committee also provides another novel definition of the celebrant: "The priest celebrant must serve as resource person in the liturgy." It also claims that: "Liturgy is not so much what we are doing, but what we are being." On the contrary, as Pope Pius XII explained in *Mediator Dei*, the liturgy is something which Christ does:

The sacred liturgy, then, is the public worship which our Redeemer, the Head of the Church, offers to the heavenly Father and which the community of Christ's faithful pays to its Founder, and through Him to the Eternal Father; briefly, it is the whole public worship of the Mystical Body of Jesus Christ, Head and members.

It would appear that the function of a president is less to preside than to animate. Indeed, no liturgical guru could expect to be taken seriously today unless the word "animator" occurs in every paragraph of every talk or article he provides on the topic of presidency. The Liturgy Commission of the Bishops' Conference of England and Wales dedicated the February 1978 issue of its journal *Liturgy* to the topic of "animating the liturgy". The *cliché-ridden* pages of this magazine are so consistently unspeakable that it is tempting to conclude that it is really a satire produced by traditionalists with the aim of ridiculing the liturgical establishment. However, as it can only be obtained from the offices of the Liturgy Commission, it is presumably what it purports to be, the official mouthpiece for England's liturgical establishment. The issue dedicated to liturgical animation contains an article by Fr. Harold Winstone, who states:

> It used to be said that the liturgy infallibly produces what it signifies.[i] This is true, in the sense that to the degree I am open to receive the Spirit that is communicated in the liturgy I will become a vibrant member of a praying, listening, apostolic, reconciling, and caring community.

Father Winstone would not receive full marks for this definition as it does not include "outward-looking".

He also explains the function of the celebrant in terms applicable to a Protestant president:

> In accordance with the hierarchic nature of the Church, an accredited leader must be appointed, one who is sensitive to the needs and aspirations of the community and is open to the Spirit. In the eucharistic assembly he has to lead the community in its praise and thanksgiving and in its celebration of the wonderful works of God and the most wonderful of all his works which had given this community its entity as the Church of the redeemed in Christ.
>
> Christian prayer is nourished by the word of God. It ponders that word in humility and love, and issues in acts of thanksgiving and praise. In all those moments of prayer the community is served by those to whom the Spirit has given special gifts: deacons, acolytes, readers, musicians, cantors, singers, psalmists, even perhaps choreographers.

One of the prime tasks of this formidable line-up of animators is to insure that "reconciliation receives prominence in its liturgical assembly." This reconciliation consists of an absence of racial prejudice, sexual inequality, and class distinction. "Ecumenism is

another area where reconciliation is vitally necessary. 'Blessed are the peacemakers.' They should be prominent in our liturgy: people who have the charism of making everyone welcome in the assembly and putting people at their ease." Somewhat strangely, in view of his concern with class distinctions, Father Winstone nominates as ideal animator material the following middle-class stalwarts: "nurses, doctors, teachers, social workers, counsellors, foster parents"! Needless to say, no mention is made of reconciliation with the tens of thousands of Catholics driven out of our churches by the antics of Father Winstone and his ilk. There is clearly a limit beyond which reconciliation does not reach, and those who have passed it must not even be named within the context of the reconciling assembly. Father Winstone's article is followed by a picture of a butterfly upon a cross. There is no doubt some mystic symbolism here known only to qualified animators.

In the same issue of *Liturgy,* Fr. Anthony Boylan, Secretary of the National Liturgical Commission, has a long article in which he pays tribute to "Fr. Bob Hovda". Father Boylan takes up a number of Father Bob's themes. He defines the "celebrant or president as the chief 'animator' in the community". He takes up Father Bob's admonition about the presider's not gluing his eyes to the book. He must learn "how to look at people in a way that summons them to common prayer." He quotes with approval another American priest who explained that worship "is a body thing, not a head thing. There is no way to think oneself into being a good presider. One has got to get it into one's [*sic*] muscles and bones, just like dancers, actors, and ball-players." This is not quite the language of *Mediator Dei* but, as Father Bob stated in a quotation cited earlier in this chapter, the style of Eucharistic theology which this encyclical epitomised left much to be desired.

Clearly, the role of the seminaries must now be to produce highly skilled animators. Ushaw College is one of the leading British seminaries. Its syllabus for churning out efficiently programmed liturgical animators does not give much hope for the immediate future. A primary aim of this syllabus is

> ...to develop sensitive leaders of Christian worship. The priestly ministry is a public office demanding certain "performing skills". As president of the liturgical assembly, the priest should stimulate, articulate, and co-ordinate the response and involvement of the congregation and of other ministers. Students, of course, have different aptitudes and different temperaments. Their training must help them to develop these, and to achieve sufficient confidence and sensitivity to do the same for others. The revised rites all require the priest, in every instance, to adapt the celebration to the capacities, needs, and circumstances of the particular congregation, rather as the producer of a play or conductor of an orchestra has to interpret his script or score to bring out the best his team are capable of and to make the experience live for his particular audience. Successful liturgical leadership demands a thorough familiarity not only with the texts of the liturgy but with the real needs and capacities of a congregation.[3]

In order to assist the budding animators to put on a good performance, they rehearse "the celebration of Mass with the help of the videotape facilities in our television studio. Voice and movement, communication techniques, and other practical 'performing skills' are critically analyzed by the students themselves with the guidance of the liturgy and communications lecturers and the assistance of outside priests." The seminary also possesses

> ...a "Liturgy Resources Group" to explore the use of audio and visual media, movement, and drama in worship. This group invites guest speakers and demonstrators with specialist experience in these fields, organises exhibitions and field trips, and continues to prepare special celebrations. Through this means, too, students are encouraged to develop individual and collective talents and to build up resources of knowledge and technique for their future ministry.

The extent to which the congregation has replaced God as the focal point of the celebration is made clear in the extent to which this liturgy course is based on sociology rather than theology:

> Liturgical education nowadays must necessarily include a concrete study of the people who make up our different congregations. We must deepen our study of their make-up, reactions, needs and expectations, their groupings and patterns of behaviour, their language culture and systems of communication. This demands, besides acute observation and pastoral sympathy, a close attention to the theories and findings of the "human sciences" of sociology, psychology, and anthropology, and some appreciation of literature, the visual arts, music, and "popular" culture.

The syllabus explains that

> ...theological axioms must be illuminated by sociological realities: levels of community, dynamics of groups and assemblies, distribution of functions and ministries, rules and initiatives, *etc.* It is useful here, also, to discuss some of the implications of worship as communication, addressed and appealing to the whole man: questions of intelligibility,

physical expression, stability and change, relativity of forms, *etc.*, which can now be discussed in a reasonable perspective.

It seems impossible to believe that this grotesque jargon has anything whatsoever to do with the function of a priest, a man who possesses a power denied to the greatest king or the highest angel—that of bringing God the Son down upon the altar as the Saving Victim, the Lamb of God Who takes away the sins of the world, Who is offered to the Father in a sacrifice in which we can participate both by offering Him with the priest and offering ourselves with the Divine Victim. During the theocentric Tridentine liturgy it is the awe-inspiring fact of the Divine Victim present on the altar among us renewing His sacrifice which takes absolute priority—not the style and presence of the priest who has made Him present or the congregation who kneel in holy fear. The rite itself did not vary one iota whether the congregation was one of university students or manual workers. Because the congregation knew the Mass for what it was, and participated in it for what it was, the Mass succeeded in its purpose of offering solemn worship to God and conveying divine grace to men. Now the "success" of each liturgical assembly must be assessed on an individual basis. It is decided on the extent to which the president-animator projects himself, "puts himself over," rather like a music hall turn. It also depends on the audience—a routine which goes down well one day might be received coolly the next with a different audience. The phlegmatic presider would, presumably, shrug off an unsuccessful celebration with the words: "That's show business!"

There are, of course, some priests who can make a celebration of the New Mass an inspiring and devotional celebration simply by the force of their personality—but they are the exception. The majority of priests are incapable of such a *tour de force*—and they can no more be blamed for it than can the 99.99 per cent of football players who never make the international team. They do the best they can with the talents they have, they cannot be expected to do more. Most older priests realise their limitations and are not willing to make fools of themselves by attempting to fill a role for which they are not

fitted. Some younger priests, though no more talented, are less inhibited and in attempting to project themselves make themselves appear ridiculous. Some time before reading Father Hovda's article I was occasionally present at the Mass of a very young priest who was a pleasant person to know socially—but once he got behind a table he appeared to be suffering from some form of mental derangement. He spoke the words of Mass with the passion of an advocate making a final plea to the jury not to convict his client for murder. During his oration he appeared to be leering at the congregation, attempting to hold each one with his glittering eye like some latter-day ancient mariner. This was all accompanied by a permanent artificial grin of the type affected by chorus girls, conjuror's assistants, or the tougher type of cowboy when having a bullet removed from his shoulder. Some months after he had departed in order to be married, I read Father Hovda's article and realised that the poor young man was not mentally deranged but a disciple of America's Number One Liturgical Guru.

The impracticality of making the "success" of the Mass dependent upon the style and presence of the celebrant is so obvious that it has even been conceded by Catholic liberals. One of England's best known "progressive" Catholics is Paul Johnson, formerly editor of the internationally-known socialist weekly, *The New Statesman.* In 1974 he remarked:

> Moreover, any religious service depends to some extent on the celebrant. The old Latin Mass made few demands on the imagination and intelligence of the priest. It was a ritual to be learnt and its effectiveness lay in its essence.
>
> The new services can be tremendously impressive and deeply stimulating. I know of one little country church where the priest, a man of wide learning, great personal presence, a marvellous gift of speech and, above all an overwhelming and burning zeal in the faith, turns every Sunday Mass into a unique and exciting experience.
>
> But such men are rare. Indeed, if they were common, Christianity would have no problems—except perhaps a problem of authority, for such priests rarely make the lives of their Bishop easy!
>
> As it is, the new services are often conducted by priests who through no fault of their own, cannot make them living and relevant, and who would be much more comfortable with the old rites.
>
> The new services, in short, require an *elitist* clergy, which we do not at present possess. [4]

The temptation for the celebrant to behave like a *prima donna*, rather than a humble instrument of Christ the High Priest, is accentuated by the official rubrics of the New Mass which urge him to depart from the text of the Mass to "do his own thing" at all too frequent intervals. Fr. Clifford Howell, S.J., one of England's most zealous liturgical gurus, insists that priests should conform to the rubrics of the new Missal, but assures them:

> Such an ideal does not lead to stiff, desiccated, and monotonous liturgy devoid of all warmth and sincerity. For, within certain bounds, we have been given a great deal of liberty. We may improvise our own introductions to the Mass, put in our own comments before the readings, the Preface, the Our Father, and the dismissal. We may devise our own bidding prayers, choose between several forms of the Penitential rite, even modifying some of them to our own requirements. In addition to all these possibilities in the Ordinary, the General Instruction legislates for much freedom as regards the Proper. Often we have free choice of texts, whether of complete Mass formulae or of individual parts such as readings, collects, prefaces, eucharistic prayers, and blessings. "In this way," says GIRM[ii] n. 323, "a much wider choice of texts becomes available, and the prayers of the liturgical assembly can be enriched with ever fresh themes. It becomes possible to take into account the particular needs of the faithful, the Church and of the world."[5]

Writing in *The Providence Visitor* on 14 June 1979, Fr. John A. Kiley described a visit to a parish outside Washington, D. C. The parish priest told him:

> He prefers to celebrate [Mass] at a card table, also in view, and, of course, he chooses never to wear vestments.
>
> But, get this: "Sometimes we read the service of the word," he observed, "and sometimes, the ladies just bring up their problems and we discuss them. Sometimes it takes half-an-hour and sometimes it takes an hour and a half." I felt like asking whether the ladies were there for Liturgy or for therapy. In fact, I really felt like asking whether the priest was there for Liturgy or for therapy.

Clearly, the president who regards himself as no more than an actor is very much *passé*. We are now entering the era of the president as psychiatrist!

Footnotes

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[i] It was never said that "the *liturgy* infallibly produced what it signified." The Church taught and teaches that the sacraments do this *ex opere operato* (see Appendix I to *Cranmer's Godly Order*).

[ii] *I.e.*, the General Instruction on the Roman Missal or the *Institutio Generalis.*

Notes

1 *Worship*, vol. 41, no. 9. All the citations of Father Hovda in this chapter are taken from the same article.

2 See Appendix II to *The Order of Melchisedech* for a synopsis of the teaching of St. Thomas Aquinas on ministerial intention.

3 *The Ushaw Magazine*, December 1976, no. 248.

4 *Catholic Herald*, 4 January 1974.

5 *The Clergy Review*, February 1977, p. 57.

IX

The Children's Directory

But he that shall scandalise one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.
—Matthew 18:6

In a book devoted to explaining the ethos of the Orthodox faith it is stated that "the celebration of the Divine Liturgy is the act by which Christians bear witness more clearly than in any other manner that although in the world they are not of the world. During this heavenly celebration we are given the privilege while still here below of concelebrating with the radiant angels."[1] Until Vatican II this was also the attitude which regulated the celebration of the Liturgy in the West. Dietrich von Hildebrand noted that the basic question to be answered regarding the style of celebration is

> whether we better meet Christ in the Mass by soaring up to Him, or by dragging Him down to our pedestrian, workaday world. The innovators replace holy intimacy with Christ by an unbecoming familiarity. The new liturgy actually threatens to frustrate the confrontation with Christ, for it discourages reverence in the face of mystery, precludes awe, and all but extinguishes a sense of sacredness. What really matters, surely, is not whether the faithful feel at home at Mass, but whether they are drawn out of their ordinary lives into the world of Christ—whether their attitude is the response of ultimate reverence: whether they are imbued with the reality of Christ.[2]

As was shown in Chapter VII, the most evident characteristic of the new liturgy is that it is the Cult of Man rather than the Cult of God. The last thing it intends to convey is that we are *in* but not *of* the world; the last thing it intends is that we should be drawn out of our ordinary lives. The *leitmotiv* of contemporary writing on the liturgy is that the congregation must be made to feel at home during Mass and this is best done by insuring that the liturgy reflects its particular milieu. Far from attempting to raise the hearts and minds of the congregation to God the objective is to keep their hearts and minds fixed firmly upon the things of this earth. This is particularly true in the case of children. Where the Directory on Children's Masses, which will be examined in this chapter, is implemented, the

only possible result is that Catholic children will be deprived of any experience of true worship or any knowledge of the true meaning of Mass. The concept of the Mass which derives from the principles of the Directory is that it is a form of entertainment, an activity in which children (and adults) engage in order to be amused. The madness described in the next chapter is the logical outcome of these principles.

The ethos of the new liturgy was described by Fr. Frederick L. Miller in the May 1977 issue of the *Homiletic and Pastoral Review.* Father Miller refers to a filmstrip on the Mass produced by none other than Fr. Robert Hovda, who featured so prominently in the preceding chapter. The filmstrip has the revealing title of *This Sunday Party.* Father Miller comments:

> A popular filmstrip which is used in many religious education programs introduces first and second graders to the parish Eucharist thusly:
>
> "For our Sunday party we get together in a church building or some other big room, people dress up, there is music and singing, we hear talk about how God loves us and what he wants us to do, we thank God for the world and all the good things he has given us, and we each take a piece of bread and a sip of wine in memory of Jesus.
>
> "Jesus tell us that when we share bread and wine in memory of him, thinking about him and his new spirit, we are actually sharing his body and his blood and his whole life is ours and we are his close friends."

The text continues:

> Besides compromising the doctrine of the Real Presence, this popular filmstrip and others like it prepare our young to expect a party every time they join their parish community for its liturgy.
>
> It is no dark secret that most of the textbook series approved by the catechetical establishment consistently fail to mention that the Eucharist is essentially the renewal of Christ's sacrifice—the Church's solemn act of worship of the Father….As a result of this type of catechesis, many of our youth have innocently been led to understand the Mass exclusively as a meal.…Should anyone, therefore, be surprised that scores of Catholic youth no longer attend Mass regularly? They have been taught to expect a party each time they come to church. They soon realise that there are places far superior to a church building in which one may enjoy a good meal or have a roaring party.

Similarly, writing in England, Canon George Telford stated in an article upon the Martyrs of England and Wales:

> Vast numbers of the truly faithful are suffering anguish of heart at what is being done to the Catholicism they love. What would our Martyrs have thought of the "faith" which is preached and practised by many ardent "renewalists" today? A faith in which "leading

> catechists" tell parents to instruct their children that the Mass is "Jesus's jolly tea-party"? A faith in which "leading liturgists" invite an adult congregation to hop, skip, and jump round the altar as a "meaningful thanksgiving" at the end of Mass? A faith in which "leading theologians" reject solemn declarations of the Holy Father, because "the matter is still under discussion"? All these aberrations I have personally witnessed—and many more.[3]

No aspect of the present crisis in the Church can be taken in isolation; doctrinal, liturgical, and moral aberrations form part of a single diabolic process. The link between the manner in which the faith is presented to children and the manner in which they are taught to worship could not be more obvious.

Enter the Children's Directory

On 1 November 1973, the Sacred Congregation for Divine Worship published *Pueros Baptizatos,* the Directory for Masses with Children. It was signed not by the Prefect of the Congregation but by Cardinal Villot, Secretary of State, and Archbishop Bugnini, Secretary to the Congregation. While in one paragraph (52) it pays brief lip-service to Catholic Eucharistic teaching, its practical effect is to undermine the teaching in the manner it recommends that Mass should be celebrated—the *lex credendi* is to be destroyed by the *lex orandi.* Most serious of all, this assault upon Catholic Eucharistic teaching is aimed directly at the faith of Catholic children, the future of the Church. The Directory purports to be a "response to repeated requests from all over the Catholic world". How many requests there were and who made them is not, of course, revealed. Perhaps they came from those said to be "not a few"—whose desire for yet more Eucharistic prayers was considered so reasonable by Archbishop Bugnini. Obviously, it is impossible to prove that a deluge of such requests did not pour into the Vatican. As a teacher of young children in touch with a number of teachers' organisations and parents' groups I certainly heard nothing of any such request.

Archbishop R. J. Dwyer spoke out bluntly on this particular point:

> This permission, hailed in certain quarters as "bold and innovative", comes not in response to a demand of the various national hierarchies, but rather to the persistent urging of a few liturgical experimentalists. As a matter of cold fact, neither the writer nor any bishop of his acquaintance has ever been asked by Rome for his opinion on the

matter, and whenever, at the annual Conference of the American hierarchy the subject has been agitated, it has been rejected decisively.[4]

Paragraph 2 of the Directory states:

> The Church is the place where children should receive their Christian education, but there is a problem here. Liturgical and especially Eucharistic celebrations, which of their very nature have an educative value, are scarcely fully effective where children are concerned. The Mass may be in their own language, but the words and symbols used are not those which they can understand.

Each of these sentences is debatable. In its Declaration on Christian Education (para. 3), Vatican II correctly explains that, since parents have conferred life upon their children, they must be acknowledged as their first and foremost educators; that their role is so important that scarcely anything can compensate for their failure in it; and that it is in the family "that from their earliest years children should be taught, according to the faith received in baptism, to have a knowledge of God, to worship Him, and to love their neighbor."

The primary purpose of a church is the solemn worship of Almighty God, above all through the offering of the Holy Sacrifice of the Mass. Stress must be laid upon the words of *Mediator Dei*, in which Pius XII insists that the essence of the Mass is the unbloody immolation of the Divine Victim. True, the first part of the Mass most certainly contains an instructional element, culminating in the proclamation of the Gospel, and it is right and fitting, therefore, that, when the faithful are assembled on Sundays, their priest should not simply *proclaim* the Word, but should *explain* it in his sermon. But the Word of God can be read and explained in the home, in school, and during other liturgical ceremonies rather than the Mass. After all, the faithful gather in their parish churches each Sunday not primarily to be instructed, but to assist in the offering of the Solemn Sacrifice. What Archbishop Bugnini has done here is to use a standard Modernist ploy—to seize upon a perfectly valid aspect of the Faith, and, at the same time, distort it for his own purposes. In this case he has used the perfectly valid point—that there is an important educative element in the Mass—to reverse completely the priorities, so that the educative aspect takes priority over the sacrificial. Once

again Vatican II prepared the way for him. The Liturgy Constitution states (para. 33):

> Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains abundant instruction for the faithful. For in the liturgy God speaks to His people and Christ is proclaiming His Gospel. And the people reply to God by song and by prayer.

(Take careful note of that initial "Although".)

Archbishop Bugnini does not deny that the prime purpose of the liturgy is the worship of the divine Majesty—he simply ignores this fact and concentrates obsessively on the educative process. It is quite true that children will not understand most of the readings at Mass—but how many of these readings are fully understood by most adults? How many members of an average congregation grasp the meaning of a typical Pauline epistle? Nor, as a matter of fact, do most children below the age of ten grasp readings specially selected and prepared for them; young children of this age simply do not concentrate on a series of readings, as any experienced teacher would confirm. At a Mass for over two hundred school children under the age of eleven, for which two short readings had been specially selected and simplified, I asked each class what the Gospel had been about within ten minutes of the Mass ending. Only one child knew! But up till now this had never been considered a problem, simply because it had been rightly taken for granted that it would be in the home and the religion class in the first place that Catholic children would be taught their Faith. One of the most important lessons they would learn would be what the Mass is and why they assist at it each Sunday. During the Epistle and Gospel they were able to look at their own little prayer books or colorfully illustrated stories of Our Lord, Our Lady, and the Saints. When they grew old enough they could learn to use a missal and, while appreciating at an early age the essence of the Mass (what happened, and why they were there), they were gradually assimilated into the liturgical life of the Church and, step by step, came to understand and to wonder at the changing seasons, the vestments, and the great feasts of the liturgical year.

As to the symbolism of the Mass, of course the children cannot understand it to begin with—but neither do they understand the symbolism of letters, words, figures, and mathematical signs *until these symbols are explained.* In my own school, we have equipment for teaching seven-year-old children complex logical processes, of which I myself was ignorant until I began a course in Thomistic philosophy as an adult. I have never found any child of average intelligence, of seven years or over, who has the least difficulty in understanding any of the traditional symbols of the Mass when they are explained clearly and simply—and such an explanation enhances both the quality of their participation and their interest in the rite itself. Why does the priest kiss the altar? Why is the Gospel alone proclaimed with incense and lighted candles? Why are different colored vestments used and what is the significance of each vestment? Why do we kneel at the *Incarnatus* in the Creed? Why is water mixed with wine? What is the reason for the elevations? Why can only a priest give Holy Communion and why must it be received on the tongue? As for the Holy Week ceremonies—what a wealth of symbolism here, what a privilege, what a delight to explain it all to young Catholics!

Archbishop Bugnini, however, while conceding that it is not necessary for every detail of the liturgy to be comprehensible to children, insists:

> It must surely be spiritually harmful to them to have the experience of going to church for years without ever understanding properly what is going on. Recent religious psychology has proved the profound influence that the religious experience of infancy and early childhood has on the religious development of the individual.

Every word here is perfectly true, but the correct solution to the problem is for parents, priests, and teachers to insure that the children do understand properly what is going on, by explaining it to them. Even a cursory acquaintance with the teaching on the Mass given in the new religious textbooks makes it quite clear that children whose knowledge is restricted to these iniquitous texts will most certainly *not* have the least inkling that the Mass is what Pope Pius XII explained it to be, and what the Council of Trent insisted it

must be. At best, the children will see it as some sort of community banquet (and the meal symbol is a hard one for people in the West to grasp) with which some vague form of Real Presence may or may not have been hinted at. The fact that Archbishop Bugnini declared officially that his *Novus Ordo Missae,* when celebrated in the vernacular, is spiritually harmful to children (and he has stated this in the clearest possible terms!), makes it hard to understand how, if his criteria are accepted, such saints as Therese of Lisieux, John Bosco, Bernadette, or Maria Goretti could ever have reached their reputed degree of sanctity in childhood! The illiterate mother of St. John Bosco taught him to love and understand the Mass—and he passed on this love and understanding to the boys he taught!

Archbishop Bugnini's reference to modern psychology is another standard ploy used by anyone nowadays who, designedly or not, would undermine the faith and morals of our children. It is, for example, now standard practice to use material in sex-education classes for children which would certainly have resulted in an immediate prosecution and severe sentence against any teacher who had used it as recently as ten years ago. Perhaps the most alarming aspect of contemporary society is the manner in which the overwhelming majority of citizens can be brainwashed without the least difficulty into accepting practices which they would have considered insanity only a few years before.

Chapter I of the Directory is entitled "Helping Children to Understand the Mass Liturgy". If the guidelines it lays down are followed, it would result in children remaining completely ignorant of the nature and purpose of the Mass! It begins by stating, quite correctly: "A fully Christian life is unthinkable without sharing in the liturgical action which brings the faithful together to celebrate the paschal mystery." But at no stage is the least indication given that, in its essence, the Mass is the action of Christ, our great High Priest (*actio Christi*).

As St. Ambrose expresses it: "Christ is offered today and He Himself, as priest, offers Himself in order that He may remit our sins."[5] The Mass is, to quote *Mediator Dei* again, "truly and properly the offering of a sacrifice." The Sacrifice of the Cross and

the Sacrifice of the Mass are one and the same Sacrifice—only the manner of offering being different. Our great High Priest now offers His Sacrifice through the ministry of an ordained priest, and it is the supreme privilege of faithful Catholics to unite ourselves in mind and heart in offering this Sacrifice and ourselves with Christ, and, if we are in a state of grace and have the right dispositions, to receive Him in Holy Communion. It is important to note that as regards our participation in the Mass, Vatican II did not actually use the word "active" (Latin—*activus*), but the word "*actuosus*"—which requires a participation involving a full, sincere, and interior co-operation with the action of Christ our *Leitourgos*[i] in His Mass, which we are privileged to make ours. Such a *participatio actuosa* can be expressed fittingly in such external forms as word and gesture, *e.g.*, singing the *Kyrie, Gloria,* or *Sanctus*; kneeling; bowing our heads at the Consecration; receiving Holy Communion on the tongue and only from the hands of a priest—all are valid and valuable external manifestations of our *interior* participation. But unless our children are taught what the Mass is and how to unite themselves with the action of their *Leitourgos,* all these exterior actions will be valueless and can even prevent the *participatio actuosa* to which their priests and teachers should be leading them.

At the risk of seeming repetitive, it must be stated once again that instruction based on the principles laid down in the document would make it impossible for any genuine participation in the Mass. In view of this, it does not seem unreasonable to presume that whatever it is Archbishop Bugnini wishes our children to participate in, it most certainly is *not* the Holy Sacrifice of the Mass. He explains the summit of the liturgical action in precisely the terms condemned by Pope Pius XII. According to Archbishop Bugnini, the important thing is "to share in the eucharistic table, and children are either being prepared for this, or are being led to *an ever deeper understanding* of what it means." (My emphasis.) How the children are to be led to "an ever deeper understanding" of something of which they are to be kept deliberately in ignorance is not explained!

The Directory goes on to state that the children,

> ...besides having some idea of God and the supernatural, should also, in proportion to their years, have some experience in *those human values* which are involved in Eucharistic celebration: *e.g.*, acting together as a community, exchanging greetings, the capacity to listen, to forgive and to ask for forgiveness, the expression of gratitude, the experience of symbolic action, *conviviality and festive celebration.*
>
> The aim of Eucharistic catechesis will therefore be *to cultivate these human values*, so that the children's appreciation and *their celebration of the mystery of Christ will keep pace with their age and their psychological and social condition*.
>
> The Christian family has the greatest part to play in teaching these human and Christian values. Hence, even from the point of view of the liturgical formation of their children, it is very important to encourage the Christian education of parents and other educators.
>
> In virtue of the obligation in conscience which they freely accepted at the baptism of their children, parents are bound to teach them step by step how to pray, by praying with them every day and encouraging them to pray by themselves. Children who have been prepared in this way from their earliest years, and who have had the opportunity of going to Mass with the family when they so wish, will readily begin to sing and pray in the liturgical assembly, and indeed will already be experiencing something of the meaning of the Eucharistic mystery.
>
> Parents of weak faith, but who nevertheless want their children to receive a Christian education, should at least be invited to communicate to their children those human values already mentioned, and to take part whenever they can in meetings for parents and the non-eucharistic celebrations that are organised with the children. [My emphasis.]

Chapter I of the Directory also states that catechesis on the Mass should encourage a participation "which is active, conscious, and genuine"—something which cannot be done without teaching the children what the Mass is. In the same chapter it is laid down that the meaning of the Mass should be explained "particularly as a sharing in the life of the Church". Preparation for "first communion" should not only aim at teaching children "the truths of the faith concerning the Eucharist, but also explaining how from now on *they* are going to be able *to share the Eucharist actively with the people of God* and have a share in the Lord's table and in the community of their fellow Christians." They are to be helped to understand the liturgy better by "celebrations of various kinds" and in these celebrations "more and more prominence should be given to the Word of God according to the children's ability to understand."

There is nothing here which a good number of Protestant denominations could not accept.

Chapter II is entitled "Adult Masses in which Children Participate." Archbishop Bugnini begins by solemnly informing us

that: “In many places, especially on Sundays and feast days, parish Masses are celebrated in which quite a number of children participate together with a large number of adults.”

After bringing this astounding discovery to the attention of his readers, he reassures those who might be anxious that such a situation could have been allowed to develop that: “To have children sharing in these Masses with their parents and other members of the family does much to foster a Christian spirit in these families.” He goes on to make it clear that he is *not* in favour of the perpetuation of this system, despite the fact that it fosters “a Christian spirit”: “Infants who are unable or unwilling to take part in the Mass can be left in a separate room in the charge of parish helpers, for example, and brought in at the end of the Mass for a blessing with the community.”

As the father of a fair number of infants who have been brought to Mass since they were a few months old, I am now wondering if I have been depriving them of constitutional rights. Even where children express a willingness to take part in “Masses of this kind”, it might be better if they did not. It seems that they are prone to “feel neglected because of their inability to participate in and understand what is being done and proclaimed in the celebration.” One solution to this problem is to have a special word for them “at the beginning and at the end of the Mass and in some part of the homily.” But there is an even better method—“to have a special liturgy of the word and homily for the children in a separate place not too far distant from the main church. Then when the Eucharistic liturgy begins they can be brought back to the place where, in the meantime, the adults have been celebrating their own Liturgy of the Word.” It may well be that Chairman Mao, who had a great deal of experience in separating children in his communes, passed on these suggestions to Archbishop Bugnini as part of the Vatican-Marxist “dialogue”.

Before leaving Chapter II of the Directory, it might be worth making a short digression on a point which will have become apparent to readers—the uncatholic nature of the language in this document. This refers not simply to such phrases as “to share in the Eucharistic table,” “to share the Eucharist actively with the people of

God," to participate in the Sacrifice of the Mass (which is the Sacrifice of the Cross) in an atmosphere of "conviviality and festive celebration"—but is also manifest in such expressions as "Masses of this kind". It was not so long ago that a Catholic family would simply go to "Mass" on Sunday. If anyone spoke of "kinds of Masses", it would refer to the distinction between High and Low or Solemn High and Pontifical. Now it seems that there are four basic divisions—with a somewhat complex series of subdivisions: Masses for Children, Masses for Adults, Masses for Children in which Adults Participate, Masses for Adults in which Children Participate. The mentality and the language behind this and so many similar documents evokes the nightmarish atmosphere of a novel by Kafka for those who can remember only twelve years back, when "in many places" one congregation after another of balanced and contented Catholic families succeeded each other at Mass after Mass on Sunday. They simply went to Mass, they took their children, they knew why they went and their children knew, too, as soon as they were old enough to have the meaning explained. And is it pure nostalgia (and why has nostalgia become a sin in our day?) if I find it hard to recollect in the cheerful gatherings outside the church when Mass was over, as the worshippers passed the time of day with each other and their priest, that the children ran happily to and fro while their parents gossiped and never seemed to complain that they had felt neglected through having been unable "to participate in and understand" what was being done in the celebration?

Chapter III of this Directory considers Children's Masses in which only a few adults participate. The chapter opens by recommending that some Masses should be celebrated with children only. It is explained that: "From the beginning of the reform of the Liturgy it has been accepted by everyone that certain adaptations are necessary." Presumably, by "everyone" the Archbishop means everyone whose opinion is worth considering—and that the hundreds of thousands of traditional Catholics, who had no desire for any changes or any adaptations in the age-old Mass of their fathers, are ruled out of court in virtue of the fact that they disagree with him.

In paragraph 21, it is explained that the aim of these Children's Masses is to prepare children for adult Masses and for this reason their format should not "differ too much from the Order of Mass with the people." There is, in fact, no "order" in any sense of the word in which the New Mass is celebrated with the people. The liturgy and the congregation are at the mercy of the celebrant, who is now free to use the liturgy as the medium for "doing his own thing", which can range from the banal to the blasphemous. There is no "norm" for the New Mass, even within the official regulations. To cite but one example, Holy Communion can be given officially by a priest to a kneeling communicant on his tongue, or by a girl in a mini-skirt to standing communicants in the hand. What is this "Order of Mass" from which Masses with children must not deviate too much?

In a typical Bugnini amplification, he explains: "The various elements should always have the same thrust as that laid down in each instance in the General Instruction on the Roman Missal, even though for pastoral reasons one cannot always insist on absolute identity."

Priests in particular will remember the meticulous detail with which every aspect of the celebration of Holy Mass was once regulated—and regulated in this way because it was holy, because it was not something which the priest, and still less the congregation, did, but something which Christ did. And now these meticulous rubrics are replaced by an admonition to "have the same thrust" as an "Order of Mass" which has no order—and even this "same thrust" must not be too closely identified with the non-existent "Order" for unspecified "pastoral reasons"! The only absolute in the Bugnini scheme of things is that there must not be any celebrations of the Old Mass for pastoral or for any other reasons!

Some lip-service is paid to the need for interior participation, without which it is correctly stated that "external acts are worthless and may even be harmful." But interior participation in what? we ask. This is the question which *must* be asked—if the Mass is not Christ offering Himself, then what are the children to participate in? Archbishop Bugnini leaves us in no doubt as to this, and he

immediately explains: "Great care must be taken not to let the children forget that all forms of participation are leading up to Eucharistic Communion, in which Christ's Body and Blood are received as spiritual nourishment." Contrast this again with the solemn warning of Pope Pius XII that it is a false doctrine "that the general communion of the faithful is to be regarded as the culminating point of the whole celebration."

Paragraph 23 reads:

> The priest who is celebrating Mass with children should be at pains to make the celebration a festive, fraternal, and prayerful one. This attitude on the part of the priest has a greater effect on the celebration than in Masses with adults. *Everything depends on his personal preparation and on the way he conducts himself and addresses himself to the children.* [My emphasis.]

Here is a clear example of the Mass being considered as a vehicle for the president to use in projecting his personality onto a captive audience.

The celebrant is urged to intrude his own *ad lib* instructions into the liturgy and, among the points at which using "his own words" will be useful in helping him to "get through to the children" are "the invitation to the Act of Penance, for example, or to the Prayer over the Gifts, the Lord's Prayer, the Peace, and Communion". There can be no doubt at all that these official exhortations to the clergy to make at least parts of *their* liturgies "do it yourself efforts" have removed any vestiges of uniformity or dignity which still remained in the New Mass. Apart from anything else, they are insufferably tedious.

There is one point in the Mass where the priest has always been free to *ad lib—i.e.*, in his homily. But in the very next
paragraph (24) it is stated that: "There is no reason why one of the adults should not preach a Homily to the children after the Gospel." This is a very serious departure from the traditional practice, and there is some sort of insane irony in the fact that, at the very time when the priest's role as a minister of the Word is being exaggerated to a greater importance than his role as a sacrificing priest, he is to be deprived of the exercise of his ministry in the very moment which

had been traditionally and exclusively reserved to him—during the preaching of his homily!

This is simply one more step in the progressive diminution of the priestly status, which has been a feature of the post-conciliar liturgical legislation. There can now officially be Masses for children, in which laymen (or women) preach and distribute Holy Communion and (according to Archbishop Bugnini) the Communion is the culminating point of the whole celebration. The priest will be simply there to consecrate and, if the children's religious instruction is based on the "new catechetics", they will not even know what consecration means, or that it has taken place.

Lest it should still appear that the Mass might still give the impression that it is something done by the priest rather than by the assembled community (a community celebration or a celebration of community?) the Archbishop urges:

> A diversity of ministerial roles should be encouraged, so that the celebration is seen to be a community one. For example, lectors and cantors should be used, chosen either from among the children or the adults. A variety of voices will help to avoid tedium.

The obsession of the Archbishop with boredom and tedium in connection with his New Mass is most revealing. Paragraph 25 insists that the "liturgy is to be a lively one," while paragraph 26 demands that it should take place at a time when children are "best able *to celebrate the Eucharist."* Paragraph 27 continues:

> Weekday Masses for children (for example in residential colleges) will certainly be more profitable and less open to the risk of boredom if they do not occur every day. Moreover, they can be better prepared if there is a longer interval of time between the celebrations.

No, this is not a malicious attempt on my part to malign Archbishop Bugnini! An official instruction from the Sacred Congregation for Divine Worship (approved and confirmed and ordered to be promulgated by Pope Paul VI) recommends quite clearly that Catholic children should *not* attend daily Mass. Not only this, but it goes on to state that:

> Sometimes it is preferable to have community prayer to which the children can make *their own spontaneous contribution,* or a meditation in common, or a celebration of the

> Word of God which *continues the previous celebrations* of the Eucharist and prepares the children to participate more deeply in those that follow. [My emphasis.]

Catholics have always been taught that there is nothing at all they could do in this life more pleasing to Almighty God and more efficacious towards the attainment of eternal glory than to take part in the Holy Sacrifice of the Mass. Canon G. D. Smith writes:

> Hence, hardly anything that we might say to stress the importance of the Eucharist would be an exaggeration. The Eucharist is the center of the Christian life, as Christ is the central figure of the Christian religion. The priests of the Church are ordained, not primarily to preach the Gospel, not merely to comfort the sick with the consoling truths of religion, not merely to take the lead in works of social improvement, but to offer the Sacrifice of the Mass, to consecrate the Eucharist. If Catholics in the past—and in the present, too—have thought nothing in art, riches, and architecture too beautiful to lavish on their churches, it is because the Catholic Church is the house of the King of kings, the home of Christ, truly present in the Sacrament of the Eucharist. If Catholics, even the poorest, are ready to deprive themselves even of the comforts of life to support their clergy, it is because they believe at all costs the Sacrifice of the Mass must continue to be offered, the Sacrament of the Eucharist, the food of Christian souls, must ever be administered. Devotion to the Eucharist is not an incidental pious practice of Catholics; it is of the very essence of the Catholic life.[6]

The supreme value of daily Mass and Communion has been the ideal to which the Church has been striving to lead the faithful. Yet today the Vatican tells us officially that, in institutions which should be making this practice the prime aim of the spiritual formation of Catholic children, it can be more profitable to the children if they *do not* attend daily Mass and that their own *spontaneous prayers* patched into a community prayer meeting, can be *preferable* to the Most Holy Sacrifice of the Mass, "the fountain of all graces, containing, as it does, after an admirable manner, the fountain itself of celestial gifts and graces, and the Author of all the Sacraments, Christ our Lord, from Whom, as from its source, is derived whatever of goodness and perfection the other Sacraments possess."[7]

As for the claim that such community prayer meetings, in which "the Word of God" is celebrated, actually *continue* the "previous celebrations of the Eucharist"—this is an assertion with theological implications upon which it is beyond my competence to comment.

This section of the Directory concludes with paragraph 28, which states:

> Attentive and conscious participation will be very difficult if *too many children are celebrating the Eucharist* at one time. If possible, they should be split into a number of groups, not strictly in accordance with their age, but with regard to their progress in religious formation and their degree of catechetical instruction. It would be best to invite these groups to take part in the sacrifice of the Mass *on different days of the week.* [My emphasis.]

Readers will note yet another reference to children "celebrating" the Mass. It is better for children to be instructed on the Mass in accordance with their age and degree of instruction, but if the Mass is regarded primarily as a solemn Sacrifice and *not* as a means of instruction, then this does not preclude children of all ages and abilities from participating together. The reference to the *sacrifice* of the Mass will also have been noted, but read within the context of this instruction, to which sort of sacrifice is Archbishop Bugnini referring—of praise and thanksgiving only, or of praise, thanksgiving, and *propitiation* as taught by Trent and denied by Protestants?

Paragraph 29 of the Directory is entitled "Preparing the Celebration". It is important to note that it does *not* deal with what the Catechism of the Council of Trent describes as the "Necessity of Previous Preparation for Communion". The Trent Catechism, in fact, declares, at great length, why it is necessary for anyone receiving Communion to prepare himself carefully, and goes into detail regarding preparation of the soul and preparation of the body (the latter dealing with such matters as the Eucharistic Fast).

Once again, the Directory displays an obsessive preoccupation with *externals*—what must they sing, what must they read, what musical instruments will best evoke meditative prayer, festive joy, and the praise of God. (How many of the present guitar ditties strummed at children's and adults' Masses evoke meditative prayer?) The Directory stresses that great attention is to be paid to *bodily* gestures (not neglecting the findings of psychology or the dictates of local custom). To wit: "Much depends not only on the gestures of the priest but also on the behaviour of the whole group."

Only too often Mass with children has now degenerated to a series of distasteful gimmicks as a result of this paragraph. It sometimes

appears to be no more than a boy scout campfire sing-along without the campfire. There is frequently a ludicrously exaggerated sign of peace of which, children being children, full advantage is taken for playing the fool. It is not unusual for the president to insist upon shaking hands with every child in the congregation or to have them stand around the table holding hands while the Our Father is said or sung, often in a gravely distorted version. Another popular gimmick is to make the children wear badges bearing their names so that the giving of Holy Communion can be made personal. It is supposed to "mean more" to the child if the priest says "Body of Christ, John", rather than "Body of Christ". In fact, it means nothing whatsoever to children and is a typical example of the manner in which this Directory and the manner in which Mass is generally celebrated with children exhibit almost complete ignorance of the way in which children think and react. I know of several instances where the children have swapped name badges and thought it very amusing to hear the priest say the wrong name. In one case of a Mass for teen-aged girls a number sported the names of rock-singers which the priest duly recited—even where these were masculine. He presumably considered this as adding to the festive atmosphere and, indeed, if the Mass is a party, such behaviour is appropriate. Obviously, the children do not consider "a piece of bread and a sip of wine" adequate refreshment for a party and this is a cause of some concern to liturgists. This problem is sometimes overcome by following the Mass with a more substantial meal on which, children being children, their minds are naturally fixed throughout the celebration.

The manner in which Mass for children is now made to express what the liturgists believe reflects their experience and background can be found in the hymns now given to them to sing. These liturgists have apparently never considered that the children's background should be enriched by giving them access to a new experience—that of true worship. I well remember taking a party of ten-year-old children to Westminster Cathedral in London before the liturgical revolution. As the choir sang a Communion motet, one little girl turned to me and said: "You know, I think heaven must be

like this." I wonder what she would think of the following examples taken from a folk hymnal widely used in English schools:

SKATEBOARDING

1. Platform on wheels,
I love how it feels
to race on the pavement and round.
I push and I press
as I gather up speed,
soon we are rolling along to the sound.

Thank you, dear Lord,
for the fun that I have,
thank you, dear Lord,
for the fun.

2. Platform on wheels,
I love how it feels,
to race on the pavement and round.
I love to stand tall
and to look all around
as we are rolling along to the sound.

Chorus

MILK

1. White and creamy, cool to drink.
Yum! Yum! Yum! Yum!
2. Seeing you just makes me think.
Yum! Yum! Yum! Yum!
3. Thank you, Lord, for cows and milk.
Yum! Yum! Yum! Yum!

T.V.

1. Smash and crash,
the actors dash!
It's fun to look and listen,
T.V., T.V., every time!
It's fun to *look and listen*.
2. Come along!
let's sing a song.
Chorus
3. Thank you, Lord,
for eyes to see.
Chorus
4. Learn of Man,

and all you can.
Chorus[8]

Stress is also laid on the importance of "processions and other actions involving physical movement". "Liturgy must never be presented as something arid and purely cerebral," and, to prevent this, the use of visual aids is suggested—including pictures done by the children. It urges that children should have a part in "preparing the chalice, paten, and cruets."

Here once again the Directory reveals how totally alien it is to true Eucharistic piety, as explained in the Trent Catechism. The latter insists on a careful *spiritual* preparation for Communion. The Directory ignores this. The Directory wants children to handle the sacred vessels; the Trent Catechism states:

> To safeguard in every possible way the dignity of so august a sacrament, not only is the power of its administration entrusted exclusively to priests, but the Church has also prohibited by law any but consecrated persons, unless some case of great necessity intervene, to dare to handle or touch the sacred vessels, the linen, or other instruments necessary to its completion. Priests themselves and the rest of the faithful may, therefore, understand how great should be the piety and holiness of those who approach to consecrate, administer, or receive the Eucharist.[9]

Paragraph 37 of the Directory seems, like similar passages, specifically designed to mock the Catholic-minded reader. It deals with the need for periods of silence and cautions against laying too much emphasis on external actions. This in a document calculated to *externalise* completely the participation of the children!

The rest of the Directory is devoted to an explanation of how the different parts of the Mass can be adapted "in accordance with the laws of child psychology". Records can be played—with an admonition that they should be "suitable"—just as the music and the instruments should be, but at no time is specific guidance given on what is *unsuitable.*

In an earlier Vatican Instruction—the "Instruction on Music in the Sacred Liturgy" of 5 March 1967, it was stated: "However, those instruments which are, by common opinion and use, suitable for secular music are to be altogether prohibited from every liturgical celebration and from popular devotions." At that time (1967), this

seemed very clear. It seemed, for instance, to rule out such instruments as the guitar. But although this is referred to in the footnotes for the section on music in the Children's Directory, it is, clearly, quite inadequate.

In the Third Instruction for the Correct Implementation of the Constitution on the Sacred Liturgy, issued in September 1970, it was strictly forbidden to make any changes in the text of the Mass, even in a sung Mass. Now in the Children's Directory it is explained that in these texts children are not always able to recognise "an expression of their own life and religious experience. In that case the texts of the Roman Missal prayers may be adapted to their needs…." An admonition is then given that the substance of the prayers should be preserved. The abuses this key concession makes possible hardly need stressing.

In paragraph 52, an apparently admirable section on the "Eucharistic Prayer" makes it clear that something particularly deplorable is on the way. In contrast to what went earlier, the Eucharistic Prayer now becomes "the climax of the whole celebration". Here mention is made of the Real Presence, the offering of Christ, the necessity to use only the four approved Eucharistic Prayers, the need for the children to offer themselves, and then comes the passage for which we have been waiting: "for the time being; that is until the Holy See makes other provisions for children's Masses." Not "if", but "until"!

These prayers duly arrived, three for children and two for "reconciliation"—whatever this might mean. These Eucharistic Prayers must surely mark the nadir of the Liturgical Revolution. They are totally alien to the entire liturgical tradition of Catholicism in the East and West; nothing so banal could ever have been imagined. When reading them it seems hard to believe that they are not the work of some malicious traditionalist intent upon discrediting the liturgical reform but, alas, they are only too genuine. They were promulgated with the approval of Pope Paul VI as part of the official liturgy of the Roman Church. Future apologists will have a harder task justifying these prayers than the acts of the Inquisition or the morals of Pope Alexander VI.

Archbishop R. J. Dwyer concluded his observations on the Directory as follows:

> Needless to point to the end: it will mean the erosion of all meaning from the most sacred act given to man to perform, an act which, up to the present, has been the same for all whatever their stage or state of life.
>
> This, by the way, suggests the canonisation of M. Jean Piaget as the true successor of St. Augustine and St. Thomas as THE Doctor of the Church. Piaget, with his highly tendentious and debatable psychology of child growth and adolescence, calling for constant adaptation to mental and physical level, has thus been elevated, doubtless to his immense surprise—and possibly to his embarrassment—to the status of Adviser-in-Ordinary to the Holy See in Matters Liturgical, no less than Catechetical. Let him take care to wear his halo at the proper angle.
>
> Bluntly, we emphatically regret this decision of the Holy See, and we would be less than honest not to say so. This has nothing to do with our loyalty to the Holy Father, our personal love and respect for him, and our obedience. It has much to do with our opinion of those of his advisers who, in a matter happily not connected with faith or morals, have, we are persuaded, induced him to give his name to a dangerous precedent.
>
> It has been said, and we think with profound justice, that when an institution, be it Church or other, starts tinkering with its liturgy, it is headed for deep trouble. A re-run of the history of the Church over this past decade would seem to prove the proposition to the hilt.[10]

Writing in the *National Catholic Register*, Fr. Robert J. Fox, possibly America's most respected priest journalist, endorsed the conclusion of Archbishop Dwyer (also emulating him in attempting to absolve Pope Paul VI from responsibility for the Directory which could not have been promulgated without his approval):

> I'll lean on Archbishop Dwyer for this one. Regarding the Directory for Masses with Children, he seems to think Rome was poorly advised. Personally, I was amazed at the vagueness of the Directory. Its lack of preciseness is already seeing interpretive dancing invading the sanctuary. Before the Directory I was shown pictures of a mad scramble of children, in costumes, supposedly giving the homily. What will be done now with a Directory that speaks so generally that one can give it almost any interpretation wanted? [11]

The last word on the Children's Directory must go to Dietrich von Hildebrand, the most profound thinker in the American Church this century. This great theologian and philosopher would not have expressed himself so strongly without good reason: "It is, however, only with the new 'Children's Mass,' issued by the evil spirit of the liturgical reform, Archbishop Bugnini, that the victory of

collectivism, naturalism, and horizontalism comes drastically to the fore."[12]

Footnotes

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[i] See page 1 for the meaning of this term.

Notes

1 André Borrely, *L'Homme Transfiguré* (Paris, 1975), p. 63.
2 *Triumph,* October 1966.
3 *Christian Order,* October 1975, p. 595.
4 *Christian Order,* March 1975, p. 134.
5 *De Officiis Ministrorum,* lib. I, cap. 48 (PL XVI, col. 101).
6 TCC, p. 840.
7 CCT, p. 242.
8 M. Bradley, *Folk Hymnal for Young Children* (Essex, 1978).
9 CCT, p. 56.
10 *Christian Order,* March 1975, p. 135.
11 *National Catholic Register,* 5 May 1974.
12 *Satan at Work* (Roman Forum, 1974), p. 26.

X

Send in the Clowns

Some priests and members of the faithful mask with the name "conciliar" those personal interpretations and erroneous practices that are injurious, even scandalous, and at times sacrilegious.
—Pope Paul VI
Letter to Archbishop Lefebvre, 11 October 1976

The date is Sunday, 2 April 1978. The place, Boston, Massachusetts, U.S.A. Station WEEI-FM broadcasts the regular Sunday Mass from the Paulist Center, 5 Park Street, Boston 02108. I have a cassette recording of the entire Mass and a copiously illustrated report which appeared in *The Boston Globe* on 3 April 1978. I also have a letter from Cardinal Medeiros, Archbishop of Boston, admitting that the incidents referred to in this chapter did take place as I described them.[i] The fact that the Mass was to be broadcast and the press had been invited made it clear that the clergy of the Paulist Center had no fear that any aspect of their celebration might evoke episcopal sanctions. It is by no means an extreme example of the liturgy celebrated there each Sunday of which I have numerous examples on cassette.

The Mass begins with the Introit. In this case it is an amateurish but not unpleasant rendition of a number popularised by the New Seekers which rose to a prominent position in the "Top Twenty" some years ago. The singers profess the commendable desire of wishing to teach the world to sing in perfect harmony and also to grow apple trees, honey bees, and snow-white turtle doves. They express this desire somewhat more often than is necessary to make the point. However, the Introit does eventually come to a conclusion.

"Good morning," says Fr. Joachim Lally, the celebrant. He is a good-looking and clearly good-natured young man wearing a strangely patterned garment which is presumably intended to be a chasuble.

"Good morning," replies his congregation.

"Since this is April Fools' Weekend, happy feastday everyone," he adds.

His congregation laughs.

Father Lally explains that the theme of the liturgy that day is that they are all free to be fools. Before exercising this prerogative he exhorts them to catch their breath in order to catch the breath of the Spirit that breathes deep within each one of them and to lay hold of that Spirit. The congregation is also urged to be attentive to the Word of God and to listen. He explains that in the world of the circus, in the world of fools, when anything goes wrong or anything needs to be sparked up with life there's a saying, and that saying is "Send in the Clowns."

The Boston Globe of 3 April 1978 informs us that Father Lally "removed his usual garb, concealing a clown suit he was wearing underneath. Immediately after the prayer, the platform in the middle of the church became filled with clowns and colorful balloons while the Paulist Center Musicians played 'Send in the Clowns.' "

The congregation had been urged to be attentive to the Word of God. The "Word of God" is proclaimed. The passage in question is what was known as the Epistle in the days before the great "renewal" of the liturgy.

> Damn everything that is grim, dull, motionless, unrisking, inward turning. Damn everything that won't get into the circle, that won't enjoy, that won't throw its heart into the tension, surprise, fear, and delight of the circus, the round world, the full existence. Damn everything but the circus.

The "Word of God" continues with an item entitled "the Gospel-Message of the Lord". This consists of the story of the Good Samaritan to the accompaniment of a mime by the clowns which evokes delirious applause from the congregation (audience?). And then, as *The Boston Globe* reports:

> While the priest put on his clown make-up (in seven minutes flat), the others began the acts, which consisted of carnival music, dancing, and showing the necessity of being free to love and give. At one point, a clown standing alone was taken into the group and made to realize that she loved everyone, including herself.

> The audience participated throughout the service, cheering and applauding the good deeds of the clowns….
>
> At the end of the sermon Father Lally placed a red heart sticker on each clown's forehead while everyone sang "Where are the clowns….Well, maybe they're here…."
>
> The clowns went through the aisles giving out the mark of the clown—a round orange sticker—while everyone hugged, kissed, shook hands, and wished peace to each other.

It is worth noting that the reporter of *The Boston Globe* refers to an audience rather than a congregation. There can be no doubt that this audience enjoyed the performance—the faces grinning out from the photographs testify to this. The first performance on April 1st proved to be so popular that it was repeated three times on April 2nd. Father Lally had a hit show on the road.

The reporter in question, one Mr., Mrs., Miss, or Ms. Jodie Peck, would appear not to be a Catholic as no comment was made regarding what certainly constituted an act of sacrilege. The "Eucharistic Prayer" utilised by Fr. Joachim Lally went as follows up to and including the "Consecration":

> Hosanna, praise to You, glory to You, God. For You are the God Who has sent us Jesus to be the light and life of our world. Send us now Your Spirit of life and peace. Send Your Spirit over these gifts of bread and wine and over each of us so that together we might be the living and breathing moving Body and Blood of Jesus Christ Your Son and our Brother. And so we remember, we call to mind, the night before Jesus died when He was feeling very much alone and frightened, so He gathered His friends and His disciples for a final meal in which time He took bread from the table. He blessed it, He broke it, He gave thanks to You loving God, and He gave it to His disciples saying: "Take and eat all of you for this is My Body, this is My Life, which will be given up and broken for you." And after the supper was over He took the cup of wine and again He gave You thanks and praise and He gave the cup to His disciples and said: "Take this all of you and drink from it for this is the Cup of My Blood, the Blood of the New and Eternal Covenant, it will be shed for you and for all women and men so that sins may be forgiven, so that life may be restored. Whenever you do this do it to remember Me and always lovingly." [My capitalisation.]

It is not necessary to be an expert on the "renewed" liturgy to realise that Fr. Joachim Lally has composed his own Eucharistic Prayer. To the best of my knowledge it is not included among the growing number now officially sanctioned for use in the new Order of Mass. There is a difference of opinion among theologians as to the precise nature of the "form" required to effect a valid consecration. Some say that the words of consecration in one of the versions found

in the Scripture will suffice; others claim that it is necessary for these words to be spoken within the context of a liturgy approved by the Church. In this case neither condition was fulfilled. It should also be noted that some theologians teach that words added to the consecration formula and intended to alter its meaning can invalidate the Mass. It can thus be stated with certainty that those "fulfilling their Sunday obligation" at the three April Fools' Masses in the Paulist Center, Boston, on 2 April 1978, were certainly taking part in a sacrilegious celebration and most probably an invalid one.

The antics of Fr. Joachim Lally and his troupe of clowns constitute an extreme example of the degradation to which the Mass of the Roman Rite, the glory of the Latin Church, the most sublime product of Western civilisation, has been reduced. What, one can only speculate, would have been the reaction of St. Gregory the Great, St. Pius V, St. Pius X, or even Pope John XXIII, to the clowning of Father Lally? The reaction of Cardinal Medeiros was to admit that it was true and take no action. Father Lally is still clowning away, still turning the renewal of Christ's sacrifice (in the unlikely event that his Masses are valid) into a form of amateur music hall entertainment to amuse his regular weekly audience. It is not that Cardinal Medeiros is a convinced liberal who believes in everyone doing his own thing. Fr. John Keane is also a priest of the Archdiocese of Boston but Bishop Daily, the auxiliary of Cardinal Medeiros, has issued public statements warning the faithful that his Masses are not authorised. Father Keane had been invited to address the Knights of Columbus in Roslindale, Boston, on 23 April 1979 but the meeting had to be cancelled at the last moment when the Roslindale Grand Knight, John French, was ordered to withdraw the invitation. Father Keane was informed that the instruction had come from a higher level in the Knights at the request of Bishop Daily. The Bishop later denied that he or the Cardinal were involved in the withdrawal of the invitation.

Readers will probably have guessed what makes Father Keane's Masses so reprehensible that the faithful must be told not to attend; it is that he had remained faithful to the Mass of his ordination. Not surprisingly, attendance at his Masses increased. It came as no

surprise when *The Boston Globe* of 3 June 1980 reported that Cardinal Medeiros had "suspended him from his priestly duties because of the controversial Latin Mass." Quite rightly, Father Keane refused to submit to this abuse of power and promised the faithful who had come to rely upon him that he would not abandon them.

It can be argued that the clowning of Father Lally and the other reprehensible incidents which are cited in this chapter are unofficial abuses which form no part of the liturgical reform authorised by Pope Paul VI. It can further be argued that Pope Paul VI condemned such abuses frequently and, indeed, he did—but took no action to implement his condemnations. Like Cardinal Medeiros, he acted only against priests who remained faithful to the Mass of their ordination and made it quite clear on several occasions that he considered this put them outside the Church.

I accept that the abuses described in this chapter are unofficial in that they are contrary to the rubrics of the new liturgy although, as no action is taken against the priests who perpetrate them, it seems fair to claim that they are at the least condoned by those in authority. Even though these departures do not form part of the official liturgical reform they are clearly a logical and, indeed, inevitable extension of that reform.

As earlier chapters have shown, the entire thrust of the official reform is to deflect attention from God to the congregation. Prior to Vatican II the ethos of the Mass was clearly manifested as a God-orientated solemn sacrifice and the manner of celebration was decided by what was necessary to perform the sacrifice with due reverence and decorum. Now the emphasis is on making the congregation feel at home and enjoy themselves. The Cult of God has been replaced by the Cult of Man, the priest has become a *compère* who sees that his audience is entertained and, as the Children's Directory makes painfully clear, it is intended that the congregation should enjoy the celebration in the secular sense of the term.

The Nature of Pleasure

The philosophers speak of a pleasure proper to every activity—but these pleasures are of different and sometimes incompatible natures. Thus there is a purely sensual pleasure to be derived from eating and drinking; there is the pleasure proper to sporting events; there is the pleasure proper to different types of dance music and, where modern rock music is concerned, this is of a purely sensual nature. On a higher level there is the pleasure proper to the enjoyment of good music or good literature; there is the pleasure proper to a good deed—children derive pleasure from receiving gifts and their parents from giving them, but well-trained children learn to derive pleasure from giving as they grow older. Finally, there is the pleasure proper to religious activities and even this pleasure differs according to the precise type of activity—the pleasure proper to the robust singing of a vernacular hymn is different in nature from that of assisting at a solemn celebration of Mass.

Thus the term "pleasure" as it has been used here could be defined as the correct, the appropriate, response to a particular human activity. We can speak of holy pleasure, of unholy pleasure, and of a wide range of pleasures of an indifferent nature, neither holy nor unholy. But even these indifferent pleasures can be divided into those of a spiritual or intellectual variety and those of a more physical or sensual nature; an atheist can be moved spiritually by great poetry, great art, or great music. The basic error of the thinking behind the New Mass, *i.e.*, that it should be adapted to the congregation so that the people feel at home and enjoy themselves, is that it is presumed to have succeeded when the people say they have enjoyed the liturgy. In this sense the clowning of Father Lally proved successful; the report in *The Boston Globe* and the almost delirious laughter and applause upon the cassette prove this. The error here is that the congregation has expressed its enjoyment through the pleasure proper to the music-hall, the circus, and pop music—pleasures which are acceptable within their appropriate setting—but not the pleasure appropriate to the Mass. The pleasure, the response, which the Mass should evoke is described by the Fathers as one of holy fear: our hearts should be raised high to God and turned no longer to earthly things. A passage already cited from the liturgy of

St. James warns: “Let all mortal flesh be silent and stand with fear[ii] and trembling, and meditate nothing earthly within itself: for the King of kings, the Lord of lords, Christ our God comes forward to be sacrificed.” The avowed intention of the proponents of the new liturgy is to insure that the minds of the congregation are fixed firmly on earthly things by relating every aspect of the liturgy to their everyday life, even and especially the music. It is interesting to note that the Latin Church has come under severe censure from Eastern Catholics for using musical instruments in the liturgy and even for the use of polyphony. The Orthodox theologian Constantine Cavarnos remarks that:

> The *execution* of Byzantine church music by *instruments,* or *even the accompaniment* of sacred chanting by *instruments, was ruled out by the Eastern Fathers* as being incompatible with the pure, solemn, spiritual character of the religion of Christ. “The Fathers of the Church,” observes G. I. Papadopoulos, “in accordance with the example of the psalmodizing of our Saviour and the holy Apostles, established that only vocal music be used in the churches and severely forbade instrumental music as being secular and hedonic, and in general as evoking pleasure without spiritual value.”[1]

It is not simply unofficial (but officially tolerated) Masses like those of Father Lally which utilise music “evoking pleasure without spiritual value”; there is little or no spiritual value in much or most of the music utilised in the “folk Mass” style of celebration which has proliferated since Vatican II. The only problem posed by such Masses is whether the lyrics are more puerile than the music. Granted that many Catholics evidently enjoy these celebrations, but they also enjoy an evening at the disco and would certainly enjoy consuming hamburgers and cola. Should these be distributed during Mass to stress the meal aspect, make the people feel more at home, and intensify the conviviality of the atmosphere? What matters is that the enjoyment people derive from such a celebration is not the enjoyment, not the pleasure, proper to the Mass.

Turning the Mass into a circus is clearly the logical outcome of focusing attention upon the congregation rather than God. It is also an inevitable result of the banality of the new form of celebration, which is so excruciatingly dull when celebrated strictly in accordance with the rubrics that it was inevitable that many clergy

would resort to gimmicks in an attempt to halt the decline in their congregations (and revenue).

Crazies in Action

Writing in *The Providence Visitor* on 14 June 1979, Fr. John A. Kiley described the events which took place at the First Holy Communion of the son of one of his friends:

> The Communion ceremony took place in his backyard; the picnic table was draped with white cloth and decorated with flowers. The Service of the Word, conducted by the child, consisted in readings from the *Little Golden Book of Bible Stories.* The Canon, fortunately, was read by the priest, unfortunately, clad in a short-sleeve shirt.
>
> But get this. At Communion time, the celebrant looked on indulgently after encouraging seven-year-old Christopher to pick up the Communion plate and distribute the hosts to thirty or forty friends and relatives seated on the back lawn. Wasn't that cute? Just like Jesus.

Father Kiley is clearly and rightly indignant about this truly outrageous incident for which, of course, the unfortunate boy cannot be considered in any way blameworthy but is clearly the principal victim. What is most alarming is that, indeed, most of those present obviously not only experienced no sense of outrage but actually felt that it was "cute".

The London *Universe* of 27 April 1979 reported that: "At the Mass for the profession of a British nun in 1979, fish and chips were carried in the offertory procession because her parents owned a fish and chip restaurant."

The 15 April 1979 edition of *Our Sunday Visitor* enthused over what it considered a divinely inspired initiative by Bishop Alfred Watson of Erie, Pennsylvania. He had arranged for eleven surgeons to distribute Holy Communion to patients in the Hamot Medical Center to aid the chaplain, Fr. Jerry Koos. The Bishop explained: "Patients feel a therapeutic value in seeing their surgeon or attending doctors bringing them Holy Communion. In fact, whenever possible, Father Koos tried to arrange for a surgeon to bring Communion to a patient that the doctor will be operating on later in the day." *Our Sunday Visitor* commented: "Sounds like a

tremendous program which other doctors and hospitals in the country might try copying."

The *National Catholic Reporter* of 28 October 1977 included a copiously illustrated feature on a "Renaissance Revel and Mass" at St. Francis Xavier Church, Kansas City, Missouri. There was choreographed dancing during the offertory procession and the bread and wine were carried by people in Elizabethan costume. "Music, ballet and drama were mixed during the Mass…the liturgy was translated into Shakespearean English for the occasion."

According to Fr. Richard Schmaruk, writing in *The Pilot* (Boston) on 21 April 1978, the revels in a Catholic Church in Boston's North End were even more lively: "A Mass replete with colorful football pennants and real, live, young nubile cheerleaders for Jesus. I watched them prancing around the church on the 11:00 news squealing 'Gimmeya jaaay—Gimmeyan eeee—Gimmeyan essss—Wattaya Got? Jeeesus!' "

Father Schmaruk also wrote of a priest in Virginia who

> ...one Palm Sunday celebrated the Lord's Passion by driving a Volkswagen down the center aisle of his church in Mass vestments as his parishioners sang hosannas and gaped at this strange sight. Another year, on Ascension Day, he led his congregation around the churchyard before Mass, standing vested in the bucket of a fork-lift truck as it went up, up and away. He said he did these things to make the recollection of Christ's triumphal entry into Jerusalem and His ascension into heaven more "relevant" to his worshipping parishioners.

According to *The Wanderer* of 22 September 1977, Fr. Theodore Hesburgh, President of the University of Notre Dame, celebrated Mass for the Feast of Pentecost that year, not in a church, but in the garden of a friend. An eye-witness commented: "Communion, once so sacred that only a priest could administer it, was passed around on a tray much like an *hors d'oeuvre*, fingered by the faithful. Lipstick on the chalice was ignored as it too was passed around the table, mouth to mouth, and then back to Father Hesburgh."

English institutes of higher learning put a lot of effort into proving that they can be as liturgically crazy as their counterparts in Europe or America. Heythrop College in London trains lay students and future Jesuit priests. There are Protestant members of the faculty

who assist at daily Mass and receive Holy Communion. An idea of the extent to which the Jesuit province in England has declined from its former greatness can be seen in the manner in which the future priests of the Order are trained to celebrate the liturgy. The following is an extract from a letter sent to the Jesuit Provincial as long ago as 9 April 1973, as a result of the outrage felt by a lay student at travesties of the Mass perpetrated by the Professor of Sacred Liturgy, Fr. Kevin Donovan, S.J., in what he termed an "8½" Liturgy:

> The "liturgy" was to take place on what seemed to be two coffee tables joined together. Everyone sat around on comfortable chairs from which they did not rise until the "Our Father"—not even for the "Consecration". "Joe", who later turned out to be a priest although he wore nothing to indicate this—not even a stole when he helped to distribute Communion—announced that he didn't know what form the "liturgy" would take but that "Kevin" had it all worked out. Until "Kevin" (Fr. K. Donovan) put on an alb he wore nothing to indicate that he was a priest. There were no candles on the table and no crucifix. There were a few prayers which could be recognised as belonging to the official liturgy but most of them, including the "Canon", were specially composed by "Kevin". There were a good number of extempore prayers—including one of thanks for "the liturgy in its changing forms" and for the young men about to become priests to "have a meaningful liturgy" with their parishioners. Communion was given in the hand and the Chalice was passed round from person to person. It seems that this was far too conventional as in the subsequent "8½" dancing was introduced!
>
> It is clearly unnecessary for me to list the many breaches of rules governing the celebration of Mass which were flagrantly broken here—broken by priests who certainly know these rules and intended to break them. Nor do I need to go into the harmful effects on the understanding of and the attitude to the liturgy which such celebrations are certain to evoke in those who take part in them. Suffice to say that no one has the authority to permit such deviations from the official norms.

This form of celebration is now widespread among clerical and lay students. There was a time when Catholic students attending state universities in England had their faith endangered by Humanist organisations. There is now no doubt that the greatest danger to the faith of Catholic university students is in the chaplaincy. These chaplaincies are frequently agencies of the "Zeitgeist", the prevailing consensus within contemporary intellectual circles outside which no one can be taken seriously and within which the most rigid conformity is demanded. The 20 July 1979 issue of *The Universe* included a letter from a participant in a student Mass who felt

obliged to make public details of a recent celebration which, she considered, made the Mass "more meaningful and real". This is typical of the vocabulary used by devotees of the "Zeitgeist". When the true nature of the Mass is considered, what meaning can be attached to the words "real" and "meaningful" when applied to such a celebration?

According to the letter, Mass was celebrated on a table; three table napkins served as altar cloths and for the priest to wipe his fingers upon; a glass ash-tray was used for the washing of hands (why it is "meaningful" to use a receptacle designed for containing cigarette ash as a vessel for washing hands was not explained). A plate served as a paten and an ice-cream goblet as a chalice. The congregation sat round the table throughout Mass (as during a normal meal); the priest wore secular dress (as during a normal meal); bread from an ordinary loaf was used (as during a normal meal); during the Communion the plate was passed around and the congregation served themselves (as during a normal meal); then the ice-cream goblet was passed around with everyone taking a sip and wiping the rim (which is unhygienic and would not be done at a normal meal). The writer did not say whether an official Eucharistic Prayer or the official words of consecration were used. Judging by the extent to which the rubrics of the *Novus Ordo Missae* were violated in what has been described, it would be surprising if the priest concerned followed the prescribed text. Let it be noted that this priest is entrusted by his bishop with the spiritual formation of young Catholics at a most important stage of their lives; that he is leading them to disobey the liturgical law of the Church and make a mockery of the most Holy Sacrifice of the Mass; that this is made public and that the bishops are not disturbed. By an interesting coincidence, in the very same issue of *The Universe* there was a letter from Bishop Hugh Lindsay of Newcastle concerning my book *The Order of Melchisedech.* Whenever an article or letter upholding the traditional faith appears in the Catholic or secular press a reply from Bishop Lindsay is likely to appear. I cannot recollect a single letter from him criticising progressives for the manner in which they defy Church teaching and legislation in faith, morals, and the liturgy. I

have asked him if he has ever written such a letter but he has refused to answer me.

I made the point early in this chapter that although the antics of such priests as Fr. Joachim Lally depart from the rubrics of the post-conciliar reform they are very much within its spirit, which explains why Cardinal Medeiros could hardly have suspended him and why Bishop Lindsay did not write to *The Universe* criticising the chaplain responsible for the madness which has just been described. The logic of this principle has not been lost upon progressives and was clearly and publicly formulated in 1973 when one British bishop did make an attempt to restrain some of the wilder excesses in a university chaplaincy. The *Catholic Herald* carried a number of letters in support of the Chaplain of Bristol University, Fr. Maurice Keane. One of these was particularly revealing:

> Concerning "Rubrics and Relevance" we refer you to the Constitution on Sacred Liturgy, particularly paras. 11, 42, and 48 where it is stated: "More is required (of Pastors) than the mere observance of the laws governing valid and licit celebration. It is their duty also to insure that the faithful take part knowingly, actively, and fruitfully….
>
> "[T]he liturgical life of the parish and its relationship to the Bishop must be fostered in the thinking and practice of both laity and clergy. Efforts must also be made to encourage a sense of community within the parish above all in the common celebration of Sunday Mass."
>
> We feel that our liturgical expression is in accordance with the spirit of Vatican II and in agreement with post-conciliar thinking in the Church (*cf. Concilium,* vol. 2, no. 9, Feb. 1973).

The final sentence of this quotation states explicitly the point I have been trying to put over in this chapter, that liturgical gimmickry and liturgical madness are fully in accord with "the Spirit of Vatican II". Priests are urged to relate the Mass to alleged and unspecified needs of their particular congregations rather than what is fitting for a solemn sacrifice offered to the Blessed Trinity. If the Mass is to be related to everyday life, then the ash-tray Mass just cited, in which only everyday objects, everyday bread, and everyday clothes were used, is fully in accord with the spirit of the Council.

Another letter in the same issue of the *Catholic Herald* is equally interesting:

In contrast, we find the "official" liturgy in most other churches leaves us cold, and often feeling less Christian than before.

We feel that the purposes of a Sunday liturgy are: (1) To remember Christ, and His love for all of us in the way He asked us to remember Him, *i.e.,* in the breaking of bread. (2) To express as a community our feelings towards Christ, one another, and the whole of creation, and to develop these feelings to greater depths. (3) To gain strength from one another so that we may take Christ's message of love with us everywhere by translating our feelings into action.

The whole point about the new "official" versions of the liturgy was, we thought, to attempt to make it a fuller and more accurate expression of the feelings of the community involved. However, since any community should be continually developing, so must its liturgy, and consequently no static "official" liturgy will ever be satisfactory.

This letter reinforces the thesis of Chapter V, that the Reform has been a pastoral failure, that it is cerebral and dull and, in order to make any impact, requires the addition of a perpetually crazier series of gimmicks. The same quotation makes clear the extent to which the new liturgy is being interpreted not simply in a Protestant sense but as the Cult of Man; take special note of point (2), that the object of the liturgy is for the community to "remember Christ and express as a community our feelings towards Christ, one another, and the whole of creation, and to develop these feelings to greater depths." This letter represents the mentality of the unhappy creatures who have been subjected to the full conditioning process of the Conciliar Church. There is no hint of even vestigial Catholicism, just the mindless, but "meaningful" platitudes of the "Zeitgeist". There is no point whatsoever in attempting to reason with the unfortunate victims of the Revolution, they have passed beyond the point where they can be reached by reason; they can only be helped by a special act of grace. Traditionalists should regard them with pity and compassion, just as we should regard those who have been conditioned by the "Moonies" or similar sects. If blame is to be apportioned it should be directed rather to the priests who have misled them and to the bishops who have allowed this to be done.

Complacent Bishops

Episcopal complacency and complicity were also made evident in an article which appeared in the *Catholic Herald* on Friday, 13 June 1979. It was written by the editor, Richard Dowden, who has since

left the paper. His article was certainly of great service to the Church, though not in the way he had intended. He confirms what traditionalists have long been alleging: that liberal clerics break liturgical laws with the full knowledge of the bishops. The liturgical laws of Rome, he testifies, are being defied "in many parishes up and down the country, and in many cases with the full knowledge of the local bishop." As examples of such abuses (Dowden terms them practices inspired "by the vision of the local pastoral needs") he cited Communion under both kinds at Sunday Masses, the people serving themselves from the chalice, intercommunion, and collective absolution. He also provides another example, less widespread in Britain but a typical example of how the British bishops fail to enforce liturgical law:

> At one parish in a large city the whole congregation is invited to say the Canon with the priest, including the words of consecration. When they were mildly challenged by the bishop, the parish priest explained without flinching that it was a very traditional parish, the practice was all of three years old and to stop it suddenly might upset the faithful. The bishop winked.

Bishops not only wink at liturgical rebellion or liturgical madness, they sometimes participate with gusto. The 14 June 1979 issue of *The Wanderer* contained an article by Frank Morriss entitled "The Blood of Christ Held Cheap". It described abuses at an ordination ceremony held in Denver Cathedral on 19 May 1979:

> First and most serious, the Sacred Blood of Christ was confected or consecrated in a large carafe or pitcher. It was then poured into ceramic mug chalices. Whether inevitably, or through a certain carelessness or perhaps nervousness, the Sacred Blood was splashed and spattered upon the altar, upon the floor, and even the steps of the sanctuary. How many this disturbed or concerned I do not know. But it did so disturb the witnesses I have spoken with that they made known their own sorrow. They are utterly reliable witnesses of various ranks in the Church.
>
> Secondly, for the first time to my knowledge, the so-called "Sacred Dance" was introduced into the ordination ceremony. The dancer was Benedictine Sister Paula Nettleton, a young page-boy coiffured lady, who in flowing robes mindful of the costume of the late Amy Semple McPherson, did what one witness said resembled the flights of Jonathan Livingston Seagull. The dance came between the two readings, and the ordination program informs us it was to "interpret the response—'Fear not, I have redeemed you, I have called you by name.' "

Dancing during Mass is fast becoming the hallmark of a truly contemporary and relevant liturgy. Before long, any priest who fails to insure that young ladies leap about in his sanctuary on a regular basis must expect to be termed reactionary or pre-conciliar. He will certainly be regarded as not quite respectable by the liturgical establishment. The spread of the dancing phenomenon will be described in Chapter XI.

Sacraments by Proxy

Prior to Vatican II, the sacrament of extreme unction was reserved for those in danger of death. It has been renamed the anointing of the sick and is now administered with increasing frequency to those who are not in any danger of dying. Wholesale anointings, like dancing, provide an indication of a truly "with-it" parish.

Unless some clerical zealot locks the doors of his church and refuses to let anyone leave without first being anointed, then the mass-anointing described in the Fall 1977 issue of *Aids in Ministry* is unlikely to be exceeded in the thoroughness with which a holy sacrament instituted by Our Lord Jesus Christ can be trivialised. It is to be hoped that the anointings which are described in this article were invalid and thus no more than a mockery. If they were valid then they certainly constitute sacrilege. Dr. Margot Hover, author of the article, explains:

> At the conclusion of the Sunday homily series, the congregation was told that a parish celebration of the Sacrament of the Anointing of the Sick would be held at all Masses the following weekend. Preceding each Mass, volunteers from the congregation were selected at random to participate with the celebrant in a dramatic reading of the Gospel, Mark 5:21-34. Then the celebrant explained the procedure to the congregation. Those who wished to do so could ask for one of three blessings: they could be signed with oil for the healing of some personal problem; or, by proxy, for the healing of someone else; or they could ask for sacramental anointing for some physical condition of their own. Each minister was provided with cards bearing the proper blessing for each request, and attending acolytes stood nearby with oil. Those who participated in the reading of the Gospel now stood at the left of each minister. As the priest signed the forehead of each supplicant and imposed his hands on their head, this representative of the congregation placed one hand on the person's shoulder to signify the support of the community.
>
> In the past, parishioners of St. Elizabeth's had not been noted for their effusiveness or demonstrativeness. Such activities as dialogue homilies are still a long way off. Thus, Father Noon and Dr. Breidenbach were amazed as the lines for the anointing grew.

Warning had been given the previous Sunday that the liturgies would probably be longer than usual, but this did not deter the parishioners. All the Masses were crowded, and no one seemed bothered by the resulting parking lot congestion. Nearly all in attendance—children as well as adults—asked for anointing.

Hi, God!

It is probable that an event which took place on 26 June 1977 in the Los Angeles Coliseum constitutes one of the most serious examples of mass irreverence which have taken place since the Council. The event was the climax of the third annual convention of the International Marriage Encounter Movement and was described in great detail by an eye witness, Stanley Interrante, in *The Wanderer* of 14 July 1977. Another copiously illustrated report appeared in the 7 August 1977 *Visitor.* The reports corroborate each other where the facts are concerned although *The Wanderer* report condemned the event as deplorable while the *Visitor* was full of praise.

About thirty-five thousand people were present in the stadium (the movement is ecumenical) with six hundred priests to concelebrate Mass. Cardinal Manning of Los Angeles presided together with the Apostolic Delegate, Archbishop Jadot, who represented Pope Paul VI. Mr. Interrante writes:

> The atmosphere at the scene could best be described as festive. Various individuals paraded around the track holding out banners and placards towards the crowds in the stands, with the people responding with laughter, clapping, and the singing of songs.
>
> The variety of attire worn also lent itself to the informal atmosphere. One couple strolling hand in hand across the grass wore matching white T-shirts with large red hearts on them. Stated on the front and back was: "Nevada is for lovers."
>
> Others were dressed in everything from shorts and halter tops to long dresses suitable for dinner at the Ritz. Generally, however, the dress was casual, including some men who wore shorts and nothing else.

Three thousand young people then ran into the stadium. It appears that this was "a run for vocations".

> On cue, four teenagers stood upon two separate podiums and with their crucifixes pointed straight up toward the Olympic fire bowl, the switch was pulled enkindling the Olympic flame. The crowd responded with cheers. This was stated to symbolize the light of youth in the world and the role that they play.
>
> Since there were present many small children, provision was made for their participation also. Each child coming to the event had been given a helium filled balloon with the words "Hi God" printed on the front. Onto each balloon the children attached a

personal love note. After the word "love" was spelled out from the announcer in unison with the crowd, the balloons were released with the crowds shouting "go, go, go" as they rose in the sky.

Bear in mind that this event was presided over by the Apostolic Delegate representing the Pope!

There was a procession during which nine bishops led the six hundred priests around the stadium. Photographs portray these bishops grinning inanely and waving to the crowds while some of the clergy give the impression of being members of a hippie colony rather than priests of the Catholic Church. Mr. Interrante relates:

> The priests were dressed in white albs and multi-colored liturgical stoles. Some of the priests were wearing unusual headgear such as Budweiser Beer hats, yellow plastic bags, and in one case a white cardboard box.

The photographs substantiate this description and also reveal that some of the stoles bore such words as "love" or "joy".

Informally dressed couples bearing what were described as "eucharistic banners" also took part in the procession and, later, accompanied the priests who distributed Holy Communion. There could have been no more graphic demonstration of the reality of the Conciliar Church than this procession and the Mass which followed.

> Prior to the "Our Father", all of the people and the clergy in the Coliseum stood up with arms intertwined around one another, sang three choruses of "Amen", while everyone swayed back and forth.
>
> The "kiss of peace" was also quite interesting to watch. With the open spaces of the Coliseum setting, one did not have to confine himself to his immediate neighbour. Some people even left the bleachers and came down to the field to embrace the clergy. It was a veritable "sea of luv".
>
> The manner of distributing Holy Communion consisted in couples coming down to the altar area and escorting their priest, bishop, or lay deacon to a designated place in the stadium bleachers.
>
> The women involved in the process were not always dressed for the occasion, and the sight of priests walking with their arms round the waists of some gals wearing bare midriff halter tops just turned me off.
>
> I asked myself, just what kind of respect is being shown for the Blessed Sacrament? Will this bring about the sanctification of youth and the religious vocations that we all need?

Mr. Interrante also reveals that during the distribution of Holy Communion the noise and movement throughout the Coliseum was so great that an appeal for less noise had to be made over the

loudspeaker. Afterwards some priests wiped the receptacles which had been used to hold the Hosts and placed the remains in a cardboard box with tin foil wrapped around the outside and a white cloth on the inside. He went to inspect the box and noticed that the wind was blowing some particles out into the stadium. He also saw one priest wet the ends of his fingers, put some consecrated particles in his mouth, put his arm around the waist of a young woman, and then wipe his fingers on the sleeve of her blouse.

The Apostolic Delegate conveyed a very warm message from Pope Paul VI. After referring to the assemblage as "a magnificent celebration of faith" he imparted the Apostolic blessing.

> After the singing of a few popular songs such as "I know I'll never find another you," the chaplain of the Marriage Encounter Movement, Fr. Patrick Colleran, got up and thanked everyone for coming and having made "the incredible experience we have had here possible." I thought at the time that the word "incredible" was quite appropriate.
>
> The ending to this whole affair was one that I will never forget. It consisted of a priest getting up to the microphone and telling everyone that upon cue, they were all to yell a cheer in unison. When the cue was given, thirty-five thousand people all yelled, "Yehhhhhhhhh, God, Yeh." This was done twice.

Mr. Interrante managed to speak to the Apostolic Delegate and asked him if Pope Paul VI was familiar with the Marriage Encounter Movement and approved of it. The reply was: "Certainly he is, I would not be here if he didn't approve."

Intercommunion

A parishioner from Northfield, Minnesota, recounted some of the abuses in his own parish in a letter published in the 4 September 1977 issue of *Twin Circle.* His parish priest refuses to distribute Holy Communion on Sundays, insisting that lay men and women undertake the task. When Cardinal Willebrands visited the parish he celebrated Mass without wearing the required vestments, and his secretary celebrated Mass in a grey business suit, collar and tie, and did not even use a stole.

The Dutch Cardinal, however, appears somewhat conservative in comparison to Cardinal Suenens from neighbouring Belgium. A

letter from a nationally-known British Protestant minister, dated 5 September 1976, describes a Mass celebrated in June that year:

> In June of this year eighty Charismatic Leaders met at Malines in Belgium. A report says "There was Holy Communion each day." On the Wednesday afternoon I had the privilege of being present at the Sacrament in the Cardinal's private chapel in his residence. He preached from St. John Ch. 15, greeted and hugged us all, and each of us received from him bread and wine. On the Friday in the Cathedral we gathered together for Holy Communion. A Protestant from Northern Ireland read the Epistle; a Jesuit priest read from St. John's Gospel; Tom Smail, a Presbyterian, preached a mighty word. The Cardinal broke the bread and again served us all with bread and wine. In that service there was prophecy, tongues and interpretation, open and free prayer, singing in and with the Spirit, and we concluded by singing and dancing up and down the aisles. Professors, priests, pastors and the Cardinal, hands united and hearts united in the spirit of the risen Lord Jesus Christ, pouring into us such joy and love. I never thought I would see or participate in such a miracle. The Cardinal was Cardinal Suenens.[2]

An abuse which is more prevalent in continental Europe than in English-speaking countries is that of ecumenical concelebrations in which a Catholic priest consecrates the bread and a Protestant minister the wine. Such a celebration took place in Strasbourg (France) on Saturday, 13 December 1975. A congregation of about sixty to eighty Protestants and Catholics sat in a semi-circle around a table without a cross on it. There was singing, praying, and reading aloud.

> Two men sitting in the first row get up and stand behind the table facing the people. They are in civil costume. One is a Protestant minister and the other a Catholic priest.
>
> Each one has before him a plate with altar breads upon it and a cup filled with wine.
>
> "Let us give praise to God!"
>
> "Hosanna! You alone are holy!"
>
> There is singing.
>
> The Catholic priest takes his plate and holds it before the people. "This is the memorial, the sign, the bread broken for the scattered community which we eat in order to receive His Spirit."
>
> In his turn the Protestant minister raises his cup and holds it before the people—the wine "which will become the wine of eternal happiness."
>
> Everyone recites the Our Father. Those present gather round the table. Each of the two celebrants communicates from his plate and cup. The plates are then passed to those present, each being invited to give his neighbour Communion in the hand. The two cups are then passed around the assembly.
>
> "Go in peace."
>
> The blessing and dismissal are given by the two concelebrants. The assembly then recites a mini-credo. The ceremony is over. Those present get up, chat with each other, and leave.[3]

In some Australian university chaplaincies Protestant students are not simply permitted to receive Holy Communion at Catholic Masses but are invited to act as concelebrants, male and female alike. [4]

Episcopal Indifference

As a result of previous books and articles I receive a great many letters from good Catholics who are in despair about liturgical abuses in their own parishes but do not know to whom they can turn. The answer is that at present there is no one. Letters to their own bishops, or to Apostolic Delegates, will generally remain unanswered or receive non-committal replies. At the best there may be a promise to look into the matter but action will rarely be taken. Indeed, the facts put forward by the complainant will sometimes be ignored and he or she will be castigated as a trouble-maker. Thus, a lady who sent a documented and amply justified complaint to Archbishop Rembert G. Weakland, O.S.B., Archbishop of Milwaukee, was informed by him in a letter dated 6 February 1979 that her style of writing was rather abrasive and she gave "the impression of being a nasty old woman."[iii]

On rare occasions, a courageous bishop will make a stand for orthodoxy. Thus, in July 1978, Dr. Leo Clarke, Bishop of Maitland, Australia, removed a parish priest who had been giving Holy Communion to Protestants. Unfortunately, when a bishop does act it is normally against a priest who is attempting to uphold the faith.

A few typical examples from letters I have received follow.

Bishop Alan Clark, of Agreed Statement notoriety, makes no attempt to conceal his dislike of anyone who attempts to uphold the faith those statements repudiate. Fr. Oswald Baker was deprived of his parish for the crime of offering the Tridentine Mass. The Latin Mass Society was prevented from organising its annual pilgrimage to Walsingham even though Bishop Clark's predecessor had permitted it and it was sanctioned under a papal indult (see Appendix II). Bishop Clark is also Chairman of the Catholic Truth Society and he does not hesitate to ban any journals or books (including my own) which refuse to toe his ecumenical party line.

But to the liturgical revolutionaries he is all benevolence. As Chapter XXI reveals, he was permitting the illicit practice of Communion under both kinds at Sunday Masses in 1978. In the Church of Our Lady and the English Martyrs, Cambridge, during the same year, the practice was introduced of lay ministers standing behind the altar before the Priest's Communion and holding up the Host with the celebrant, and saying with him: "This is the Lamb of God, *etc.*" This is quite contrary to the rubrics of the New Mass but Bishop Clark tolerates it. In the Church of Our Lady of Lourdes, Sawston (also in his diocese), on Palm Sunday, 1978 some children re-enacted the Last Supper and one boy elevated a half-eaten bone of lamb and then placed it on the altar. Bishop Clark would take no action against the priest.

A long-standing member of a parish in Middlesex wrote telling me why he goes to the Tridentine Masses offered in London's Great Western Hotel, Paddington, "for a little peace and sanity, and to recharge my spiritual batteries." At Easter in his parish church, packets of salt were placed in the sanctuary and the congregation was asked to take some home as it represented the source of life. At Christmas they were asked to cut out a piece of paper in the shape of a leaf, write a prayer on it, and place it on a tree which had been placed in the middle of the sanctuary. On another occasion they were asked to take grass seed home and grow it. The limit was reached at Confirmation Mass in 1978 which had no more relevance to the Catholic liturgy than it did to an Adventist prayer meeting. When the sign of peace was reached "we had the spectacle of a rather large bishop stomping around the sanctuary shaking hands with all and sundry saying 'Shalom'."

The enthusiasm with which some bishops now throw themselves into any form of idiocy can only be explained by the fact that they have lost all sense of what it means to be a Catholic. Such men are so convinced that the innumerable acts of liturgical madness which they permit and in which they participate are exciting, meaningful, and relevant that they are genuinely unable to understand what faithful Catholics can possibly object to when they complain. This is also the case when they attempt to impose defective catechetical

courses on Catholic children or involve their people in sociopolitical causes directly favourable to Marxism.

At this point, in order to avoid misunderstanding, I must make it clear that I have no wish to condemn all the bishops in Britain, the United States, or any other country. In Britain, for example, most are still orthodox in their personal belief—in contrast with a country such as Holland where there are bishops whose pronouncements on moral questions make it clear that they can hardly be described as Christians, let alone Catholics. I know that there are bishops in Britain, Australia, and the United States who have at least made an effort to uphold orthodoxy and have been pilloried by the liberal media for doing so. Bishop Joseph Sullivan, of the Diocese of Baton Rouge, in America, merits the gratitude and admiration of every Catholic for his heroic defence of faith and morals in 1979. The late Archbishop R. J. Dwyer of Portland, Oregon, spoke out forcefully, and frequently, in defence of the Faith, as did Bishop Bernard Stewart of Sandhurst in Australia. But, in general, the bishops have found themselves prisoners of collegiality. On controversial matters they tend to speak as a body, and if a consensus cannot be reached they do not say anything. Archbishop Lefebvre warned during the Council that this would happen, but his warning was not heeded.

Another reason for episcopal inaction is that, during the pontificate of Pope Paul VI, they realised that they would get little, if any, backing from Rome in attempting to correct liturgical or catechetical deviations. The longer abuses remain unchecked the less likely it is that they can be checked. The bishops now know that if they attempted to enforce discipline in the liturgy—even, say, the rubrics of the *Novus Ordo Missae*—many of their clergy would resign rather than comply. They envisage their task as keeping the flock together in the hope of better times. They believe that this is not the time for separating the wheat from the cockle.

In Britain, in particular, there is a tradition of unquestioning obedience to the Holy See. While some bishops had personal misgivings concerning Vatican policies, and might complain privately, they would enforce those policies whatever their personal feelings. Thus, the English bishops formally protested to the Holy

See regarding the new ordination rite. Their protest was rejected and so they accepted and imposed the new rite. The role of a bishop in the post-conciliar period has been hard. Cardinal Heenan was not exaggerating when he entitled the second volume of his autobiography *A Crown of Thorns.* It could appear that I intend the bishops to be the villains of this book. I have no such intention. I recognise that, in general, like the rest of us, they are the victims of the post-conciliar revolution. They have been caught up in a process for which they were never prepared. No comment in this book should be taken as reflecting upon their subjective dispositions as a whole, or as individuals.

This said, their actions and their inaction are legitimate subjects for comment. There is no doubt that many bishops operate a system of double standards and that, in general, throughout the Western world, they have failed to uphold sound teaching and the integrity of the liturgy. There is also no doubt that a minority of bishops can hardly be said to be Catholic in anything but name and are dedicated to replacing the traditional faith with the Cult of Man.

Double Standards

John J. Mulloy is a journalist who has been very critical of traditionalists, but in the 29 November 1979 issue of *The Wanderer* he wrote an article indicating his appreciation of the fact that bishops operate double standards when they demand obedience in the realm of the liturgy. His article was entitled "The Archbishop and Selective Disobedience". Mr. Mulloy began as follows:

> At the recent Bishops' meeting in Washington, the attitude shown by Archbishop Rembert Weakland, the head of the Bishops' Committee on the Liturgy (BCL), illustrates the weakness of having no consistent principle of authority to which one can adhere. With Archbishop Weakland, it depends on those whose ox is being gored as to whether resistance to liturgical authority is a good thing, or a bad thing—something to be strongly rebuked or something to receive his explicit approval. If the people who favor changes in the liturgy are the ones who are engaged in violations of the liturgical norms, then such violations are quite understandable, and in fact the Archbishop would not be averse to joining the ranks of these people himself. On the other hand, if the people who resist liturgical change are the ones who are in violation of approved changes in the rubrics, then no mercy is given them and the Archbishop is anxious to cast them into the outer darkness.

Consider the following facts from the recent Bishops' meeting, based on views which Archbishop Weakland set forth in response to questions put to him at the press conferences, and by which he revealed the very selective nature of his attitude toward violation of the norms of the liturgy. In a written statement entitled "Liturgical Language and the Nature of the Assembly," a copy of which was given to all the Bishops and to the press, and which had been prepared by Archbishop Weakland and the BCL in order to promote further liturgical change—this time concerning alleged "sexist" language—the following passage appears:

> There still remain unforeseen obstacles to the full and active participation of the entire assembly in the liturgical action. More attention, for example, needs to be paid to the question of liturgical language. It is a fact that some members of our eucharistic assemblies feel excluded or alienated from the prayer of the Church by the words addressed to God or the community by the one who presides, even though this is not intended. Whatever can be done to alleviate any hurt, or feeling of alienation of a large segment of the assembly must be undertaken. (Page 27 of *Action Items of the Agenda Report Documentation.*)

This writer, aware that up to one-third of the Catholic population have stopped going to Mass regularly on Sundays, and thinking that the followers of Archbishop Lefebvre still attend Mass, but only Masses in the Tridentine rite, thought that these people might be among those for whom Archbishop Weakland would feel special concern. As a leadoff question, therefore, at the Monday noon press briefing, I asked the Archbishop whether this statement of the Liturgy Committee applied also to the followers of Archbishop Lefebvre, and what did he plan to do to assist them to return to "full and active participation…in the liturgical action."

I assumed that the deep sense of compassion which this statement of his committee expressed would be felt most keenly by Archbishop Weakland himself. I soon learned quite otherwise. Not only myself, but the entire press corps, were treated to a strong denunciation by Archbishop Weakland of the followers of Archbishop Lefebvre as people who were entirely outside the ecclesial community—ones who had refused to accept the norms governing the Latin rite, and who therefore were not persons for whom the Archbishop felt any concern whatsoever. It became apparent that only those who objected to what they called "sexist language" in the liturgy were the object of the Archbishop's sympathy. It was only these people he had in mind when he spoke of the need for action "to alleviate any hurt, or feeling of alienation of a large segment of the assembly," not those who wished to retain the liturgy in the Latin Tridentine form. So far as Archbishop Weakland was concerned, these latter had no call upon him whatsoever—they had shown by their disobedience to liturgical norms that they were outside the Church community for which the Archbishop felt a responsibility.

When Archbishop Weakland was later asked about priests who took it upon themselves to eliminate "sexist" language from the Mass, his attitude to obedience was remarkably different. A reporter asked the following question:

> Is it not a sound theological principle that liturgical law does not bind when it is a matter of grave inconvenience to observe it? Therefore, if priests find that their

congregations resent the "sexist" language in the liturgy, would not the celebrant be justified in changing it without express authorization, so as not to offend the congregation?

Mulloy comments:

Archbishop Weakland seemed to welcome the opportunity which the priest-reporter's question had given him to provide theological support for the disobedience which he was intending to encourage anyway. He said he would not be at all upset if priests went ahead to make these changes on their own, and that he would simply wish to judge the sincerity and prudential judgment of the priest in deciding whether what he was doing was perfectly acceptable. He added that he hoped that the privilege proposed by the priest-reporter's question would also be extended to bishops. (Since it is the bishop who decides in the first place whether liturgical norms shall be observed in his diocese, this comment was obviously gratuitous. For the bishop can always make the decision on his own that the norms shall be superseded because of his particular interpretation of the rule governing it—as we have seen in the case of Bishop Dozier and Archbishop Gerety in relation to general absolution. Thus, in practice, bishops can violate Rome's directives with impunity, as Bishop Dozier pointed out when he said that Rome couldn't do anything about it when he gave national publicity to his administering of general absolution. So Archbishop Weakland's adding that he hoped this privilege of removing "sexist language" at their own discretion would also be extended to bishops, was simply telling rebellious priests that a number of bishops would join them in their refusal to obey liturgical authority.)

If these were normal times within the Catholic Church—if a spirit of disobedience had not spread with the tacit approval of bishops like Archbishop Weakland—the head of the Bishops' Liturgy Committee would be called on the carpet for what he said to the reporters on Wednesday evening. He would be required to answer the question of why he was openly fracturing the whole structure of authority in the Church in the United States. But since, as we all know, the rebels and the dissidents have been allowed to do what they please without any reproof being given them, Archbishop Weakland is perfectly safe in saying what he did. He will remain head of the Bishops' Liturgy Committee, while covertly (and sometimes openly) promoting disobedience to liturgical norms. Liturgical disobedience, the object of pious horror when it is a case of an Archbishop Lefebvre, is what Archbishop Weakland himself engages in, when he is not able to control the decisions of the Bishops' Conference in order to suit his own preference. And the whole National Conference of Catholic Bishops is involved in giving approval to that disobedience so long as Rembert Weakland retains his present position. But, as we know from long past experience in these matters, nothing whatever will be done. Archbishop Quinn, Bishop Kelly, and the members of the Administrative Committee will simply sit tight and wait for Weakland's push for "non-sexist" liturgical language to become one more *fait accompli.*

The Smoke of Satan

There is no more important study of the post-conciliar malaise than *Les Fumées de Satan* (*The Smoke of Satan*) by André Mignot and Michel

de Saint-Pierre. Published in 1976, this book contains four thousand documented cases of abuses in catechetics and the sacraments, mostly in the celebration of Mass. The book reveals the same depressing picture found in English-speaking countries, although the more serious aberrations described in this chapter are far more prevalent in France. This explains the fact that there has been a sixty-six per cent decline in Mass attendance and that France has the largest and most vigorous traditionalist movement in the world. Sadly, and in keeping with hierarchies throughout the world, the French bishops appear far less concerned that hundreds of thousands of the faithful have stopped assisting at Mass altogether than that thousands now attend Tridentine Masses each Sunday. Thus, the French hierarchy responded to *Les Fumées de Satan* by condemning the authors. The bishops did not deny the factual nature of the contents; they could hardly do so as the authors have complete documentation for every incident described with names, dates, and places.

The book describes every imaginable abuse and, equally sad, records case after case of complaints to the bishops remaining unanswered. Priests call for volunteers from the congregation to distribute Communion; this is frequently done by teenage girls and young women while the priests sit and watch—one priest even had a cigarette during the Communion; Hosts are found upon the floor when a church is cleaned—a layman who complains is told that it doesn't matter as there is no Real Presence after the Mass is ended. The faithful are pressured into receiving Communion in the hand while standing; those who kneel or attempt to receive on their tongue are sometimes refused Holy Communion or publicly abused. One elderly lady who attempted to receive in the traditional manner was asked: "Why are you sticking your tongue out at me, Madam? I haven't done you any harm. Put out your hand so that I can give you the Host."[5] A good number of parishes now have Sunday assemblies presided over by laymen and the faithful are told that as it is the assembly of the community which matters they should attend these rather than travel to Mass in another parish.[6] The celebration of Mass without vestments even in the presence of a

bishop is commonplace, as is the use of unofficial Eucharistic Prayers, frequently extempore. The use of dancing and audiovisual effects during Mass is far from unusual. The following incident which took place during a Solemn Communion Mass[iv] demonstrates the type of liturgy which the French bishops consider acceptable. Throughout the Mass the atmosphere was one of a party (the Children's Directory recommends a festive atmosphere and ad libbing). The celebrant kept up a continuous dialogue with the children, with frequent jokes and laughter.

> Before the elevation he said to them: "This is a really great day this one; people are going to make a fuss of you, they're going to give you presents, children. Probably you've already had some, and that's wonderful. Come on Françoise, tell us what presents you've had? (Reply of the child.) And you, Louise, what are you hoping for? (Reply of the child, laughter, congratulations.) And you, Henriette, *etc.* And you, boys, what are you going to get?" This conversation lasted for a good five minutes before the priest resumed the Mass again.
>
> After the elevation another interruption of the Holy Sacrifice occurred. Full of high spirits, the laughing celebrant spoke to the children again. "Yes, children, it's a lovely day. You're going to be surrounded by your parents and your friends; you're going to have a good dinner, you're going to have champagne. Come on then, join in with me: Hip! Hip! Hip! Hip! Hurray! for the presents which you have received!" (All the children and some of the adults shout "Hurray!") "Once more!" shouts the celebrant "Hip! Hip! Hip! Hurray! for your family (widespread cheering). Hip! Hip! Hip! Hurray! for the champagne" (widespread cheering).[7]

Not a word was spoken on the subject of the Blessed Sacrament. When the time came for Communion, a little boy who had made his Solemn Communion the year before was given the chalice from which he gave Communion to the faithful.

What is depressing about this incident and the others described in this chapter is that most of the congregation are prepared to go along with the celebrant and, indeed, express approval. Those who complain are looked upon as uncharitable, unpleasant, pharisees, trouble-makers. When such an incident occurs those who defend the priest concerned generally use the argument: "He's such a nice man, he is so sincere; so good with children; he always visits the sick of the parish, *etc.*, *etc.*" This may all be correct; as I said at the beginning of this chapter, Fr. Joachim Lally is clearly a pleasant young man and I have no doubt that he believes sincerely that what he is doing is

right. But those who approach the celebration of Mass from this angle have made it a matter of personalities. If a priest has the right to ignore liturgical law simply because he is "nice" or has a way with children then this is the end of the hierarchical nature of the Church. Such an argument is very hard to put across to the parishioner who thinks that Father X is "nice" and won't hear a word against him. This state of affairs is made increasingly difficult when, if a complaint is made to the bishop regarding the "nice" Father X, the bishop either ignores it or upholds Father X. How can other parishioners be convinced that what Father X is doing is wrong if they know he has the bishop's approval, and even see him performing his antics in the presence of the bishop? This explains why Catholics wishing to preserve the traditional faith are increasingly constrained to group together to form traditionalist parishes. An obvious objection here will be that such Catholics are also undermining the hierarchical authority of the Church and are thus not in a position to criticise the progressives.[v]

Pictures of Puerility

A picture is indeed worth a thousand words, and it is unfortunate that it was not possible to illustrate this book. I could have included a picture of Archbishop John Roach of Minneapolis vested for Mass in Indian ornaments including a large feathered headdress. His altar-table has a frontal bearing the words: "We only ask an even chance to live as other men live."[8] Obviously, if American Indians are the victims of injustice the Church should show concern, but there are many ways in which this can be done without transforming the renewal of Christ's Sacrifice into a fancy-dress masquerade.

The 22 April 1979 issue of *The Messenger* depicts Bishop Frank Rodimer of Paterson, New Jersey, looking equally silly wearing a sombrero and kissing a little girl as he receives gifts during the Offertory procession at a Mass to celebrate his first year as head of the diocese. Incidentally, it is quite unliturgical to present any individual with gifts during the Offertory of the Mass. Anything presented during the Offertory is for the service of the Church alone

and should not be returned to its owners. Thus, the common practice of children presenting work they have completed, pictures, models, *etc*., and then receiving it back after Mass is a travesty of correct liturgical procedure.

An issue of the Louisville (Kentucky) *Record* in April, 1973, depicted Archbishop Thomas McDonough participating in a bizarre ceremony in which teenage girls vested in white robes and carrying candles reaffirmed the Sacrament of Confirmation. The Archbishop conferred a red stole symbolising the priesthood of the laity upon each girl.

On 6 November 1978, three bishops ranged themselves behind the altar of the Mater Dei Chapel in the College of Mount St. Joseph, Cincinnati, Ohio. A psychedelic altar front blazoned with the words "See, I am doing something new!" was scarcely necessary to get this fact across to any perceptive observer at the liturgy, which contained a group of college girls made up as clowns and wearing dungarees, conducting a foot-washing ceremony.[9]

On Palm Sunday 1975, the circus came to church for parishioners of the Jesuit Holy Trinity Church in Georgetown, D. C. A picture on the front page of the 19 April 1979 issue of *The Remnant* depicts a troupe of acrobats performing in front of the high altar. Two men are supporting a horizontal pole upon which a third man stands. He has a vertical pole balanced on his forehead and supported by his hands, at the top of which a scantily-clad young lady is balancing upside down. It appears that a clown also took part in the performance but he does not appear in the picture. Fr. James M. English, S.J., who invited the performers, reacted with indignation to suggestions that his circus-Mass constituted an "experimental liturgy". In a newspaper interview he explained:

> It was a normal Roman liturgy. The circus people assisted with the liturgy of the word and took part in the offertory procession. They brought offerings as an act of prayer and homage. The performers were in church because they believe what they do is holy. Artistic people can make their art an act of homage to God.

Clearly, on this principle, people from any profession are entitled to demonstrate their profession in the sanctuary unless Father

English claims that in some mysterious way performing in a circus is invested with a special holiness denied to other occupations. Following Fr. English's logic, one can imagine a team of doctors performing an operation in the sanctuary, perhaps removing an appendix and then carrying it in the Offertory Procession as an act of homage. This refusal to make any distinction between the sacred and the profane lies at the basis of much of the thinking behind the liturgical revolution. As is so often the case with deviations from orthodoxy, a basically sound idea has been distorted into an error. There is a sense in which we can make all our acts sacred, which is why we make the "Morning Offering". This attitude forms the basis of the "Little Way" of St. Therese of Lisieux in which sanctity can be achieved by doing all the little acts of everyday life as well as we can for God. The "Little Way" is not an easy way; let any reader try it just for one day to discover this. However, the application of such terms as "holy" or "sacred" to activities generally recognised as secular or profane is analogical. When we talk of a sacred building it is immediately clear that we are referring to a church and not a Ford plant where workers engage in the "sacred" activity of producing automobiles. The ordinary believer makes a clear distinction between the sacred and the profane. When he enters a church for Mass he knows that he has left his everyday life behind to engage in a very special act, the most important act in which he can engage. He does not expect to see circus acts, cheerleaders (however nubile), dancing, ordinary crockery used in place of sacred vessels, priests without vestments, or laymen distributing Holy Communion. When it is explained to him that all these things are sacred because everything is sacred, he will eventually follow the thesis to its logical conclusion and decide that if everything is sacred there is no point in coming to church at all—he can worship God at a sacred football game, in the convivial atmosphere of a bar, or at the sacred shrine of his TV set in his sacred home.

Dietrich von Hildebrand correctly diagnosed a "fear of the sacred" among some contemporary clerics. Perhaps they fear that the faith which they have effectively rejected may be true after all, that there may be a life to come in which the good are rewarded and the

wicked punished and they cannot bear to be reminded of it. Professor von Hildebrand writes:

> They seem to be unaware of the elementary importance of sacredness in religion. Thus, they dull the sense of the sacred and thereby undermine true religion. Their "democratic" approach makes them overlook the fact that in all men who have a longing for God there is also a longing for the sacred and a sense of the difference between the sacred and the profane. The worker or peasant has this sense as much as the intellectual. If he is a Catholic, he will desire to find a sacred atmosphere in the Church, and this remains true whether the world is urban and industrial or not.[10]

He insists on the fallacious nature of the belief that replacing a sacred atmosphere

> ...with a profane, functionalist, neutral, humdrum atmosphere will enable the Church to encounter the simple man in charity. But this is a fundamental error. It will not fulfil his deepest longing; it will merely offer him stones for bread. Instead of combating the irreverence so widespread today these priests are actually helping to propagate this irreverence.

And what of the irreverence of Fr. James M. English, S.J., and his circus-Mass? Was he disciplined? How could he be, when he explained how the idea had come to him? "I had read in the *New York Times* in 1973 that Cardinal Cooke had a circus troupe perform at Mass in St. Patrick's Cathedral. Through Cardinal Cooke I was able to contact and invite the circus to the Family Mass."[11]

No description could do justice to the "Captain America" vestment as depicted in a photograph of Fr. Felix Oehrlein featured in the 15 April 1976 issue of *The Remnant.* The vestment, presumably a chasuble, features the well-known cartoon character "Captain America". The accompanying report in *The Remnant* reads:

> The man behind the "Captain America" vestment is Fr. Felix Oehrlein of St. Augustine's Church in the Dubuque Archdiocese. Fr. Oehrlein, who was ordained in 1965, is the first full-time pastor of St. Augustine's, a university parish, and is convinced that such things as his new set of vestments (this one consisting of the Captain America cartoon in a blazing red, white, and blue) is truly "meaningful" and "creative." Other vestments, prepared by a nun, include an enormous butterfly symbolizing "celebration and resurrection," and a large "P" for the university done in the school colors. [!] According to the Platteville (Iowa) newspaper, Fr. Oehrlein is of the opinion that not only his vestments are "unique in the liturgy," but also his music, which is sometimes electronic, and also his "visual aids" and filmstrips as well as his guest speakers "who keep with the theme of each Mass." [!] "Each liturgy is especially planned by a team and a theme is chosen for each Mass," Fr. Oehrlein notes. "I see myself primarily as a

liturgist," he adds, "while the council (parish) handles most of the practical. We try to make our Masses very meaningful experiences. In our liturgical planning we select themes from the Sunday readings and plan songs, banners, and other facets of the liturgy to coincide with the theme," he said. "We believe good liturgy is visual, sensual [*sic*] and colorful," he added.

St. Augustine's seats 275 persons, was built with "maximum flexibility"—*i.e.*, "the moveable altar and chairs can be arranged traditionally or creatively," and of course Father being "creative" in his liturgy, one can imagine what becomes of the traditional. In fact, Father himself, who spent three years as a priest in Baraboo, Iowa, says many of his ideas for liturgical celebration were picked up "from the circus people in Baraboo."

The April 1977 issue of *Crusade for a Christian Civilization* included a report and photographs of a "Marxist Mass" celebrated at the Church of St. Peter the Apostle, Montreal, Canada, on 12 September 1976. The "Mass" was concelebrated by several Catholic priests and a Protestant minister, all in lay dress. Only the prayers for the consecration of the bread and wine were preserved. The hosts were great chunks of bread, and the wine was consecrated in glasses which were later passed from hand to hand. Some of the readings contained open incitements in favour of Communism. A cine screen was erected behind the table onto which pictures of the Marxist Freemason ex-President Allende of Chile were projected. The Archbishop of Montreal refused to answer protests at this profanation.

The 3 August 1973 issue of *The Wanderer* carried a copiously illustrated report of a "Velveteen Rabbit Mass" celebrated without Mass vestments by Fr. William F. Ryan in St. Paul Park, Minnesota. *The Velveteen Rabbit* is the story of a boy who made his toy rabbit real by loving him. The table for the Mass was covered in a baby blanket with a large velveteen rabbit enthroned on it together with a crucifix lying flat and various pictures placed there by the children. The table was surrounded by other toys. The report included the transcript of a tape made during the Mass. The relevant section reads:

Priest: I think it's time to have our celebration in thanksgiving for what Jesus did for us to make us real, and for that we have to have this table here; and I think we are going to get it ready, aren't we? Have we got the things to help us get the table ready? I think we probably, I don't know, do we need some lights?…okay.

Have we got things to bring around here? (Talking. "There's the bunny over there," a child says.) Maybe we need somebody to bring that up. And I think maybe we need a mom that would help us with the…(voice faded). Everybody who is old enough and has made their First Communion together already, I want you to unwrap your bread. Those who have made their First Communion, I want you to unwrap your bread. If you didn't make your First Communion yet, don't unwrap it yet.

Child: "I made mine on…(unclear)."

Priest: You save it, okay, until a little bit later. Okay now, I want you to bring up the ones that are unwrapped and put them on the plate up here so that we can pray over them and bless them so that we can have communion; so all the ones that are unwrapped from people who are going to Holy Communion, will you bring those up to me, okay? (This is done.)

(A little later in reference to animals)…

Priest: We don't know how real they are yet. Some are probably very, very real and some maybe aren't real yet. But it might be a nice thing would you like to set those toys around the altar here? Why don't you bring them up? If you just kind of set them around —don't put them on top (sharply) because we won't have enough room. But just kind of set them all around the sides so they'll be up here close, too. Put them nice so that everybody can see them.

(There is a lot of talking and laughing by the children doing this.)

Priest: Did anybody bring any pictures along or anything like that that you would like to put on the altar? If you brought pictures, why don't you bring them along and just kind of set them on the table here, on our altar, and while we're finishing doing that, let's have our offertory song. (Offertory song) "What the world needs now is love, sweet love."

Priest: Let us pray. Heavenly Father, we ask You today to look upon all our gifts, this bread and this wine and all our animals and other friends and all the people who are here. We ask You to bless us all that we may all become real and may live in each other. We ask this through Christ our Lord, Amen. May the Lord be with you.

Then followed an illicit Eucharistic Prayer composed by Father Ryan. His Communion Rite was equally novel. It will be taken up from the "Sign of Peace".

Priest: Okay, then maybe we can, just for a minute, just to the people right around us, let's just shake each other's hand and wish each other peace. Can't we do that? Don't squash your bread!

(Noise and laughing, "peace be with you," *etc*.)

Priest: Okay, now some of you have got your bread in your hands. Those of you who haven't made your First Communion, you've got your bread. Why don't you unwrap your bread now and that's the bread that you're going to eat. So why don't you unwrap it and you start eating it. And for the other people who brought their bread up to me, now I want you to come around here and take it back. Now remember, that we've got this bread blessed now, so this is Jesus' Body now, right? And you can go back to your places and just take your time in eating it and try to think about Jesus and all the people that have helped make you real while you do it.

(Evidently some child thanked him.)

Priest: You're welcome.

(Lots of talking, laughing, *etc.*, while the bread was munched.)

Songs: "Sons of God"—"Jesus I love you."

Priest: Before we quit, let's just have one minute of silence on account of we just received Jesus in a very special way in part of our lives. Just kind of have a minute of silence, to just talk to Him, talk to Him about what happened, as a part of our lives in a very special way so that we can be more real than ever, so that we can really have the strength to love each other and help us all become even more real. This is our prayer which we speak to You and You offer to the Father for us, forever and ever, Amen. May the Blessing of Almighty God, the Father, and the Son, and the Holy Spirit, *etc*.

It is worth noting how completely unrelated to the mentality of young children the priest's language is. What would children of the age-group present at the Mass, from about five to ten, judging from

the photographs, make of Father Ryan's obsession with "becoming real"? In fact, does an exhortation to "be more real than ever" mean anything to an adult? Does it mean anything at all?

Unfortunately, no photograph is available to illustrate a report which appeared in the 23 September 1977 issue of *The Universe.* The report was headlined: "Bogus Bishop Cons the Clergy." It reads:

> Priests and nuns in Mallow, Co. Cork, had more on their plates than they realised when they gave the red carpet treatment to a visiting "prelate".
>
> They thought the man, who had signed himself into an hotel as "archbishop" was the Archbishop of Jamaica, and he was allowed to be chief concelebrant at a concelebrated Mass for the late Edmund O'Callaghan, parish priest of Ballyclough.
>
> Nuns gave him tea. But had the man been doing his real job it should have been the other way around. For the "archbishop", inquiries by a suspicious local priest revealed, was in fact a fake…and a waiter by occupation.

The celebration of Mass has indeed sunk to the depths of mediocrity when a waiter can preside over a concelebration without giving himself away. He would certainly not have perpetrated this hoax prior to Vatican II.

During the course of this book I have made frequent mention of the extent to which contemporary hierarchies prefer to legalise or institutionalise abuses rather than suppress them. The 29 September 1978 issue of the *Chicago Catholic* carried six pages of reports and pictures of an Archdiocesan liturgical conference entitled "Liturgy Comes Alive Here!" There were 2,400 participants in what before Vatican II could only have been classified as a convention of crazies! Most of the crazies are clearly afflicted with chronic depression. In photo after photo, groups of typical hatchet-faced contemporary nuns, some with vestigial remnants of a habit, glower morosely at each other, the speakers, or the cameraman. Some of the pictures depict "special interest sessions" but no one appears interested. The Reverend Fr. Michael Sparough, S.J., went to the extent of painting his face to mime a scripture reading, but even those members of the audience who are looking his way appear totally bored. Clearly, the "clown-thing" is very much *déjà-vu* for most of them. Another picture depicts a whole troupe of grotesquely painted female clowns, the mime-troupe from the Academy of Our Lady. There are

so many of them that they take up the whole photo and so we can't tell if they managed to raise a smile. Gas-filled balloons were distributed to liven things up—one Franciscan carried four. Reporter James B. Burke notes that clowns were everywhere:

> This one with his black top hat, evening cape, whiteface, sneakers, and pot belly called himself the Grand Wizard. "The Grand Wizard has visited you," he would sing and hand passers-by a "Jesus renews us" button. It was only at dinner that Sister Pat Mulkey, liturgy director from Peoria, told me the Grand Wizard was the renowned liturgist Father Edmund Siedlecki.
>
> Sister Marita Enright and Father Peter Bowman put on a "Charlie Brown" and "Lucy" question and answer session.
>
> Lucy was in her psychiatric-consulting lemonade stand and Charlie Brown was asking her all sorts of liturgical questions. "What do you think of auxiliary ministers of Communion?"
>
> "They're all right as long as they don't lick their fingers right before distributing."
>
> "How do you preach to teens?"
>
> "With a high volume microphone."
>
> "How can we get more guitars at our Masses?"
>
> "Open an account at Lyon-Healy."

On the Saturday evening the featured event was "a paraliturgical extravaganza" entitled: "Christian artists from around the archdiocese joining together to guide everyone through a multi-media environmental theatre piece designed to untangle some of the information overload of this conference." This incorporated various dance-groups, shifting lights, trumpet fanfares, a dual vacillating slide show of everything under the sun and "finally there was the Ezekiel ritual—a blessing of each with water and a daisy."

Needless to say, Fr. Robert Hovda, doyen of American liturgical revolutionaries, was present to deliver his message and assure everyone that the Revolution was proceeding smoothly:

> We, the Church, are the agent of change in this world's military and technological establishment which is resisting change.…So when we say correctly that this is a time of Church reform and renewal, we are saying only that we are finally beginning to do generally what the Church must always be doing—living, moving, changing, growing, becoming new—after some centuries of partial paralysis.

It is certainly significant that in not one of the six pages of coverage given to this conference is a single speaker quoted as referring to the

nature of the Mass as the renewal of the Sacrifice of Calvary and its purpose as a propitiatory sacrifice for the living and the dead.

There were lectures on designing banners and making vestments—a half circle of particularly glum looking nuns is depicted scowling at Isabel Weltzer and Dolores de Haan who demonstrate the latter.

Much effort was put into producing a "paint-as-we-go mural" which was very much in evidence at the closing Mass together with the various banners made during the conference. It is hard to decide whether the banners are more hideous than the mural. The Cult of Ugliness goes hand in hand with the Cult of Man. And sitting beneath these grotesque parodies of sacred art at the closing Mass is no less a person than John Cardinal Cody himself. The photograph depicting him is an apt symbol of contemporary Catholicism, a prince of the Conciliar Church presiding over his court—for the participants at this congress are indeed the *élite* of his diocese, the activists charged with consolidating the Revolution at every level in the Church.

Dietrich von Hildebrand wrote *Trojan Horse in the City of God* in 1967. In this book he warned against bringing elements into the liturgy which draw men "into a specifically worldly atmosphere" and which appeal "to something in men that makes them deaf to the message of Christ." He also warns:

> Even when sacred beauty is replaced, not by profane vulgarity, but by neutral abstractions, this has serious consequences for the lives of the faithful; for, as we have indicated, the Catholic Liturgy excels in its appeal to a man's entire personality. The faithful are not drawn into the world of Christ only by their faith or by strict symbols. They are also drawn into a higher world by the beauty of the church, its sacred atmosphere, the splendor of the altar, the rhythm of the liturgical texts, by the sublimity of the Gregorian chant or by other truly sacred music—for example, a Mass by Mozart or by Bach. Even the odor of incense has a meaningful function to perform in this direction.…
>
> Yet certain Catholics today express the desire of changing the external form of the Liturgy by adapting it to the style of life of our desacralized age. Such a desire indicates a blindness to the nature of the Liturgy, as well as a lack of reverence and gratitude for the sublime gifts of two thousand years of Christian life. It betrays a ludicrous self-assurance and conceit to believe that these traditional forms can be scrapped for something better. [12]

Who would have imagined that eleven years later in Chicago a Cardinal would preside over a gathering dedicated to the destruction of traditional forms of worship for something considered better by liturgical experts who paint their faces and dress up as clowns with pot-bellies? The *Chicago Catholic* assures us that John Cardinal Cody modestly disclaimed credit for the congress:

> Speaking to the assembly before the final blessing, Cardinal Cody pointed out that many at the conference had come up to him to thank him for providing them with such a weekend. He insisted that the credit belonged instead to all those who had planned and executed the conference.

Obviously, the aim of Cardinal Cody's Congress was that the delegates should return to their own parishes and implement what they had learned via their parish liturgy committees. The idea of a parish liturgy committee regulating the celebration of the Roman Mass is an outrage incompatible with the ethos of the Roman Rite. This is so obvious that it is evident even to priests who are not traditionalists. In an article in *The Providence Visitor* of 14 June 1979, Fr. John A. Kiley comments:

> The very notion of a "parish liturgical committee" is misleading. To expect a gaggle of housewives, school teachers, and public accountants to come up, week after week, with a ceremony to rival the Roman Rite is ridiculous. As one friend, who lives in a parish where novelty is next to godliness, recently remarked: "What gets me is the arrogance of these people who think that they can consistently improve on Rome." Liturgical committees seem to thrive on ignoring the sublime aspects of the Church's ritual, highlighting instead the cute antics of children or the theatrical possibilities of the sanctuary.
>
> Every time parishioners come back from visiting an aunt in Delaware or an uncle in Idaho, a litany of offensive suggestions follows that fateful line: "Do you know what they did during Mass?" That is precisely the point. As long as Catholics are paying attention to "what they did during Mass" instead of entering more deeply into the prescribed rite of Mass itself, liturgy will remain at its present adolescent and often childish level.

The 6 December 1979 issue of *The Wanderer* reported that no less a person than Cardinal Ratzinger of Munich had expressed similar sentiments in a sermon delivered to the German Bishops' Conference in the autumn of that year. He referred to the many kinds of autocratic arbitrariness "which dragged the dignity of Our Lord's institution down to the embarrassing level of the home-made." The promotion of active participation of the faithful had

given rise to the widely held opinion that "the liturgy must be made by the community's work." This, he admitted, had led to a situation in which the liturgy's "success is ultimately gauged by its entertainment value."

A Papal Apology

In his letter *Dominicae Cenae*, dated 24 February 1980 and addressed to the bishops of the world, Pope John Paul II offered an apology in his own name and theirs to the faithful who had been outraged by the type of abuse documented in this chapter. Such an apology by the Supreme Pontiff to faithful must be unprecedented in the entire history of the Church. It reads:

> I would like to ask forgiveness—in my own name and in the name of all of you, venerable and dear brothers in the episcopate—for everything which, for whatever reason, through whatever human weakness, impatience, or negligence, and also through the at times partial, one-sided, and erroneous applications of the directives of the Second Vatican Council, may have caused scandal and disturbance concerning the interpretation of the doctrine and the veneration due to this great sacrament. And I pray the Lord Jesus that in the future we may avoid in our manner of dealing with this Sacred Mystery anything which could weaken or disorient in any way the sense of reverence and love that exists in our faithful people.

Footnotes

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[i] An article which I wrote describing this Mass appeared in *The Angelus* in January, 1979.

[ii] The word "fear" used in relation to God should not be understood in its current popular sense. It should evoke feelings of awe, respect, wonder, and a sense of our own unworthiness, *i.e.*, the correct relationship between Creator (even a loving Creator) and creature. When we also recollect that our Creator will be our judge, fear in the popular sense is appropriate lest we break His commandments.

[iii] The December 1978 issue of the American Bishops' Committee on the Liturgy Newsletter announced that Archbishop Weakland had been elected as its chairman and that: "His election as Chairman of the BCL will be an invaluable asset to the Catholic Church in the United States." Presumably, the first quality required from a chairman of this Committee is the ability to put recalcitrant laymen in their place, in which case Archbishop Weakland is indeed an asset.

[iv] French children make their First Holy Communion at about seven years of age and then a Solemn Communion at about the age of ten.

[v] This argument is answered in Appendix IV.

Notes

1 C. Cavaranos, *Byzantine Thought and Art* (Massachusetts, 1968), p. 103.
2 A letter from the Very Reverend Lord George Macleod of the Church of Scotland, published in *Faith,* November-December 1976, p. 28.
3 *Itinéraires,* Supplement-Voltigeur, no. 34, 15 June 1976.
4 *Sydney Morning Herald,* 3 May 1978.
5 *Les Fumées de Satan* (Paris, 1976), p. 131.
6 *Ibid.,* p. 135.
7 *Ibid.,* p. 76.
8 *Crusade for a Christian Civilization,* September 1977, p. 28.
9 *Mountings,* Winter 1978 (Quarterly of the Mount St. Joseph Alumnae Association).
10 TH, p. 135.
11 *Catholic Standard,* 3 April 1975.
12 TH, 200-201.

XI

Bring on the Dancing Girls

Processions and interpretations through bodily movements (dance) can become meaningful parts of the liturgical celebration….

—The Catholic Bishops of the United States

The 14 September 1979 issue of *The Universe* (London) included a letter from an indignant reader who had been present at what was described as a "Caribbean Mass" in the Church of St. Mary of the Angels, Bayswater—once the church of Cardinal Manning. The chief concelebrant was Cardinal Hume and another concelebrant was Bishop Konstant, the bishop directly responsible for the parish. The reader complained that: "I was both shocked and disgusted by the sensuality and exhibitionism displayed by the dancers, especially immediately after Holy Communion during the period of recollection. The couple were allowed to dance before the tabernacle as blatantly as if they were in a disco."

On 19 October 1979, a reply appeared in *The Universe* from the Secretary of the Liturgy Committee of St. Mary of the Angels, an elderly lady who enthuses over everything that is considered "progressive". She explained that David had danced before the Ark; that Ethiopians had a tradition of bodily worship; and, in any case, there was no protest from either Cardinal Hume or Bishop Konstant. The failure of these prelates to protest does not, as the zealous secretary infers, prove that the dance was unobjectionable but rather that they failed in their duty. They are typical of the bishops castigated by Dietrich von Hildebrand in the first chapter of *The Devastated Vineyard,* bishops who

> ...make no use whatever of their authority when it comes to intervening against heretical theologians or priests, *or against blasphemous performances of public worship.* They either close their eyes and try, ostrich-style, to ignore the grievous abuses as well as appeals to their duty to intervene, or they fear to be attacked by the press or the mass media and defamed as reactionary, narrow-minded, or medieval. They fear men more than God.[1] [My emphasis.]

Dancing is now very much *de rigueur* for the truly "with-it" liturgy, which is not at all surprising. Once the Mass is envisaged as a form of entertainment, in practice if not in theory, those responsible for keeping the audience amused have no alternative but to introduce an ever-changing series of gimmicks. Any novelty has at least a transitory interest, if only as a contrast with what went before. Thus the use of the vernacular, offertory processions, lay readers, guitars, pop tunes, non-liturgical readings, audio-visual effects, dramatisations, Protestant preachers, Communion in the hand, Communion under both kinds, and improvised Eucharistic Prayers all gave an initial impression of progress, vitality, and excitement—but soon became routine. Now dancing has been introduced to stimulate a few spasmodic jerks in the corpse of the Roman Rite.

Spotlight of 9 May 1977 carried a report of a "Lenten Dance" which had taken place in St. Joachim's Church, Costa Mesa, California, on 2 April. It was performed by Fr. Rod Stephens, wearing a black singlet and jeans, and an unidentified young female, in a black leotard and tights. The photograph accompanying the report is both significant and symbolic. Father Rod and his female companion are shown cavorting in the sanctuary before an altar which consists of a table with a white cloth draped over it and not so much as a crucifix, let alone a tabernacle. This is the Cult of Man with a vengeance; God has been banished from His sanctuary to be replaced by amateur theatricals. A visitor to the church of St. Joachim could well remark with Mary Magdalen that the Lord had been taken away and she knew not where to find Him: *"Quia tulerunt Dominum meum, et nescio ubi posuerunt eum"* (John 20:13).

It should not be imagined that Father Rod is an isolated crank. Liturgical dancing already transcends denominational barriers, and the Episcopal Cathedral of St. John the Divine in New York City actually has a "liturgical dance company" in residence presided over by one Ms. Carla de Sola who has the following message for us: "I pray that everyone, sitting cramped inside a pew, body lifeless, spine sagging and suffering, weary with weight and deadness, will be given space in which to breathe and move, will be wooed to worship with beauty and stillness, song and dance—dance charged

with life, dance that lifts up both body and spirit, and we will be a holy, dancing, loving, and praising people."[2]

The Catholic Liturgical Conference (see Appendix VI) has published a 169-page book entitled *The Spirit Moves,* containing the further thoughts of Ms. Carla de Sola upon this theme. Those who would like to read up the topic in even more detail can obtain *Dance for the Lord* by Fr. Lucien Deiss and Ms. Gloria Weyman. Ms. Weyman, it appears, is "widely known as an authority and choreographer in the field of liturgical dance." This is somewhat surprising as there is no place for dancing, liturgical or otherwise, within the Catholic Liturgy—it is not mentioned in the rubrics of the *Novus Ordo Missae.* Ms. Weyman is, therefore, widely known as an authority on something which does not exist. We may soon be hearing of widely known authorities on eight-legged insects or pigs that fly. However, although there is no provision for liturgical dancing within the rubrics of the new Missal it is clear that within the United States it is not simply tolerated but encouraged—hence the publication of Ms. Weyman's book by the extremely influential and prestigious Liturgical Conference. This adds weight to the claim by James E. Twyman that "the bishops in the United States established their own separate American National Church."[3]

Ms. Weyman has many suggestions to make regarding the liturgical dances which now clearly form part of the *official* worship of the American National Church. She even goes into detail regarding costumes:

> A variation of the long "angel robe" can be created by wearing a knee-length "angel robe" with tights. This would be especially good for dances which require more leg movement and intricate footwork.
>
> Several other possibilities for costuming involve tights and leotards worn with a contrasting tunic or draped "Grecian-style" with many yards of chiffon. Knee-length or long skirts with leotard tops or blouses would also be appropriate, as would long or short dresses which allow for freedom of movement.
>
> Please note that it would be inappropriate to use a long costume when the dance being done requires a good deal of leg movement. Common sense is the best guide.
>
> For the male dancers, one suggestion is dark pants with a contrasting turtleneck top (perhaps jersey, the same color as the girls' costumes). Other appropriate shirts or sweaters could also be worn.[4]

It requires a concentrated effort of the will to accept that these are tantamount to rubrics for the celebration of Holy Mass and not hints for an amateur theatrical group. The Mass has indeed been debased to the level of a piece of entertainment intended to amuse an audience, and all with the encouragement of the American hierarchy.

Much of the propaganda in favour of liturgical dance cites Psalm 150 and a few other Old Testament texts. Thus, Ms. Weyman informs us that: "For too long we have prayed, 'Let us praise the Lord with dancing' (Ps. 150), and we have not danced. Let us dance for the Lord. Let us praise him with our prayer of dance."[5]

Fr. Joseph M. Champlin is one of the most voluble spokesmen for the liturgical revolution in the United States. He even goes to the extent of misleading his readers in order to minimise opposition to the latest liturgical gimmick. Thus he withheld the fact that the Instruction *Memoriale Domini* condemned the abuse of Communion in the hand and upheld the traditional practice. He gave his readers the impression that Pope Paul VI had given the bishops *carte blanche* to introduce the practice, which is untrue (see Fr. Champlin propaganda).

In an article published in the *Joliet Catholic Explorer* on 13 April 1979, Father Champlin has scoured the Old Testament for texts which can serve as an excuse for dancing during the celebration of Mass. He evidently presumed that his readers will overlook the fact that ours is the religion of the New Testament, that the Mass is the sacrifice of this New and Eternal Testament. Even if liturgical dancing had been a feature of Old Testament worship there would be no more justification for introducing it into the Catholic liturgy than there would to require our priests to blow blasts on rams' horns, Catholic men to cover their heads in church, or to have altars built at the entrance of our churches for the offering of whole burnt offerings (holocausts). Father Champlin would certainly not care to cite the Old (or the New) Testament with respect to the question of women reading and performing various ministerial functions during the liturgy! However, Father Champlin is misleading his readers yet again by giving the impression that there was a place for dancing

within the Jewish liturgy. Nothing could be further from the truth. Dancing formed no part of the prescribed ritual for Jewish worship in either the Temple or the synagogue. There is thus no precedent whatsoever for liturgical dancing within the official worship of either the Old or New Testament.

It is worth examining the texts Father Champlin quotes as an example of the lengths to which liturgical revolutionaries will go to mitigate opposition to their eccentricities. His article is entitled "Dancing Before the Lord" and begins by citing Exodus 15:20. This is not a liturgical dance but a spontaneous outburst of exultation common to primitive peoples upon the destruction of their enemy, *i.e.*, a war dance! The verses in question, referring to the drowning of Pharaoh and his army in the Red Sea, read (in the translation cited by Father Champlin):

> The prophetess Miriam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; and she led them in the refrain: "Sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea."

Believe it or not, basing himself solely upon this single instance of the one word "dancing", Father Champlin solemnly informs his readers that there was a tradition of dance in Jewish worship: "That tradition of dance as part of Jewish worship continued in their history." He then cites Judges 21:21 (he could also have referred to I Kings 18:6), and refers to II Kings 6:14-16 where David leapt and danced before the Lord. This is no more than an isolated instance of a spontaneous outburst by an individual which could scarcely have been less liturgical. Indeed, David was rebuked for it by Michol, the daughter of Saul, who said: "How glorious was the king of Israel today, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked." (I can seriously envisage a day in the not too distant future when Father Champlin will be citing this text to justify nude or semi-nude dancing in the sanctuary explaining that the human body is God's most beautiful creation and that evil lies in the eye of the beholder, *etc., etc.* When the gimmick of dancing in the sanctuary loses its

novelty this seems the only logical direction in which liturgical gimmickry can go.)

The use Father Champlin makes of his next quotation is a fitting epitomisation of the intellectual bankruptcy of the liturgical revolutionaries who never miss an opportunity of stressing their own alleged scholarship and the ignorance of the traditionalists. Father Champlin cites Ecclesiastes 3:4, and has the temerity to claim that this demonstrates Old Testament approval for liturgical dance: "We can see how the Old Testament writers viewed dancing as an appropriate expression of joy and praise by its juxtaposition in the following quotation from a famous section of Ecclesiastes: "A time to weep, and a time to laugh; a time to mourn, and a time to dance'."

This must surely represent fatuousness at its most absolute. If this text gives a mandate for liturgical dancing, it also gives it for liturgical laughing and liturgical weeping (presumably it justifies Father Lally's "clown Mass"). Father Champlin's misuse of this text is refuted in the first verse of the same chapter: *"Omnia tempus habent* —All things have their season." There is indeed a time and place for dancing (though not all dances; some contemporary forms are incompatible with Catholicism); this time and place is certainly not during the celebration of Mass.

Fr. Joseph M. Champlin is willing to go to any lengths to prove either his own ignorance or the contempt he has for the ordinary Catholic. Unfortunately, as I have already pointed out, the ordinary Catholic is, like the proverbial "man in the street", uncritical by nature. He will accept at its face value the opinion of a priest presented to him by a Catholic newspaper as a reputable scholar.

Father Champlin then writes: "Psalm 149 takes *this tradition of joyful dancing*—both within and outside of a liturgical context—and makes it into something of a command or a directive: 'Sing to the Lord a new song of praise in the assembly of the faithful. Let Israel be glad in their maker, let the children of Zion rejoice in their King. Let them praise his name in the festive dance, let them sing praise to him with timbrel and harp.' " (My emphasis.)

Yes, believe it or not, Father Champlin claims to have established that a tradition of dancing within a liturgical context existed with the

Old Testament upon the basis of four—I repeat, four texts not one of which contains a shred of evidence to indicate that dancing formed a part of the Jewish liturgy—which is hardly surprising, as it certainly did not.

Father Champlin then goes on to imply that Psalm 149 *commands* us to dance in the liturgy! I realise this sounds so incredible that some readers will refuse to believe that any Catholic priest could be responsible for such nonsense and conclude that I bear Father Champlin some deep-seated grudge and have fabricated all the quotations attributed to him. I can only repeat that this article really did appear in the *Joliet Catholic Explorer* on Friday, 13 April 1979, and that anyone taking the trouble to verify this will find that Fr. Joseph M. Champlin really did write what I allege him to have written; and what he has written so far is a model of scholarly objectivity when compared to what follows. Fr. Joseph M. Champlin solemnly informs us that: "Dancing in the liturgy certainly has not been a common element of Roman Catholic worship in the past century." It most certainly has not! Now what can the reader possibly be expected to conclude from this statement except that dancing was a common element in Roman Catholic worship prior to a century ago and that for some reason, during the pontificate of Pope Leo XIII, who was elected in 1878, this laudable and salutary practice was suppressed? The truth is that dancing has never been a common or uncommon element in the worship of the Roman Catholic Church or any other Apostolic Church which exists or has existed anywhere in the world.[i]

Father Champlin continues: "However, we hear or read of more and more occasions at which interpretative dance is now finding its way into worship." The only possible interpretation of this passage is that because dancing is taking place during the Mass it is legitimate for dancing to take place during the Mass. Using the same reasoning process, one must conclude that it is legitimate for the celebrant to appear vested as a clown, to mutilate the words of consecration, to drive down the aisle in a Volkswagen. Yes, Father Champlin, we certainly do hear or read of more and more cases of dancing in the liturgy—just as we hear of more and more cases of

Communion being given in the hand, distributed by laymen, or given under both kinds. And what was the result? These abuses were first tolerated and then legalised and there is no reason to suppose that the same sequence will not occur with the scandalous abuse of dancing in the sanctuary. Indeed, the abuse has already been given official approval in the American National Church. Fr. Joseph M. Champlin himself testifies to this. He continues:

> Our American bishops have given a stamp of approval to the concept in their booklet, *Environment and Art in Catholic Worship.* Paragraph 59 contains this reference:
>
> "Processions and interpretations through bodily movement (dance) can become meaningful parts of the liturgical celebrations if done by truly competent persons in a manner that befits the total liturgical action." It adds that "there should be concern for the quality, the gracefulness, and the surety of this movement."

Thus the very same bishops who will go to the most extraordinary lengths to hound from his parish any priest who dares to say the Mass he was ordained to offer, a Mass which represents the accumulated wisdom and spirituality of two millennia, describe an act of calculated rebellion against the authority of the Holy See and two millennia of Catholic tradition as "meaningful parts of the liturgical celebration".

Fr. Joseph M. Champlin certainly cannot be accused of preaching what he does not practice. On 1 April 1979 (can the date be purely coincidental?) he instigated his personal act of defiance against the Holy See and Catholic tradition. This, in the "Newspeak" of the liturgical revolutionaries, is described as a "pioneering breakthrough"!

> Last Sunday, in a pioneering breakthrough for our parish, two junior high school ballet dancers developed what they termed a liturgical expression of thanksgiving after Communion.
>
> With "Day by Day" from a record piped through our public address system as accompaniment, the girls truly danced before the Lord. They had choreographed this on their own and executed the movement with great seriousness and reverence.
>
> The congregation was absolutely still. I also detected tears here and there from persons moved by the event. At the conclusion, spontaneous applause broke out, a sign at Holy Family Parish that people both approved and had been touched spiritually by this experience.

The congregation at the Paulist Center, Boston, applauded the antics of the liturgical clowns. In fact, it seems hard to imagine any liturgical abomination or aberration that would not be applauded today by a Catholic population which has been led by its pastors not simply to repudiate but to abominate its traditions. Fr. Michael Richards, Editor of England's *Clergy Review,* commented in the editorial of the April 1975 issue that the Mass in England has descended to the level of the "bingo hall, the quiz program, and the lucky dip". He added: "I have often thought, but hesitated to believe, that many of those set over us take their public for fools. Now I begin to believe it. And I shall share this view if the Catholic public accepts this nonsense for much longer."

Footnotes

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[i] A local exception is that of the boy dancers in the Cathedral of Seville who do not really dance but process around the sanctuary in a stately and dignified manner. Permission was given for this to take place as long as the costumes originally used lasted; the costumes have been constantly repaired and so the "dance" continues to this day unless it has been suppressed by the Conciliar Church for the crime of having a tradition of centuries behind it.

Notes

1 DV, p. 3.

2 1977 Summer-Fall Booklist of the Liturgical Conference of the Bishops of the United States, 1221 Massachusetts Ave, N.W., Washington, D.C.

3 *The Remnant,* 30 June 1979, p. 16.

4 *Aids in Ministry, Fall* 1977, p. 11.

5 *Ibid.*

XII

An Ecumenical Liturgy

If one takes account of the decisive evolution in the Eucharistic liturgy of the Catholic Church, of the option of substituting other Eucharistic prayers for the Canon of the Mass, of the expunging of the idea that the Mass is a sacrifice, and of the possibility of receiving Communion under both kinds, then there is no further justification for the Reformed Churches' forbidding their members to assist at the Eucharist in a Catholic Church.

—Roger Mehl (Protestant Theologian)
Le Monde, 10 September 1970

In Chapter XI of *Cranmer's Godly Order* I have described the steps by which Cranmer transformed the Mass into a Protestant Communion Service. *Stage One* was to have certain portions of the unchanged traditional Mass in the vernacular. *Stage Two* was to introduce new material into the old Mass, none of which would be directly heretical. *Stage Three* was to replace the old Mass with a vernacular Communion Service which, once more, was not directly heretical. *Stage Four* was to replace this service with a specifically Protestant one.

We have experienced a carbon copy of the first three stages during the post-Vatican II liturgical revolution. And in this revolution, as in Cranmer's, the preliminary stages were the important ones. In both cases, once the pattern of an unchanging liturgy had been replaced by that of a continually evolving liturgy, success was assured. The pattern of compromise described in Chapter XVI of *Cranmer's Godly Order* has been repeated almost exactly. I stated there that it would be wrong to pass too severe a judgement on the Edwardine clergy who compromised. There is even less justification for censuring those who compromised during the Pauline revolution, as in this case the changes came with the authority of the Pope and not, as with Cranmer's, in defiance of papal authority. Their compliance is even more understandable when it is borne in mind that (leaving aside the question of defective translations which will be dealt with in Appendix V) no question of doctrine was involved in the initial changes. The Mass was still the Tridentine Mass, the Offertory

Prayers and Canon continued to be said in Latin ; an offertory procession and the Prayer of the Faithful were added—a nuisance, perhaps, but apparently harmless. Some changes were also made in the structure of the Mass, the *Judica me* and Last Gospel were dropped, there were fewer signs of the cross, fewer genuflections—but it was still recognisably the Tridentine Mass. Some priests and some of the laity grew more uneasy, but very few were prepared to make an issue of the changes. What the Vatican permitted, the bishops would not forbid, and what the bishops ordered, the parish clergy would implement. All this preceded the imposition of the *Novus Ordo Missae* and thus the revolution had succeeded before most Catholics had begun to suspect that it had been initiated.

As a result of these changes, priests and people came to accept continual change as a normal part of worship. They became accustomed to liturgical innovation just as the British people accepted war-time rationing. This acceptance of continual change as part of the pattern of worship meant that whatever was imposed after 1967 would meet with no large-scale resistance. The technique used by Archbishop Cranmer was employed with even more striking success by Archbishop Bugnini. This time there was no Western Rising. When the *Novus Ordo Missae* was eventually imposed, one priest alone resigned in protest in the whole of Great Britain, Fr. Bryan Houghton. He had hoped that others would follow his example. They didn't. A very small number continued to use the traditional Mass and their bishops turned a blind eye. Most of the conservative clergy opted to use the *Novus Ordo Missae* in as traditional a manner as possible by utilising the options closest to the traditional form. Paramount among these was the option to use the Roman Canon which, even with the modifications which had been introduced, was enough to calm their consciences, particularly when celebrated in Latin. This was also sufficient for most of the conservative laity; if they could find a church where the *Novus Ordo Missae* was offered in Latin with the Roman Canon, or at least a reverent and dignified vernacular celebration with no gimmicks, they found the new rite tolerable if not likeable. Ironically, it was thus these conservative priests who played the major part in

preventing widespread opposition to the *Novus Ordo Missae.* Laity who would not have followed the growing number of evident clerical cranks who enthused over the revolution, and these were by no means predominantly young, followed the lead of priests they respected and of whose orthodoxy they had no doubt. Thus, paradoxically, the revolution owed its success to the cooperation of the clergy who disliked it most.

It is not hard to understand how these priests reasoned and why they reacted in the manner they did—human nature does not change and there was no reason to expect that the clergy would react differently in 1969[i] from the way they had in 1549, providing the revolutionaries manipulated them in the same manner.

The Protestant Ethos

What are the differences a non-Christian observer would have noticed before the Council between the celebration of Mass and a Protestant Communion Service? (Obviously, I am excluding from the latter category the celebrations of the Anglo-Catholic clergy in a number of English-speaking countries whose liturgy, even in the vernacular, approximates very closely to Catholic worship and includes such services as Benediction.) The observer would have noted the following:

1. *The Catholic Mass*—Latin. *Protestant Communion Service*—vernacular.
2. *Catholic*—much of the liturgy inaudible. *Protestant*—the entire service audible.
3. *Catholic*—only two readings. *Protestant*—generally three readings.
4. *Catholic*—no lay readers. *Protestant*—lay readers used.
5. *Catholic*—clearly performing solemn rites upon an altar facing the east. *Protestant*—a meal served upon a table often facing the congregation.
6. *Catholic*—kneeling throughout long periods of the service, particularly for the reception of Communion. *Protestant*—little kneeling. Communion often received standing.
7. *Catholic*—the people receive Holy Communion on the tongue.

Protestant—Communion given in the hand.

8. *Catholic*—Communion received only under one kind. *Protestant*—Communion received under both kinds.
9. *Catholic*—frequent liturgical reference to the doctrines of sacrifice and Real Presence. *Protestant*—no reference whatsoever to the offering of any sacrifice beyond that of the congregation itself. Some references to the Body and Blood of Christ which could give the impression of belief in the Real Presence.
10. *Catholic*—churches packed. *Protestant*—generally small congregations in England.

At this point I must stress that I am not claiming that the liturgical revolutions of Cranmer and Pope Paul VI are identical. What I am claiming is that parallels exist—a very different matter. My point is proved sufficiently simply by noting that in the first seven instances cited, the Mass has already been brought into line with the Protestant Communion Service in almost every church in all Western countries. As regards point 8, in January 1979 the bishops of the United States voted for optional Communion under both kinds at all Masses. The number of occasions on which this practice is permitted in other countries has increased and at the time of writing it appears likely that the American situation will be repeated everywhere, just as Communion in the hand has spread throughout the West. As regards point 9, as I will show in Chapters XIV and XV, prayers referring to the doctrines of sacrifice and the Real Presence have been minimised to such an extent that the *Novus Ordo Missae* can now be celebrated in a manner that is completely acceptable to some Protestants. It is thus being totally objective to describe the *Novus Ordo Missae* as an ecumenical liturgy. And as regards point 10, Mass attendance has fallen by millions throughout the West since the onset of the revolution, although this decline is being masked by reducing the number of Sunday Masses so that churches appear reasonably full during those which remain.[1]

An Ecumenical Liturgy

Some of the points already raised in this chapter will now be dealt with in greater detail. It will be shown how closely our liturgy is being made to conform to Protestant norms and that this has won the approval of prominent Protestant spokesmen.

Under the prophetic title "A Common Liturgy?" an article in *The Tablet* of 15 January 1966 expressed pleasure at the "evidence of ecumenical advance" found in the convergence between the Anglican Series II Holy Communion Service and the Catholic Mass. Series II "adopts almost exactly the precise structure of the first part of the Mass, as it is now celebrated as a result of the Council's liturgical reforms." Both Catholic and Anglican liturgies have developed a great deal since 1966. The Anglicans now have their Series III Communion Service; we have our New Mass; and the nature of their common development can best be described as an accelerating convergence. It is unlikely that the changes which have taken place in either liturgy could be termed "developments" if the stringent tests laid down in Chapter V of Newman's *Essay on the Development of Christian Doctrine* are applied. He insists that a true development must be conservative of what has gone before it and that "a developed doctrine which reverses the course of development which has preceded it is no true development but a corruption."

Where the Anglican Communion Service is concerned, the previous development has been to exclude the Catholic doctrine of the Mass; a doctrine which Cranmer fully understood, abhorred, and rejected—as is proved conclusively in Francis Clark's magisterial study, *Eucharistic Sacrifice and the Reformation.* In a vindication of the Bull *Apostolicae Curae,* published in 1898, the Catholic bishops explained:

> To put the matter briefly, if the First Prayer Book of Edward VI is compared with the Missal, sixteen omissions can be detected, the evident purpose of which was to eliminate the idea of sacrifice. Moreover, whereas even after that drastic treatment there still remained a few phrases and rubrics on which Gardiner could fasten, endeavouring to understand them as still asserting the Real Objective Presence and the True Sacrifice, all these phrases were altered in the revised Prayer Book of 1552.[2]

As will be shown below, the Series III Service *reverses* this course of development by employing a form of words more open to a Catholic interpretation but which at the same time, in what must be something of a triumph even for Anglican comprehensiveness, is calculated to conciliate the Free Churches!

Where the *Novus Ordo Missae* is concerned, the reversal of development occurs by denuding the liturgy of prayers expressing explicitly the doctrines of the Real Objective Presence and the True Sacrifice which it had absorbed by a gradual and natural process during a period of fifteen hundred years; a process fully in accord with Newman's third characteristic of a true development, the power of assimilation. As is explained in Canon Smith's *The Teaching of the Catholic Church*, "throughout the history of the development of the sacramental liturgy, the tendency has been towards growth—additions and accretions, the effort to obtain a fuller, more perfect symbolism."[3] This was a key point in the Catholic bishops' vindication of *Apostolicae Curae:*

> That in earlier times local Churches were permitted to *add* new prayers and ceremonies is acknowledged….But that they were also permitted to subtract prayers and ceremonies in previous use, and even to remodel the existing rites in the most drastic manner, is a proposition for which we know of no historical foundation, and which appears to us absolutely incredible.[4]

To understand why the Catholic Church has broken with her unvarying tradition, and remodelled the Roman Rite in the most drastic manner, it is necessary to begin with Vatican II.

On the Feast of the Assumption, 1963, Archbishop Marcel Lefebvre sent a letter assessing the first session of the Second Vatican Council to all the members of the Congregation of the Holy Ghost, of which he was Superior General. The Archbishop had noted a number of disturbing tendencies among the Council Fathers, including that of an important group which placed the ecumenical aspect of the Council before all else. This group wished to purge the conciliar texts of anything which might tend to keep alive differences rather than assist in bringing about unity.[5]

Protestant observers at the Council did far more than observe; some, such as Oscar Cullmann, a Lutheran, actually made what was

described in the *L'Osservatore Romano* as "a valid contribution" to the drawing up of conciliar texts.[6]

I have already provided ample documentation of the manner in which the Protestant observers influenced the conciliar texts (see *Pope John's Council,* Chapter IX), and will not repeat it here. It will suffice to repeat the testimony of an Anglican observer, Bishop Moorman of Ripon, who remarked: "In reading the schema on the Liturgy, and in listening to the debate on it, I could not help thinking that, if the Church of Rome went on improving the Missal and Breviary long enough, they would one day invent the Book of Common Prayer."[7]

The Role of the *Consilium*

Before beginning to deal with changes in the text of the Mass designed to bring it into line with Protestant Eucharistic practice and belief, it is evident that such changes as the use of the vernacular, Mass facing the people, and Communion in the hand, would in themselves have served to transform the ethos of even the old Mass from what had been regarded as, and was recognised as, a *Catholic* ethos, to one that was most certainly Protestant.

The implementation of the Liturgy Constitution was entrusted to a *Consilium* (Commission) which included six Protestant advisers. The late Archbishop Dwyer of Portland, Oregon, conceded that the great mistake of the Council Fathers was to let the reform of the liturgy get into the hands of the "liturgical establishment".[8] *La Documentation Catholique* of 3 May 1970 carried a picture of Pope Paul with the six Protestant advisers, when he received the members of the *Consilium* for the last time on 10 April 1970, its work having been completed. Jean Madiran, editor of *Itinéraires,* made a particularly perceptive comment regarding the photograph and the accompanying report in his issue of December 1973. He commented:

> The *Novus Ordo Missae* was the achievement *par excellence,* the masterpiece of this *Consilium,* which had created it with the active cooperation of six heretics, the six who can be seen in the photograph to the right of the Holy Father.
>
> I use the term "heretics" without the least intention of being aggressive, offensive, or even rhetorical. I use it because it is the correct scientific term, the exact term. Not only

are these six heretical individuals heretics personally, but they are there in their official capacity as such. *La Documentation Catholique* makes this clear in note 1 to page 416. It names the six as Dr. George, Canon Jasper, Dr. Shepherd, Dr. Kunneth, Dr. Smith, and Brother Max Thurian, and affirms that they are there as "representing respectively the World Council of Churches, the Anglican and Lutheran communions, and the Taizé community." The *Novus Ordo Missae* was not simply concocted in collaboration and in agreement with six people possessing expert knowledge, individually chosen for their international reputation or their good looks and who, by chance as it were, also happened to be heretics. No. The *Novus Ordo Missae* was concocted in connivance with six official representatives of a number of heresies and convoked specifically in this capacity to organise our liturgical renewal. They produced exactly the type of liturgy and the type of renewal that could have been expected, in view of what they represented.

On page 417 of the same edition of *La Documentation Catholique*, Pope Paul is reported as expressing thanks to the members of the *Consilium* for the manner in which they had "re-edited in a new manner liturgical texts tried and tested by long usage or introduced formulas which were *completely new."* He went on to thank them for "imparting greater theological value to the liturgical texts so that the *lex orandi* conformed better with the *lex credendi."*

Lex Orandi, Lex Credendi

An accepted principle in regard to liturgical worship is that the doctrinal standpoint of a Christian body must necessarily be reflected in its worship. Liturgical rites should express what they contain. It is not necessary for the Catholic position to be expressly contradicted for a rite to become suspect; the suppression of prayers which had given liturgical expression to the doctrine behind the rite is more than sufficient to give cause for concern. This principle is embodied in the phrase *"legem credendi lex statuat supplicandi*—let the law of prayer fix the law of faith." In other words, the liturgy of the Church is a sure guide to her teaching. This is usually presented in the abbreviated form of *lex orandi, lex credendi,* and can be translated freely as meaning that the manner in which the Church worships (*lex orandi*) must reflect what the Church believes (*lex credendi*). It would be a mistake to expect to be able to deduce a system of doctrine from the liturgical books of any Christian body, and to attempt to do this would be a misuse of the principle under discussion here. A study of the liturgy is perhaps most useful as a background to doctrinal belief

—but where changes, particularly omissions, are made, the doctrine behind the revised liturgy becomes very much clearer.

Jean Madiran considers that Pope Paul's statement concerning the greater theological value of the new texts is of capital importance. He notes that it evidently means that until 1969 the liturgical texts did not possess the degree of theological value which was desirable! He writes:

> ...they did not have that theological value which is now to be found in the "completely new" formulas of the new liturgies. It's a point of view. For more than a thousand years the *lex orandi* of the Church had not been sufficiently in accord with the *lex credendi.* The new Eucharistic prayers conform better than the Roman Canon with the true faith; this is also the opinion of the Taizé community, the Anglican and Lutheran communions, and of the World Council of Churches….

Article Seven

The *Novus Ordo Missae* was described in Article 7 of its original *Institutio Generalis* as follows:

> The Lord's Supper, or the Mass, is the sacred assembly or gathering together of the people of God, with a priest presiding, to celebrate the memorial of the Lord. For this reason, the promise of Christ is particularly true of a local congregation of the Church: where two or three are gathered together in my name, there am I in their midst.

This is a wholly Protestant concept and has been replaced in the revised *Institutio Generalis* with one which, if not totally satisfactory, is at least recognisably Catholic. It should be noted that even in the original *Institutio Generalis* there was a reference to the Eucharistic sacrifice of Christ's Body and Blood in Article 2. But it was Article 7 which provided the basis for the instruction on the *Novus Ordo Missae* and most perfectly expressed its ethos. Fr. Bryan Houghton remembers the well-known lecture on the *Novus Ordo Missae* which was delivered in various parts of the country by Fr. J. D. Crichton, one of the two most enthusiastic advocates of the new liturgy in England, the other being Fr. Clifford Howell, S.J. Father Houghton remarked that the lecture

> ...revolved principally round clause 7 of the General Instruction: "The Mass is the synaxis or congregation of the people of God...." This, we were told, was the basic text on which priests would be formed in our seminaries for generations to come. It was, of course, repealed and rewritten within six months…However, Father Crichton was not

> invited back to give an amended version of his well-known lecture….We all then traipsed into the Church of the English Martyrs to watch Father Crichton perform…with the dignity of which short, round men alone are capable. The gloom was absolute.[9]

Cardinals Ottaviani and Bacci insisted, in their letter to Pope Paul, that the new Mass "represents as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which, by fixing definitely the 'canons' of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery." It cannot be sufficiently emphasised that this is the considered judgement of two Cardinals distinguished both by their theological competence and their devotion to the Holy See.[ii]

The only effective means of overcoming an insurmountable barrier is to remove it—and this is exactly what the *Consilium* did to the Mass of St. Pius V.

The extent to which the *Novus Ordo Missae* departs from the theology of the Council of Trent can best be gauged by comparing the prayers which the *Consilium* removed from the liturgy to those removed by Cranmer. (Such an examination is made in Chapter XXV.) The coincidence is not simply striking—it is horrifying. It cannot, in fact, be a coincidence. The *Judica me, Confiteor,* Offertory Prayers, *Placeat tibi,* Last Gospel—these are just a few, and it was by omissions rather than by the inclusion of specifically heretical prayers that the Protestant reformers achieved their aims. It was, above all, through the liturgy, the *lex orandi,* that the *lex credendi* (in those countries where the Reformers gained the support of the temporal power) was transformed from the Catholic to a Protestant norm. The *lex credendi,* which the *lex orandi* of the *Novus Ordo Missae* manifests, is perhaps best illustrated by the replacement of the *Suscipe, sancte Pater* in the old Offertory by a prayer based upon a Jewish form of grace, referring to bread "which earth has given and human hands have made."

The Role of the Observers

Attempts have been made to minimise the role played by the six Protestant observers and stress has been laid upon the fact that they

were not allowed to vote at the Plenary Sessions.[10] In the Council itself, as Bishop Lucey of Cork and Ross has pointed out, the "experts" who worked behind the scenes drafting the Council documents were the people with real power and were more influential than most bishops.[11] In a similar manner, in the case of the *Novus Ordo Missae*, the work of the *Consilium* was accomplished principally in the preparatory phases which led up to the Plenary Sessions. The Protestant observers were able not only to use their influence during preparatory work, but were allowed to attend the Plenary Sessions and, on at least one occasion, were actually permitted to speak during a Plenary Session—a revelation which, had it not been made by Fr. Anthony Boylan, the Secretary of the Liturgical Commission of England and Wales, would almost defy belief.[12]

While on the subject of Father Boylan, it is far from irrelevant to cite his own explanation of the Mass which he included in a letter written to the *Catholic Herald* in his capacity as General Secretary of the Liturgical Commission:

> We come together as a Christian community, in obedience to the Founder of our community, in order to remember him and all that he did and said. We celebrate his memory and the salvation that he won for us in the way that Christians have done for nearly 2,000 years: by listening to the Word of God, by responding to that word in spiritual song and prayer.
>
> Most important of all, we celebrate his memory in the way he himself told us to do: in the Breaking of Bread. Hopefully, we leave the celebration confirmed in our Faith and even more determined to bring to others the good news of the event that we celebrate. [13]

It does not require a prolonged study of this explanation to note that it is straightforward "Article 7" and does not contain one word which an Evangelical Protestant could not accept. This is also the explanation of the Mass given in those Catholic schools where teachers have been indoctrinated with the new catechetics.

But to return to the subject of the Protestant Observers, the fact that they played an active part in compiling the new rite of Mass (and ordination) has been denied not simply by Father Boylan but by Fr. J. D. Crichton and Archbishop Bugnini, among others. I have

provided sufficient documentation to settle the matter once and for all in Appendix III.

Towards a Common Liturgy

Facts have now emerged which provide an even more disquieting aspect to the unprecedented phenomenon of Protestants being asked to help compile a new order of Mass for the Catholic Church. There is evidence of a concerted scheme for different denominations to reform their respective liturgies in the direction of an eventual united Christian rite. This becomes clear simply by examining the text of the new Anglican Series III Communion Service. Material not found in the Roman Mass or the Anglican Prayer Book has suddenly found its way into the revised rites of both communions. The celebrant is referred to as the President; there are Bidding Prayers and a "sign of peace"; after the Consecration the congregation says, "Christ has died, Christ is risen, Christ will come again." After the Our Father, the following appears: "For the kingdom, the power, and the glory are yours now and forever." No rational person could brush this evidence aside as mere coincidence, particularly in view of the fact that an Anglican Observer on the *Consilium,* Dr. Jasper, played a leading part in the compilation of the Series III service. It is hardly surprising that another Anglican minister was able to write to the London *Catholic Herald,* stating: "Today's liturgical study has brought our respective liturgies to a remarkable similarity, so that there is very little difference in the sacrificial phrasing of the prayer of oblation in the Series Three and that of Eucharistic Prayer II in the *Missa Normativa."*[14]

The Anglican Bishop of Southwark has stated on several occasions that he greatly admires the *Novus Ordo Missae,* uses it himself, and would like to see it generally available to Anglicans at least as an alternative. He has also "concelebrated" Mass with Catholic priests when travelling on the Continent![15]

M. G. Siegvalt, a professor of dogmatic theology in the Protestant faculty at Strasbourg, testifies that "nothing in the renewed Mass need really trouble the Evangelical Protestant."[16]

Jean Guitton, a close friend of Pope Paul and a lay observer at Vatican II, quoted a Protestant journal as praising the manner in which the new Eucharistic prayers had dropped "the false perspective of a sacrifice offered to God."[17] A French Protestant theologian wrote in 1970:

> If one takes account of the decisive evolution in the Eucharistic liturgy of the Catholic Church, of the option of substituting other Eucharistic prayers for the Canon of the Mass, of the expunging [*l'effacement*] of the idea that the Mass is a sacrifice, and of the possibility of receiving Communion under both kinds, then there is no further justification for the Reformed Churches forbidding their members to assist at the Eucharist in a Catholic Church.[18]

Dr. D. F. Wells is Associate Professor of Church History at Trinity Evangelical Divinity School, Illinois, U.S.A. In his book on Vatican II, accurately entitled *Revolution in Rome*, he welcomes the fact that "the differences between Protestants and Catholics have been lessened as far as some aspects of the Mass and the liturgy are concerned." He explains that:

> Indeed, the Mass is often seen as the occasion when they sacrifice themselves to God rather than, as before, when Christ is resacrificed to God.[iii] The new concern is no longer with the automatic transformation of the elements into the actual body and blood of Christ (*ex opere operato*)[iv] but with the subjective disposition of the participants in the celebration (*ex opere operantis*). The old teaching is not denied; it has merely been pushed into the background.[19]

Dr. Wells' reference to the concept of the faithful offering themselves is of considerable significance. It is explained (see Dr. Wells) that some Protestants are now willing to accept sacrificial language in the Mass providing it can be accommodated to a self-offering on the part of the congregation. Catholics have, of course, always been taught to offer themselves in the Mass and to unite this self-offering with that of the Divine Victim made present upon the altar. As Dr. Wells notes most perceptively, the offering of the Divine Victim is not denied, "it has merely been pushed into the background."

Writing in the February 1974 issue of *Veritas*, journal of the Anglican Association, the editor, Canon C. B. Armstrong, points out that Series III is intended not only to approximate to the *Novus Ordo*

Missae but to be acceptable to Protestants of a far more Evangelical nature than the Church of England:

> In form it approximates closely to the new Roman Mass, omitting a few doctrinal statements which would not be likely to find general acceptance in England. In matter it avoids being specific, as will be seen, on doctrines which would not be accepted by non-conformists…its main objects seem to be (1) to keep outwardly in line with the liturgical reforms on the Continent, and (2) to conciliate the Free Churches of this country and overseas with the hope of producing a United Christian rite in a United Christian Church.

Canon Armstrong was writing from an Anglo-Catholic standpoint, but Evangelical Anglicans have also noted the ambiguous nature of the new services being foisted upon them. An editorial in the *English Churchman*, an Evangelical Anglican journal, sounded a warning of commendable honesty that the new Anglican services had a Rome-ward slant. This is quite correct in the sense that the Series III service can be celebrated in a manner that has a Catholic slant; in other words, the new Anglican services are open to a Catholic interpretation without directly affirming any Catholic teaching. The editorial reads:

> We have, since the beginning of liturgical experiment, been trying to point out that the new services are taking the Church of England in a Rome-ward direction. They are not merely new services linguistically, but have a definite doctrinal and liturgical orientation. In fact, they are not new services at all, but merely revamped versions of the 1549 service which, as any student of church history knows, was a half-way house between the medieval mass and the communion service based upon Scriptural doctrines.
>
> The unsatisfactory nature of the 1549 Book became clear to the Reformers, who realised that they must move on to a truly reformed service, which is substantially that of the 1662 Book.
>
> The similarities between the services of Series II and III Holy Communion and the Roman mass in the vernacular are apparent not only to the doctrinally informed, but even to the uninitiated who may happen to be present at these services. It is seen in the overall rearrangement of the parts of the service, but also in the subtle alteration of words here and there, which change its emphasis and direction. But, of course, *Series II and III are not yet the same as the Roman mass. They are a half-way house, a sort of liturgical hybrid, deliberately constructed for the purpose of bridging the gap between a reformed Church of England and the unreformed Church of Rome*. Nobody can deny the success they have had in doing this, particularly amongst Evangelical churchmen. But the same logic and constraints apply to these services as applied to the half-reformed service of 1549. They cannot remain indefinitely where they are. They must eventually move further in one direction or another. There are only two coherent doctrinal and liturgical positions; either that of the Reformation and Scripture, or that of Roman dogma and tradition. It must be

abundantly clear in which direction the architects of change in the Church of England desire to take the new services eventually.[20] [My emphasis.]

Further evidence of such a convergence has been provided by Rev. D. Stacey, a member of the National Faith and Order Committee which produced the new Methodist Communion Service. Writing in the August 1969 issue of the *Catholic Gazette*, he explains that this

> ...new rite is an ecumenical service. It goes without saying that we have studied everything that others have done before us and borrowed ideas, though only very rarely actual words, from other rites. This is a good time to be revising. There is widespread interest and experiment. As soon as a substantial draft of the new service had been prepared it was sent all over the world to liturgical scholars of every ecclesiastical allegiance including, naturally, Roman Catholics. The comments generally were tremendously valuable. In the liturgical field, names and sects and parties are falling and, though one must not exaggerate, it is possible now to dream of a form of Eucharist to which all Christians might eventually subscribe.

An almost identical assessment of the current situation also appeared in 1969, in the February issue of *Concilium*—an ultra-liberal journal founded and largely edited by liberal *periti* (experts) at Vatican II. In an article entitled "WCC and Liturgical Reform," details are given of a group formed under the auspices of the World Council of Churches entitled the *Societas Liturgica.* It includes Anglican, Baptist, Lutheran, Catholic, Methodist, and Orthodox "liturgiologists", more than half of whom are members of "national or confessional liturgical commissions". The report concludes that:

> There is a growing consensus about the nature of Christian worship. This growing agreement gradually finds expression in words and rites, in atmosphere and every kind of liturgical activity. For some the process is too gradual but the progress of this converging and understanding of the faith is in any case most promising.

It is not simply Protestants who have noted the liturgical convergence. From the opposite standpoint, Fr. H. O. Waterhouse, S.J., finds much to enthuse over in the Anglican Series III Communion Service:

> I attended the service and was immensely struck by the similarity of the service chosen (Series 3) to the Mass as we now have it in the West. The words, the actions, and the very structure of the service seem to be a replica of that to which we are now getting accustomed ourselves in the Catholic Church. If Series 3 comes to be widely used by Anglicans it will surely provide a good preparation for the day when intercommunion becomes possible.[21]

Another body formed to promote liturgical convergence is the ICET, the International Consultation on English Texts. It is an interdenominational body, and its members belong to most of the English-speaking Christian Churches. "Its brief," according to the Autumn 1974 issue of *Music and Liturgy,* "is to propose texts which will be acceptable to all the Churches who are represented on it, in the hope of furthering ecumenism." The Catholic bishops of Great Britain and the United States have made a number of the ICET texts mandatory, thus bringing the *Novus Ordo Missae* even more into line with the Series III Communion Service which already incorporates these texts. The British bishops have not yet accepted all the ICET texts, so *Music and Liturgy* takes them to task for their "half-hearted attempt to meet the demands of ecumenism. It appears that the bishops' hands have been forced even this far by a *fait accompli*—which is to say that many people all over Great Britain have been using ICET texts for some time."

The reason for our bishops' lack of enthusiasm was made apparent to everyone when the ICET texts were made mandatory in March 1975. It is interesting to note that the Catholic Truth Society had already incorporated these texts into the 1974 edition of its *Simple Prayer Book,* published well before the end of the year, making it clear that the imposition of these texts was very much a question of a *fait accompli.* Archbishop G. P. Dwyer of Birmingham issued an *ad clerum,* explaining that while he personally regretted the changes, the Holy See is anxious to have a common version for English-speaking countries and that we have decided to go along with the others. He did not specify where the others were going! I have documentary evidence proving that the then Father Bugnini had done all in his power to force all the English-speaking hierarchies to adopt these texts in 1970. The British and Irish bishops had held out until 1974, not for reasons of orthodoxy but because of the expense that had been incurred in producing their own translations. However, the pressure for an ecumenical text was certain to triumph when the American bishops adopted the ICET texts. The history of ICEL has been that other English-speaking countries have had to conform to the United States. In 1974 Cardinal Knox, Archbishop

Bugnini's mouthpiece in the Congregation for Divine Worship, brought renewed pressure on the non-conforming bishops of the British isles, and they decided "to go along with the others."

It is unlikely that the tolerance shown by the British bishops to priests who have been using the ICET texts in defiance of the bishops will be extended to any priests declining to use them now that they have been imposed. The commentator in *Music and Liturgy* seems confident that the ICET texts which the bishops have failed to adopt, such as the *Agnus Dei* and Our Father, will eventually be imposed upon the faithful by a continuing use of the *fait accompli* technique, but regrets that this will have to happen "in the course of the next few years, due to a process of *force majeure* by the people (including priests, liturgists, musicians, *etc*.), in dribs and drabs instead of at one fell swoop now that the door has at least been partially opened."

It is clear that, given the convergence between the *Novus Ordo Missae* and the Anglican Series III, and the compatibility of Series III with nonconformist belief, the *Novus Ordo Missae* must now be acceptable to Protestants well to the theological left of the Church of England. Evidence in this respect is not lacking. Max Thurian, a member of the Protestant monastic community of Taizé in France, and another of the six observers, is reported in *La Croix* (30 May 1969) as stating that the *Novus Ordo Missae* now makes it possible for non-Catholics to celebrate the Lord's Supper with the same prayers as Catholics. Since then, the Superior Consistory of the ultra-Protestant Church of the Confession of Augsburg of Alsace-Lorraine issued a Statement after its meeting in Strasbourg on 8 December 1973 in which it approved the reception of Holy Communion by its members in Catholic churches. (The Catholic Bishop of Strasbourg, in defiance of even the present liberal legislation, permits intercommunion and concelebration with Protestants, as was shown in Chapter X.)

The Statement reads:

> We consider that in the present circumstances fidelity to the Gospel and to our tradition does not allow us to forbid the members of our Church to participate in a Catholic Eucharistic celebration.

> However, we must act with great discernment and wisdom: the invitation of another Church should not be accepted unless we can personally recognise in its Eucharistic practice the celebration of the Supper such as the Lord instituted it. Given the present form of Eucharistic celebration in the Catholic Church, and by reason of the present convergence in theology, many obstacles which might have prevented a Protestant from participating in its Eucharistic celebration seem to be on the way to disappearing. It should be possible for a Protestant today to recognise in the Catholic Eucharistic celebration the Supper instituted by the Lord.
>
> In particular it behooves us to watch the following points. The evangelical character of the celebration in which a Protestant could participate must be evident. We particularly insist upon communion under both kinds, not only in fidelity to the Gospel and to the Reformation, but because this practice, for us, is opposed to a certain appearance of clericalism. We attach great importance to the use of the new prayers with which we feel at home, and which have the advantage of giving a different interpretation to the theology of sacrifice than we were accustomed to attribute to Catholicism. These prayers invite us to recognise an Evangelical theology of sacrifice.

Among the points which it is worth underlining here is the fact that not only do these Protestants feel at home with the prayers of the *Novus Ordo Missae,* but they state explicitly that they consider that there has been a change in the Catholic theology of the Mass which brings it into line with evangelical teaching on the Lord's Supper. It is also interesting to note the introduction of Communion under both kinds being interpreted in precisely the manner foreseen by Cardinal Godfrey (see Godfrey).

This change in the theology of the Mass as expressed in the *Novus Ordo Missae* has also been remarked upon by the Anglican theologian Dr. J. W. Charley, who has played a prominent part in preparing the two Agreed Statements—on the Eucharist and the Ministry—issued by the Anglican-Roman Catholic International Commission. On page 17 of his commentary *The Anglican-Roman Catholic Agreement on the Eucharist* (the 1971 "Windsor Statement"), Dr. Charley states: "Much of what Küng has called 'the valid demands of the Reformers' has now been met by the Church of Rome in the new Eucharistic Prayers, even though in these there remain echoes of the pre-Reformation language of Eucharistic Sacrifice."

In 1973 the "Canterbury Statement" appeared. In his commentary *Agreement on the Doctrine of the Ministry,* Dr. Charley writes:

> Faced with this range of agreed material, one is compelled to ask one searching question: Is there not here a change of theological stance on the part of Roman Catholicism? If "change" is too strong a word, then at least there seems to be a considerable shift of emphasis when these documents are compared with previous official statements. If one can detect a new trend, how far is it likely to go?[22]

In this second quotation Dr. Charley is referring to the texts of the Agreed Statements, but there can be no doubt that agreements could not have been reached professing to show that Catholics and Anglicans share the same belief in the Eucharist and the priesthood had the old Mass, with such prayers as the *Suscipe, sancte Pater,* or the *Placeat tibi,* still been in universal use in the Roman Rite.

Another Anglican minister, Nicholas Sagovsky, has written a study of the *Novus Ordo Missae* in which he praises the extent to which the Catholic liturgy has moved in an Anglican direction. "The casual visitor, used to the form of one denomination, will be amazed to find how similar is that of the other." Like Dr. Charley, Mr. Sagovsky sees a doctrinal shift in the changes, and he places the liturgical innovations directly within the context of the Agreed Statements:

> For the Catholic Church the evolution of the Mass has taken place with an eye on the continuity of tradition and doctrine, but also with *an increasing sensitivity to the ecumenical sphere.* The New Mass, whilst it still contains the oblationary emphasis, and the prayers through the saints, that are unacceptable to Protestants, *is far less hard to take than the Tridentine Rite.* It is true that the Roman priest still, by the terms of his ordination, understands himself to be doing something that the Protestant would reject—but the existence of a gulf should not blind us to the considerable convergence of views expressed in the joint statement on the Eucharist of the Anglican-Roman Catholic International Commission and the desire to make further progress along that line.[23] [My emphasis.]

The obvious convergence between the *lex orandi* of contemporary Catholic and Anglican worship, and the *lex credendi* of the Agreed Statements, was brought out clearly by the Venerable Bernard Pawley, Archdeacon of Canterbury, as reported in the *Catholic Herald* of 18 October 1974. Commenting on the unanimous welcome given by the Convocations of Canterbury and York to the Agreed Statement on Ministry and Ordination, the report quotes Archdeacon Pawley as pronouncing it a "remarkable development" bolstered by an "unbelievable convergence" in the liturgical practice of the two churches. "It is little short of a miracle that in so short a

time we have come so far," said the Archdeacon (an Anglican observer at Vatican II). "Without doubt it represents the hand of God on the Church in our generation." So far have we come, in fact, that Catholics and Anglicans are now building joint churches and sharing joint tabernacles in Britain.[v]

What, it seems permissible to wonder, would the Catholic martyrs who died rather than deny that the Blessed Sacrament is God, and those Protestants who died rather than affirm it, think about all this?

Archbishop Lefebvre has rightly noted that: "All these changes have but one justification, an aberrant senseless ecumenism that will not attract a single Protestant to the Faith but will cause countless Catholics to lose it, and will instill total confusion in the minds of many more who will no longer know what is true and what is false."[24]

The point has now been reached where High Church Anglican services appear more Catholic than those taking place in most Catholic churches. In a visit to the United States in 1972, Dr. Ramsey, Anglican Archbishop of Canterbury, remarked: "I have experienced Roman rites which are really very Anglican. If you want to find rites that are really Roman, visit some of our old-fashioned Anglo-Catholic shrines."[25]

Protestant Misgivings

Mr. Nicholas Sagovsky has been quoted as affirming that there are aspects of the *Novus Ordo Missae* which "are unacceptable to Protestants," and he is not alone in pointing this out. There are, as Dr. Charley observed, still some "echoes of the pre-Reformation language of Eucharistic Sacrifice" in the New Mass, even when celebrated with Canon II. There is the prayer that the gifts "may *become* for us the body and blood of our Lord Jesus Christ." Series III asks that the gifts "may *be* to us his body and blood." "Become" implies the notion of a real change more strongly than "be"—although the addition of "for us" does facilitate an interpretation in line with the theory of transignification, where the Presence of Christ in the Sacrament is really only for the believer and not in the order of objective reality. Transignification is a doctrine fully in line with that

of the Protestant Reformers. Hugh Ross Williamson has pointed out that the inclusion of "for us" (*ut nobis*) in the Roman Canon cannot be interpreted in this equivocal sense, "for the transubstantiation has been prepared for by the magnificent *Te igitur*, *Memento, Domine*, and *Hanc igitur*, where the 'holy and unblemished sacrificial gifts' are described in terms proper to the coming change into the Body and Blood, of which we are the unworthy beneficiaries."[26] He considers that the use of the new formula in Canon II "makes it possible for any of the member sects of the World Council of Churches to use it as their communion service."[27]

A point which it would be hard to interpret in a Protestant manner is the rubric instructing the priest to kneel and adore after the Consecration. This, however, is only a rubric and does not hinder the emergence of a "united Christian rite" as regards at least the invariable parts of the text. This is also the case with the Secret Prayers, many of which are extremely sacrificial in tone but could be omitted by any sect not wishing to use them. These prayers have been considerably modified in the ICEL translations.

It is also true that all the new Eucharistic Prayers include a specific offering of the Body and Blood of Christ after the Consecration. This is in sharp contrast with all the liturgies of Protestant denominations (including the Series III Communion Service) in which every formula which could even remotely be construed as constituting a sacrificial offering has been excluded. In Eucharistic Prayer III, in particular, the formula is most specific—a Lutheran commentator has described it as "scarcely tolerable".[28]

The weakest formula is found in Eucharistic Prayer II—"We offer you the bread of life and the cup of salvation." It could hardly be more muted. Eucharistic Prayer II, the "mini-canon", is examined in detail in Chapter XV, where it will be shown that not only is it open to a Protestant interpretation but that some Protestants are actually prepared to use it.

One prayer which affirms the Real Presence very clearly is the *Ecce Agnus Dei* before Holy Communion. However, a Protestant minister who can say "This is My Body" and mean "This represents My Body" can presumably say "This is the Lamb of God" (the ICEL

translation) and mean "This represents the Lamb of God." Other prayers which might appear incompatible with Protestantism are not really so. The *Orate fratres* can easily be interpreted as referring to a sacrifice of praise, thanksgiving, and the people themselves when used in a rite denuded of references to the true sacrifice of the Mass. The reference to Our Lady and the Saints in Canon II is phrased in a manner acceptable even to Evangelical Protestants, and is, in any case, paralleled in Cranmer's 1549 Communion Service. It is also important to note that on 27 April 1973 the Sacred Congregation for Divine Worship authorised the composition of still more Eucharistic Prayers, and it would be surprising if some do not appear containing not even the least echo of any "pre-Reformation language of Eucharistic sacrifice". Just as Cranmer's 1549 Mass was simply an interim measure designed to pave the way for further changes, so the *Novus Ordo Missae* has been subject to continual modifications which bring it ever closer to the norms laid down by the Protestant Reformers.

Just how close it has now come was made clear by Dr. Charley in a lecture delivered at London Colney, Herts, on 11 November 1974. He spoke enthusiastically of a Mass which he had attended containing virtually nothing with which he, as an Evangelical, could disagree but for one phrase in the Thanksgiving Prayer (Canon). He knew, however, that many of his Roman Catholic colleagues did not mean by it what they actually say—"they may say it but they don't actually mean it, so they assure me." He went on to add that anyone who did a little research would find that the common ground between Series III and the New Mass is the liturgy of the Church of South India—though neither Church seemed keen to admit this! (The Church of South India was formed by uniting Anglicans and Free Churches into one body. It resulted in a good number of Anglican clergymen becoming Catholics as they correctly interpreted this step as incompatible with Anglican claims to apostolic orders—Hugh Ross Williamson was the most notable of these converts.)

Significance of the Protestant Testimonies

The Protestant testimonies which have been cited here are of considerable importance. They prove, I repeat, they *prove* that the allegation that the *Novus Ordo Missae* is an ecumenically oriented liturgy is not simply the fantasy of a few disgruntled traditionalists. The Protestants welcome the features which the traditionalists deplore for the very reasons that the traditionalists deplore them, and these reasons lie at the very heart of the Reformation conflict. I have shown in *Cranmer's Godly Order* that the Reformation was primarily not a conflict about abuses in the Church; it was a conflict about what the Church was and at the basis of this conflict lay the Catholic and Protestant theories of justification. All this is explained in *Cranmer's Godly Order*, and I will not repeat it here beyond stating that the traditional Mass gave liturgical expression to the Catholic doctrines of Justification and Grace, and the Church as the dispenser of Grace, doctrines which were anathema to the Protestant heresiarchs. If Christ is truly made present upon the altar and offered to God each time Mass is celebrated, then the entire basis of Protestantism is destroyed. Thus the removal of any word, any gesture which makes belief in the sacrificial nature of the Mass explicit will be welcomed by Protestants as an important move in the right direction—the direction of Luther, Calvin, and Cranmer.

Footnotes

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[i] In some countries the *Novus Ordo Missae* was not imposed until 1970.

[ii] It has been falsely alleged that Cardinal Ottaviani withdrew his criticism. This allegation is examined in Chapter XXIII.

[iii] The Catholic Church has *never* taught that Christ is resacrificed in the Mass. She teaches that during the Mass the unique sacrifice of Calvary is made present on the altar and that the faithful join with the priest in offering themselves to the Father with the Divine Victim.

[iv] Dr. Wells is as confused concerning the meaning of *ex opere operato* as he is concerning the Catholic doctrine of sacrifice. Christ is made present on the altar not *ex opere operato* but *ex vi verborum.* Sacramental grace is given *ex opere operato* (see *Cranmer's Godly Order,* Appendix I).

[v] In a letter published in *The Universe* of 30 January 1976, David Catling, chairman of the Cippenham Shared Church Trust, stated: "At the insistent and unanimous request of the Board and with the express permission of the two diocesan bishops, the Anglican and Catholic reservations are housed in the one tabernacle, albeit separately."

Notes

1 *Notitiae,* no. 133-135, Aug.-Oct. 1977, p. 470.
2 VAC, p. 54.
3 TCC, p. 1056.
4 VAC, pp. 43-44.
5 BS, p. 15.
6 *L'Osservatore Romano* (English edition), 14 June 1973, p. 8.
7 *Vatican Observed* (London, 1967), p. 47.
8 *The Tidings,* 9 July 1971.
9 *Christian Order,* October 1976, pp. 596-597.
10 In addition to the denial by Archbishop Bugnini, cited in Appendix III, denials have been made by Fr. Anthony Boylan, Secretary of the Liturgical Commission of England and Wales (*The Catholic Fireside,* 8 June 1973). The gist of Archbishop Bugnini's article was repeated in *The Tablet* of 21 September 1974 by Fr. J. D. Crichton. He did so again in the *Catholic Herald* of 15 August 1975.
11 *The Catholic Standard* (Dublin), 14 September 1973.
12 *The Catholic Fireside,* 8 June 1973.
13 *Catholic Herald,* 1 August 1975.
14 *Catholic Herald,* 22 December 1972.
15 *Catholic Herald,* 15 December 1972.
16 *Le Monde,* 22 November 1969.
17 *La Croix,* 10 December 1969.
18 *Le Monde,* 10 September 1970.
19 D. F. Wells, *Revolution in Rome* (London, 1973), pp. 13-14.
20 *English Churchman,* 18 June 1976, p. 4.
21 *The Clergy Review,* July 1973, p. 544.
22 *Agreement on the Doctrine of the Ministry* (Grove Books, 1973), p. 24.
23 N. Sagovsky, *Modern Roman Catholic Worship: The Mass* (Grove Books, 1975), p. 24.
24 *World Trends,* May 1974.
25 *Pilgrim from Canterbury,* Atonement Fathers (Garrison, NY, 1972), p. 20.
26 *The Modern Mass* (Devon, 1969), p. 23.
27 *The Great Betrayal* (Devon, 1970), p. 26.
28 H. C. Schmidt-Lauber in *Emmanuel,* September 1975, p. 508.

XIII

The General Instruction

All too clearly, the emphasis is placed obsessively on the supper and on the remembrance, instead of on the unbloody renewal of the Sacrifice on Calvary.

—Brief Critical Study of the New Order of Mass
sent to Pope Paul VI by Cardinals Ottaviani and Bacci

The Apostolic Constitution *Missale Romanum*[i] of 3 April 1969 is prefaced by the following words:

APOSTOLIC CONSTITUTION
PROMULGATION OF THE ROMAN MISSAL
RESTORED BY THE DECREE OF THE
SECOND VATICAN COUNCIL
PAUL BISHOP
Servant of the Servants of God
For an Everlasting Memorial

A careful examination of this Apostolic Constitution will reveal that it does not promulgate anything. On 6 April 1969 a new Order of Mass (not the new Roman Missal) was promulgated by the Sacred Congregation of Rites and the General Instruction (*Institutio Generalis*) to the Roman Missal was published (*evulgatur*). This decree is also included in Appendix II. The decree states that the General Instruction, which will be abbreviated as IG, "also approved by Pope Paul, should come into effect on 30 November together with the Order of Mass." This Instruction must surely be one of the most deplorable documents ever approved by any Supreme Pontiff, not excluding the examples of Popes Liberius, Vigilius, and Honorius I.

The Critical Study of the *Novus Ordo Missae* sent to Pope Paul VI by Cardinals Ottaviani and Bacci (see Chapter XXIII) accepted that it was desirable that the faithful should understand the Mass better, but pointed out that this could be done by continuing the process initiated by St. Pius X of assisting them to achieve a better understanding of and a more effective participation in the existing liturgy:

> The people at no time asked that the liturgy should be changed or mutilated so that they might understand it better. What they did ask was that they might have a better understanding of a liturgy which was immutable and which they would never *want* altered.
>
> The Roman Missal of St. Pius V has always been venerated and loved by Catholics, priests and laymen alike. We fail to see why its use, accompanied by the appropriate catechesis, should be incompatible with a fuller participation and a greater understanding of the liturgy, or why, with all the outstanding merits it is acknowledged to have, it should not be deemed worthy of continuing to nourish the liturgical piety of the people.
>
> Thus: the "normative Mass", which is offered anew to us as the *Novus Ordo Missae,* was rejected in its substance by the Episcopal Synod; the *Novus Ordo* itself has never been submitted to the collective judgement of the Conferences; no reform of any kind of the Holy Mass has been asked for by the people (and least of all in the missions). This being so, we fail to comprehend the reasons for the new legislation which overthrows a tradition that has survived unchanged since the fourth and fifth centuries, as the Constitution itself recognises. There seems to be no rational foundation for the reform to justify it, or make it acceptable to the Catholic people.

I would disagree with the Authors of the Critical Study that there is "no rational foundation" to justify the reform. If the thinking behind it was to provide an Order of Mass which would not be an obstacle (or at least less of an obstacle) to ecumenical progress, then all the changes are absolutely rational and have been only too successful, as the previous chapter indicates. Nor is there any problem about discovering the thinking that lay behind the changes. The rationale for the *Novus Ordo Missae* is found *not* in the Liturgy Constitution of Vatican II but in the General Instruction to the new Roman Missal. Nor should it be forgotten for one moment that throughout the compilation of the *Novus Ordo Missae* Protestant scholars were present to give their opinion as to what was and was not acceptable to them, which they did regularly and forcefully, as I have shown in Appendix III. I also show in this appendix that Archbishop Bugnini attempted to deceive the faithful by denying that the Protestant Observers played an active part in the compilation of the *Novus Ordo Missae.* He was also guilty of deceiving Pope Paul VI with regard to the IG. I show in Chapter XXIV that Pope Paul VI had ordered the then Father Bugnini to submit the draft of the IG to the Congregation for the Doctrine of the Faith for examination before publication. Pope Paul contented himself with reading through the text of the

Order of Mass. Father Bugnini disobeyed the Pope, and when the IG evoked a reaction of scandal and outrage the Pope wept from sorrow, shame, and anger (see disobedience). It would be comforting to conclude that this reaction was caused by the Pope's concern for orthodoxy but there appears good reason to conclude that the damage done to his own reputation may be the more likely explanation.[ii]

Taken as a whole, the IG follows the pattern of the Constitution on the Sacred Liturgy, a pattern which I described in detail in Chapter XVI of *Pope John's Council.* The Constitution contains teaching which safeguards essential Catholic doctrine but here and there it contains time-bombs, ambiguous phrases which could be interpreted as a mandate for undermining that teaching. The 1969 version of the IG is far less subtle than the Constitution on the Sacred Liturgy; it can be described as a mandate for undermining Catholic teaching but with an orthodox phrase thrown in here or there. Thus Article 2 refers to the fact that Our Lord "instituted the Eucharist as the sacrifice of His Body and Blood and entrusted it to His beloved Spouse, the Church, as a memorial of His death and resurrection." But the principal thrust of the doctrinal sections of the IG is that the essence of the Mass lies in the coming together of the assembled community, and that the nature of the celebration must be adapted to the alleged needs of each congregation, thus opening the way not simply to Protestantism but to the Cult of Man.

There can be no doubt that Archbishop Bugnini committed a tactical blunder in making the thinking behind the *Novus Ordo Missae* so explicit in the IG. Had he not done this, far fewer Catholics would have realised the true import of the changes in the Mass.

The widespread indignation provoked by the IG was such that Pope Paul VI felt bound to have corrections made when the new Roman Missal was published on 26 March 1970. The corrections were published in *Notitiae*[iii] No. 54, May 1970, pp. 161-193. These corrections were not made with very good grace, as was made clear in a note which prefaced them, entitled "Modification to the General Instruction on the Roman Missal". It read as follows:

> After the publication of the General Instruction on the Roman Missal which appears at the beginning of the *Ordo Missae* of 1969, certain criticisms were made concerning the rubrics as well as the doctrine. Certain criticisms were inspired by prejudice against all innovation of no matter what kind, and it was felt that they should not be taken into consideration. In effect, when the Fathers and the experts (*periti*) of the *Consilium* examined the General Instruction, before and after its publication, they found no doctrinal error and no reason for changing it. It was a matter of a pastoral document containing rubrics regulating the celebration of the Mass in conformity with the doctrine of the Second Vatican Council and the encyclical letter *Mysterium Fidei.*
>
> However, in order to avoid difficulties of all kinds, and in order to make certain expressions clearer, it was decided that on the occasion of the *editio typica* of the new Roman Missal, the text of the General Instruction should be completed here and there or redrafted (*cf.* Declaration of the Sacred Congregation of Divine Worship of 18 November 1969), but no innovation was introduced, and it is thus that the system of numeration of the General Instruction remains as in the first edition.
>
> The amendments are in reality few in number, sometimes of little importance or concern only style.

It is interesting to note the claim that the IG was no more than "a pastoral document containing rubrics". When the IG was first published, the story was totally different. *Notitiae* No. 46, April-June 1969, included a lengthy explanation of the significance of the IG with the following comment on Chapter II which includes the notorious Article 7. The explanation was written in Italian and unsigned. It began as follows:

> This is *one of the fundamental chapters* of the documents. It offers a description of the celebration *not so much in its rubrical* and ceremonial aspect as rather under the *doctrinal* aspect (*quanto piuttosto sotto l'aspetto dottrinale*). [My emphasis.]

It is worthy of note that the original version of the IG is said to have been above criticism because the Fathers and experts of the *Consilium* had vetted it. The orthodoxy of their work had been called into question; they judged their own case and, not surprisingly, pronounced themselves innocent! What is important is the fact that, as I have already mentioned, Father Bugnini disobeyed the order given to him by Pope Paul VI to submit the draft of the IG to the Congregation for the Doctrine of the Faith.

It should also be noted that the anonymous author of the explanation in *Notitiae* deemed himself competent to judge the motives of the critics of the *Novus Ordo Missae* and the IG (who included eminent cardinals). As certain criticisms were inspired by

"prejudice against all innovations" they did not merit consideration —a most convenient manner of dealing with critics.

Revisions to the *Institutio Generalis*

Notitiae No. 54 contains fifteen pages of amendments to the original IG, of which only a few of the more important can be dealt with here. It would be impossible to exaggerate the historical significance of these amendments. In 1969 an explanation of the Mass was presented to the faithful by the Sacred Congregation for Divine Worship.[iv] The official journal of that Congregation had stated that a fundamental chapter of this explanation described the Mass under its *doctrinal aspect.* A decree of the Sacred Congregation of Rites certified that the General Instruction had been approved by Pope Paul VI.[v] The IG was then criticised publicly as, at the very best, an inadequate and misleading presentation of Catholic Eucharistic teaching. The following year it was republished with fifteen pages of corrections. What precedent is there in modern times for a pope having to revise even his personal teaching in response to a charge of unorthodoxy (as did Pope John XXII), let alone officially promulgated doctrinal teaching?

It is of equal significance that the authors of this defective teaching denied that it was defective. Most significant of all is the fact that the teaching of the original version of the IG represents the thinking of the men who composed the *Novus Ordo Missae;* and that this thinking is hardly recognisable as the Eucharistic teaching of Trent, which that Council stated could never be modified (see page 9). The teaching of this Synod of Pistoia appears as a model of theological precision when compared to the IG and yet, as I have shown in *Pope John's Council* (1st. ed., pp. 234-235; rev. ed., pp. 348-349), that Synod was condemned by Pope Pius VI for failing to use the Tridentine terminology "inasmuch as, through an unauthorised and suspicious omission of this kind, mention is omitted of an article relating to the faith, and also of a word consecrated by the Church (transubstantiation) to safeguard the profession of that article against heresy." Most important of all is that the Order of Mass compiled in accordance with this defective presentation of Catholic

Eucharistic teaching was *not* corrected. The true significance of the new Roman Missal published in 1970 is not that the IG was amended but that the Order of Mass was not. Thus what is being celebrated throughout the Roman Rite is still the Lord's Supper of Article 7 of the 1969 *Institutio Generalis*; and the definition of the Lord's Supper given in this Article would have satisfied, and could have been written by, Thomas Cranmer.

The full text of Article 7 reads as follows (the italicised words were omitted in the original ICEL translation making the English version even worse than the Latin original):

> The Lord's Supper *or Mass* is the *sacred* assembly or meeting of the People of God, met together with a priest presiding, to celebrate the Memorial of the Lord. For this reason the promise of Christ is particularly true of a local congregation of the Church: "Where two or three are gathered in my name, there I am in their midst" (Mt. 18:20).

I need not demonstrate how totally Cranmerian this Article is. The reader need only consult Chapters VI and VIII of *Cranmer's Godly Order*. Note that Cranmer actually described his 1549 rite as "The Supper of the Lorde and the Holy Communion, commonly called the Masse" (*Cranmer's Godly Order,* 1st. ed., p. 99; rev. ed., p. 193). Dr. Francis Clark has pointed out that in Cranmer's new rites "It was not what was expressed but what was suppressed that gave significance to the whole."

This judgement can be applied not only to Pope Paul's new Mass itself but to the *Institutio Generalis.* The significance of Article 7, which purports to be a definition of the Mass, is in those aspects of Catholic Eucharistic teaching which it *does not include.* What then is suppressed in Article 7, the definition provided by Father Bugnini and his collaborators to describe the new Eucharistic rite they wished to impose upon the Western Church? The answer is simple: every article of Catholic doctrine which was contested by the sixteenth-century Reformers and defined in perpetuity by the Council of Trent has been suppressed. The fact that Article 7 refers in the first place to "the Lord's Supper" is no coincidence, for what the Article defines is a Protestant Lord's Supper. The essence of this Lord's Supper is considered to be the coming together of the people.

Our Lord is described in Article 7 as being present in virtue of the presence of the people. The fact that the Mass is essentially a propitiatory sacrifice offered by an ordained priest in the person of Christ, independently of the presence of a congregation, is not so much as alluded to. Nor is the fact that Christ is present physically, with the same Body which was born in the stable and died upon the Cross.[vi] It is certainly true that Our Lord is really present when two or three are gathered together in His name, but this is a purely spiritual presence, not the Catholic *Real Presence.* The Critical Study states with respect to Article 7 that the deliberate omission of every one of the dogmatic values essential to the Mass "amounts, at least in practice, to their denial."

The revised Article 7 reads as follows (the italicised words did not appear in the original version):

1. In the Mass or Lord's Supper the People of God are called together into one place where the priest presides over them *and acts in the person of Christ.* They assemble to celebrate the Memorial of the Lord, *which is the sacrifice of the Eucharist.*
2. Hence the promise of Christ: "Wherever two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20) *applies in a special way to this gathering of the local church.*
3. *For in the celebration of the Mass whereby the Sacrifice of the Cross is perpetuated, Christ is really present in the very community which has gathered in His name, in the person of His minister and also substantially and continuously under the eucharistic species.*[vii]

1969 Version	**1970 Version**
Cena dominica sive missa est sacra synaxis seu congregatio populi Dei in unum convenientis, sacerdote praeside, ad memoriale Domini celebrandum. Quare de sanctae Ecclesiae locali congregatione eminenter valet promissio Christi: "Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum" (Mt. 18:20).	In Missa seu Cena dominica populus Dei in unum convocatur, sacerdote praeside personamque Christi gerente ad memoriale Domini seu sacrificium eucharisticum celebrandum. Quare de huiusmodi sanctae Ecclesiae coadunatione locali eminenter valet promissio Christi: "Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum." (Mt. 18:20) In Missae enim celebratione, in qua sacrificium Crucis perpetuatur, Christus realiter praesens adest in ipso coetu in suo nomine congregato, in persona ministri, in verbo suo, et quidem substantialiter et continenter sub

speciebus eucharisticis.

The revision of Article 7 was greeted with great enthusiasm by some conservative Catholics. They considered that all ambiguity had been removed from the new rite; that it was now clearly intended to be nothing less than the traditional Catholic Mass, an impression reinforced by the addition of a foreword (*prooemium*) to the IG (this foreword will be discussed below); and that now the *Novus Ordo Missae* could be accepted without reservation, a fact which made life very convenient—for clerics in particular. Even had the revised Article 7 and the entire IG been rephrased in an unambiguously Catholic manner, this would not have justified unqualified acceptance of the *Novus Ordo Missae* in view of the fact that the Order of Mass itself remained unchanged. However, the revision of Article 7 was far from satisfactory.

The criticism of the 1969 Article 7 had been made on four principal counts, notably in the Critical Study, *i.e.*, it failed to affirm:

(a) The real physical presence of Our Lord effected by consecration-transubstantiation.
(b) The consecration is effected by the priest alone acting in the person of Christ.
(c) Christ is made present to be offered as a propitiatory sacrifice to the Blessed Trinity.
(d) The intrinsic worth of the Eucharistic sacrifice independent of the presence of the congregation.

Had the *Consilium* wished to affirm its unqualified acceptance of these basic doctrines, standard formulas were available which could have been used to make such an affirmation without ambiguity. These were the formulas canonised by the Council of Trent. In his Encyclical *Mysterium Fidei,* Pope Paul VI had made an unequivocal condemnation of any attempt to replace the Eucharistic formulas of Trent with new ones more "attuned to the men of our day". The relevant paragraph merits quotation in full:

> This rule of speech has been introduced by the Church in the long work of centuries with the protection of the Holy Spirit. She has confirmed it with the authority of the Councils. It has become more than once the token and standard of orthodox faith. It must be observed religiously. No one may presume to alter it at will, or on the pretext of new knowledge. For it would be intolerable if the dogmatic formulas, which Ecumenical Councils have employed in dealing with the mysteries of the most Holy Trinity, were to be accused of being badly attuned to the men of our day, and other formulas were rashly introduced to replace them. It is equally intolerable that anyone on his own initiative should want to modify the formulas with which the Council of Trent has proposed the eucharistic mystery for belief. These formulas, and others too which the Church employs in proposing dogmas of faith, express concepts which are not tied to any specified cultural system. They are not restricted to any fixed development of the sciences nor to one or other of the theological schools. They present the perception which the human mind acquires from its universal, essential experience of reality and expresses by use of appropriate and certain terms borrowed from colloquial or literary language. They are, therefore, within the reach of everyone at all times and in all places.[1]

Thus, even had the revised Article 7 presented authentic Catholic teaching in formulas that were clearly equivalent to those of Trent, the faithful would still have been justified in reacting with suspicion because the Tridentine formulas were not used. However, the members of the *Consilium* used neither the Tridentine formulas nor obvious equivalents.

The first paragraph of the revised Article 7 replaces "the Lord's Supper or Mass" with "the Mass or Lord's Supper". The first reaction of the faithful Catholic will be to say: "That's an improvement." It is not an improvement. I have shown in Chapter VI of *Cranmer's Godly Order* that the Reformers sometimes employed words used in an orthodox sense in Catholic theology in a sense that was diametrically opposed to Catholic orthodoxy, *e.g.*, offering, oblation, memorial, sacrifice, or spiritual. Thus it is perfectly orthodox to state that the Eucharist provides us with spiritual nourishment, but when Cranmer affirms that Christ is received "spiritually" in the Eucharist he means that we do not receive His physical Body (which we do although the appearances are changed).

The term "Lord's Supper" to describe the Mass can be justified biblically but does not form part of the Catholic theological tradition. It is found in I Cor. 11:20 and was taken up by the sixteenth-century Protestant Reformers to distinguish their communion service from the Catholic Mass. Thus John Hooper, Bishop of Gloucester,

explained that the Mass "is a stinking and infected sepulchre, which hideth and covereth the merit of the blood of Christ; and therefore ought the Mass to be abolished, and the holy Supper of the Lord to be restored and set in his perfection again" (*Cranmer's Godly Order*, 1st. ed., pp. 36-37; rev. ed., p. 67). Yet the revised Article 7 uses the Latin conjunction *seu* to give the impression that the Catholic Mass and Protestant Lord's Supper are equivalent. Thus, "In Missa *seu* Cena dominica" means "In the Mass, or what amounts to the same thing, the Lord's Supper". There is no justification whatsoever for describing the Catholic Mass with a term which has been invested with a Protestant and anti-Catholic signification since the Reformation. The use of this term alone renders the entire article suspect, even in its revised version.

Similarly, in the second sentence of this paragraph the conjunction *seu* appears again, "the Memorial of the Lord, or what amounts to the same thing, the sacrifice of the Eucharist": "memoriale Domini *seu* sacrificium eucharisticum". As I show in Chapter VI of *Cranmer's Godly Order*, the term "memorial" has a perfectly orthodox Catholic sense but was also used as a term in opposition to Catholic teaching. Protestants believe in a Eucharistic sacrifice of praise and thanksgiving, and so this particular phrase can be interpreted by them as "the Memorial of the Lord, or what amounts to the same thing, the eucharistic sacrifice *of praise and thanksgiving*".

The first paragraph also echoes the error of the 1969 version in which it is stated unambiguously that the Mass is the assembly of the people. The 1970 version states that in the Mass "the people are called together." This can be interpreted either in the Catholic sense that the Mass can be celebrated without a congregation or in the Protestant sense that the Lord's Supper can be celebrated because the people have gathered together in one place. The terms "president" and "presidency" are also alien to the Catholic theological tradition (see page 5).

The most welcome addition found in this first paragraph is the phrase *"personamque Christi gerente"*, "and acts in the person of Christ". Unfortunately, this paragraph does not specify the manner in which the priest is acting in the person of Christ; all that it states is

that he presides over the people who have gathered together in one place.

The ambiguity of the first paragraph is increased by the second. The first concludes by stating that the people "assemble to celebrate the Memorial of the Lord, which is the sacrifice of the Eucharist." Which "sacrifice of the Eucharist" is referred to here? In the Catholic sacrifice the Body and Blood of Christ are offered together with the people. In the Protestant sacrifice the people offer themselves alone in a sacrifice of praise and thanksgiving. The most obvious interpretation of paragraph 2 is the Protestant one. No mention is made of the Divine Victim made present by consecration-transubstantiation, only to Christ present in virtue of the assembly of the people. Such an interpretation is reinforced by the fact that paragraph 2 begins with "*Quare*", *i.e.,* "hence" or "therefore". Paragraph 1 states that the people "assemble to celebrate the Memorial of the Lord" and *hence* He is there "in the midst of them". This interpretation receives added force by the use of the conjunction "*enim*", *i.e.,* "for", in the third paragraph. This paragraph does indeed state that the Sacrifice of the Cross is "perpetuated", but the use of *quare* and *enim* links the three paragraphs and, therefore, a Protestant could conclude that the sacrifice of the Cross is perpetuated by the act of the people assembling to celebrate the "memorial" of the Lord. Luther wrote: "Christ has been offered only once; what is offered for us each day is less an offering than a memorial of this offering."[2]

Such an impression is strengthened by yet another reference to the fact that "Christ is really present in the very community which has gathered in His name." This is followed by another "presence" in the person of "His minister" and then, almost as an afterthought, "substantially and continuously under the eucharistic species". Even this apparently traditional phrase is somewhat suspect, as it must be interpreted in the light of the first two paragraphs. There would have been no ambiguity had it been stated that Christ was present under the Eucharistic species in virtue of the transubstantiation of the bread and wine effected by the words of consecration, and that this presence was *permanent.* Luther accepted a substantial presence

of Christ under the Eucharistic species (consubstantiation), and a good number of Protestants accept a presence of Christ *with* the Eucharistic species which is continuous until the conclusion of the Communion. This is a very different form of presence from the *permanent* presence of Catholic theology in which Our Lord remains *physically* present under the Eucharistic species after the Mass and remains *physically* present in the tabernacle even when no one is present. Some Protestants are now willing to accept that the bread and wine are *offered* in the Mass in that they symbolise the people, and as the people offer themselves the offering of the bread and wine can be accepted as the sign of this self-oblation.

Obviously, a Catholic interpretation of Article 7 is also possible. In view of the Foreword, which will be discussed below, and of other articles of the IG such as Article 2 and the revised Articles 48 and 55, a Catholic interpretation might appear more reasonable and more probable. However, it is Article 7 which is the definition of the Mass, and it should be borne in mind that considerable thought must have been given to the drafting of this revised version in view of the criticism which met the first. Why then was an absolutely unambiguous Catholic definition using the traditional terminology not provided? I must admit that when the revised definition was first published, I was completely satisfied, and my misgivings only arose after reading the criticisms of French theologians and studying the manner in which ecumenically-minded Catholics are prepared to resort to calculated ambiguity to win Protestant approval. Let anyone who doubts this study the examination of the Agreed Statements of the Anglican-Roman Catholic International Commission found in Chapter VI of my book *The Order of Melchisedech.*

ARTICLE 48

1969 Version	**1970 Version**
Christ instituted the memorial of His death and resurrection at the Last Supper. This is continually made present in the Church when the priest representing	Christ Our Lord instituted the paschal sacrifice and meal at the Last Supper. In this *the sacrifice of the Cross is continually made present* in the Church whenever the

Christ, carries out what the Lord did. When He instituted the paschal sacrifice and meal, He handed it over to His disciples for them to do it in His memory.	priest, who represents Our Lord, does what Christ Himself did and commanded His disciples to do in memory of Himself. [My emphasis.]

When the IG first appeared in 1969, so much attention was focussed upon Article 7 that Article 48 tended to be overlooked. This is surprising, as this Article contains a serious doctrinal error, an error which confirms the impression that Article 7 was intended to describe the Lord's Supper. The teaching of the Catholic Church is that the Sacrifice of the Cross is made present whenever Mass is celebrated. The original Article 48 states that it is the Lord's Supper which is made present. The revised Article 48 re-states the traditional teaching, and this is a most important change. It was described as "a change of substance" by Fr. Joseph Crehan, S.J., one of England's most competent theologians and editor of *A Catholic Dictionary of Theology*. Father Crehan adds that: "Nothing is now left of the idea that the Last Supper is being continually renewed, and the traditional idea of the connection of the Mass with Calvary has been restored."[3]

The gravity of the error in the 1969 version should provide a salutary lesson to those Catholics who claim that any papally approved document is above criticism. (I must repeat that legally and historically the 1969 version of the IG was a papally approved document despite the deception of Pope Paul VI by Archbishop Bugnini.) The claim that it is the Last Supper rather than the Sacrifice of the Cross which is made present in the Mass also adds weight to the view that the original Article 7 was intended as a description of a Protestant Lord's Supper.

* * *

The change made in Article 48 is reflected in a similar change made to Article 55 (d). The fact that the very serious doctrinal error inserted into the original Article 48 was also repeated in the original Article 55 (d) shows that it was no accidental slip but reflected the considered opinion of the *Consilium*. The change in the sub-title of

this Article is also important. In the Catholic Mass there is a consecration during which the ordained priest "confects" the sacrament, as theologians express it. In the Protestant Lord's Supper, the minister who presides over the assembly and speaks in the name of the people does no more than recite the story (narrative) of the Institution of the Lord's Supper so that the assembly will recall it to mind, together with other important events in the life of Our Lord.

ARTICLE 55

1969 Version The Narrative of the Institution	**1970 Version** The Institution Narrative and Consecration
The Last Supper is made present in the words and actions of Christ when He instituted the sacrament of His Passion and Resurrection, when under the appearances of bread and wine He gave His Apostles His Body to eat and His Blood to drink and commanded them to carry on this mystery.	Through the very words and actions of Christ *there is accomplished the very sacrifice which He Himself instituted at the Last Supper when he offered His Body and Blood* under the appearances of bread and wine, and gave them to His Apostles to eat and drink, and commanded them in turn to perform this sacred mystery. [My emphasis.]

There is no ambiguity about the revised article. The statement in the 1969 version that the Last Supper was made present in the Eucharist was straightforward Protestantism. The statement in the second version that at the Last Supper Our Lord instituted the Sacrifice which is accomplished during the Mass is the traditional teaching of the Church. The most important word in this revision is "offered" (*obtulit*).[viii]

This is one of the key words of the Eucharistic teaching of the Council of Trent. Chapter I of the Twenty-Second Session states:

> At the Last Supper, on the night on which He was betrayed, in order to leave for His beloved spouse, the Church, a sacrifice which was visible, as the nature of man demands, declaring Himself constituted a priest forever according to the order of Melchisedech, He offered [*obtulit*] His Body and Blood under the species of bread and wine to God the Father, and He gave His Body and Blood under the same species to the Apostles to receive, making them priests of the New Testament at that time.[4]

It can be seen how closely the wording of the revised Article 55 parallels that of Trent. It is regrettable that it did not also repeat the teaching that Our Lord constituted His Apostles priests at the Last Supper—a fact which Protestants deny, making no distinction between a priest and a layman beyond that of acting as the president, the delegate of the worshipping community.

Article 55 (f) states (in both versions) that the Church "offers the immaculate Victim to God the Father, in the Holy Spirit. The Church strives also that the faithful should not only offer the immaculate Victim but should learn to offer themselves." This is a faithful reflection of paragraph 103 of Pope Pius XII's Encyclical *Mediator Dei:* "If the oblation whereby the faithful in this Sacrifice offer the Divine Victim to the heavenly Father is to produce its full effect, they must do something further: they must also offer themselves as victim."

* * *

An important affirmation that the Sacrament of Order confers the power to offer sacrifice in the person of Christ is included in the revised Article 60.

ARTICLE 60

1969 Version	**1970 Version**
A presbyter as celebrant also presides over the assembly in the person of Christ, leads it in prayer, proclaims the message of salvation, leads the people in offering sacrifice through Christ in the Spirit to the Father, and shares with them the bread of eternal life.	*In virtue of his ordination the priest is the member of the community of the faithful who possesses the power to offer sacrifice* in the person of Christ. It is his function, therefore, to preside over the community; it is for him to lead their prayer, to proclaim to them the good news of salvation and to associate the people with himself in offering the sacrifice to God the Father through Christ in the Holy Spirit; *he distributes to his brethren the Bread of eternal life,* and himself receives it with them.

The additions to the 1970 version make the deficiencies of the 1969 version very clear. It is a matter for considerable regret that the 1970 version did not state one more fundamental aspect of Catholic doctrine. It was shown at the beginning of Chapter VIII that it is the clear teaching of Pope Pius XII in *Mediator Dei* that the Divine Victim is made present on the altar by the priest alone acting in the name of Christ and *not* as the representative of the faithful. This is not stated explicitly in the 1970 version. This omission is made even more serious by the fact that Article 10 (in the 1970 version) states that the Eucharistic Prayer is one of "the prayers which the celebrant, presiding over the assembly in the person of Christ, addresses to God in the name of the entire holy people and of all present. With good reason, therefore, they are called 'presidential prayers'." The close correspondence of this article with the original Article 60 is made very clear by its reference to the priest "presiding over the assembly in the person of Christ". As the Eucharistic prayer contains the words of consecration it is hard to see how the claim made in Article 10 that it is said "in the name of the entire assembly" can be reconciled with the teaching of *Mediator Dei* (para. 96) that: "The unbloody immolation…is performed by the priest alone, and by the priest insofar as he acts in the name of Christ, not insofar as he represents the faithful." Even more serious is the fact that Article 33 of the Liturgy Constitution itself claims that all the prayers addressed to God by the priest are "said in the name of the entire holy people and of all present."

The Foreword

Reference has been made several times to the Foreword (*prooemium*) to the revised General Instruction. The principal objective of the Foreword is to assure the faithful that:

> Thus in the new Missal the Church's rule of worship corresponds with her unchanging rule of faith. From this we learn that the sacrifice of the Cross and its sacramental renewal in the Mass are, apart from the difference in the manner of offering, one and the same sacrifice; it is this sacramental renewal which Christ the Lord instituted at the Last Supper and commanded His Apostles to celebrate in His memory. The Mass is therefore a sacrifice of praise, of thanksgiving, of propitiation, and of satisfaction.

The inclusion of the word "propitiation" here is of exceptional importance. Nowhere in the General Instruction, in its original or amended version, is it stated that the Mass is a propitiatory sacrifice. Catholic teaching that the Mass is a propitiatory sacrifice, the fruits of which the celebrant can apply for the remission of the sins of the living and the dead, as well as any other suitable intention, is what made the Mass anathema to the Protestant heresiarchs. As Chapter XV will show, Protestants are willing to accept a Eucharistic sacrifice but *not* a propitiatory sacrifice. Thus, in order to safeguard Catholic teaching it is necessary to state explicitly that the Mass is a propitiatory sacrifice. This serious omission in both versions of the IG is thus compensated for in the Foreword.

The first five paragraphs of the Foreword are devoted to expounding the teaching of Trent, demonstrating that "the Second Vatican Council has enunciated this same teaching once again" and that this common Eucharistic teaching of Trent and Vatican II is enshrined in the new Mass. All the Catholic doctrines concerning the Mass and the priesthood are stated with admirable clarity in this Foreword. Some traditionalist writers have suggested that it is ambiguous, but I cannot agree with them. I am satisfied that the teaching of Trent appears clearly in these five paragraphs, each of which should be read in the light of the other four. More than anyone else, traditionalists should be thankful that in the new Missal the Magisterium has stated unequivocally that the Eucharistic teaching which the *Novus Ordo Missae* is intended to enshrine is precisely the same as that in the Missal of St. Pius V. If the Magisterium did not intend this to be the case, would not the gates of hell have prevailed against the Church? The Foreword even states that Our Lord becomes present through transubstantiation, and in this case improves upon the Liturgy Constitution, which did not use this term.[ix]

I therefore accept that the teaching of Trent can be found in the Liturgy Constitution (if one looks hard enough—a point I conceded in *Pope John's Council,* 1st. ed., Chapter XVI; rev. ed., Chapter XVII), in the Foreword to the IG in the 1970 Missal, and in the 1970 version of the IG itself. I am even prepared to concede that it could be found

in the 1969 version of the IG with sufficient effort and sufficient goodwill, although even the most orthodox articles of this original version were rendered suspect by the gravity of the error of Articles 48 and 55(d)—in stating categorically that it is the Last Supper which is made present in the Mass; and that of Article 7—in stating that the Mass is the assembly of the people of God when, in fact, the essence of the Mass does not involve the presence of anyone other than a validly ordained priest using the correct matter and form with the correct ministerial intention.

My complaint regarding the 1969 version of the IG is that, despite the saving article or clause found here and there, it provided a virtual mandate for those who wished to present the Mass as nothing more than a Protestant Lord's Supper. As the Critical Study expressed it: "All too clearly, the emphasis is placed obsessively on the supper and on the remembrance, instead of on the unbloody renewal of the Sacrifice of Calvary."

Those wishing to reduce the Mass to a Protestant commemoration of the Lord's Supper had, and have, no difficulty in selecting articles from the IG calculated to do this. It is all very well to claim that these Articles should be read in conjunction with other articles containing some orthodox terminology—the ordinary faithful would have been unable to do this, as the original version was available only in the editions of the *Novus Ordo Missae* published for use by the celebrant and, in any case, the ordinary faithful are not in the habit of engaging in liturgical research. When they were told from the pulpit or read in the Catholic press that this is what the Mass is, *i.e.,* the definition given by Article 7, they would accept, in most cases, that this was the way in which they were now to understand the Mass. The original version of Article 7 was an outrage and a scandal. It was uncatholic and indefensible. It does not redound to the credit of some conservative Catholics that they indulged in the most tortuous semantic acrobatics to justify the entire 1969 IG, Article 7 included. It caused them no little embarrassment when, within a year, the Pope had yielded to the protests of zealous Catholics who were not prepared to descend to Orwellian "doublethink" to justify what could not be justified. And even though I accept that the 1970

version of the IG contains sufficient orthodox statements to uphold the teaching of Trent there is still much that is vague, ambiguous, and expressed in terms that must be considered suspect because of their novel and uncatholic terminology. The IG, in both its versions, stands condemned under the terms of *Mysterium Fidei,* which insists upon the use of traditional terminology to define the Eucharist. Having approved both versions of the IG, Pope Paul VI cannot escape responsibility for either of them—he has thus condemned himself.

The IG does, however, perform a valuable function as it reveals the thinking behind the *Novus Ordo Missae* in a way that would not otherwise have occurred. Without the IG the intention of the *Consilium* might have been suspected, but it would not have been known with certainty. And what can we say with certainty about the intention behind the *Novus Ordo Missae?* Whatever we might suspect, it would be going beyond the evidence to claim that the *Consilium* intended to compose a rite which *excluded* Catholic teaching. But when the new rite is examined in the light of the IG, and the knowledge that Protestant experts were advising the *Consilium,* it is perfectly reasonable to claim that the intention was to create a rite which would provide the least possible obstacle to ecumenical progress without formally contradicting the Faith. This thesis is reinforced when it is borne in mind that the *Novus Ordo Missae,* as eventually promulgated by the Pope, was not the rite which the *Consilium* had hoped to impose upon the Church. Some of the redeeming features of the *Novus Ordo Missae* cited by its principal apologists, such as Dom Guy Oury of Solesmes, were added to the version concocted by the *Consilium.* As I show in Chapter XIV, in the original version (the *Missa Normativa*) presented to the Fathers of the Synod in October 1967, there was no *Orate Fratres* and there were no mandatory Offertory Prayers (not that there is much to be said in favour of those that have been made mandatory). Most important of all, had the *Consilium* had its way, there would have been no Roman Canon. Dom Oury lays stress on the fact that the *Novus Ordo Missae* must be considered as a whole, a whole incorporating the Roman Canon which compensates for

certain elements absent in the new Eucharistic Prayers. Once again, traditionalists should be relieved that Pope Paul insisted on the addition of the Roman Canon to the three new Eucharistic Prayers concocted by the *Consilium*.

I have referred to the intention of the *Consilium* in devising the *Novus Ordo Missae* but not to the intention of the new rite itself. A number of commentators have spoken of the "intention of the *Novus Ordo Missae*" but this is a phrase of very dubious value. I have shown in *The Order of Melchisedech* that it is doubtful whether the concept "intention of a rite" has a sound basis in theology. What matters is whether the Catholic Church pronounces that a particular sacramental rite is an adequate vehicle for conferring a particular sacrament. The Church's judgment will not depend upon the intentions of those who composed the rite or even of the denomination which they represent. In this sense it is not correct to speak of the intention of the Church of England in its ordination rite. This matter will be dealt with at length in Chapter XV.

To return to the Foreword to the 1970 IG, as I have stated, I accept that its first five paragraphs present the Eucharistic teaching of Trent in very clear terms. The remaining ten paragraphs have little to commend them; indeed they contain a series of gratuitous and nonsensical allegations. Paragraph 6 states:

> When issuing decrees that the order of the Mass should be revised the Second Vatican Council ruled, among other things, that certain rites were "to be restored to the vigor which they had in the days of the holy Fathers." These are the very words used by St. Pius V in his Apostolic Constitution *Quo Primum* whereby he promulgated the Tridentine Missal of 1570. The employment of the very same words indicates that the two Missals, though separated in time by four centuries, are nevertheless inspired by and embody one and the same tradition.

Has there ever been a more glaring example of a *non sequitur* than the third sentence of this paragraph? All that the inclusion of this phrase in both documents proves is that the phrase is included in both documents. It certainly does not prove that both Missals embody the same tradition. Communist *régimes* tend to embody clauses guaranteeing freedom of worship in their Constitution. Where such a clause also appeared in the Constitution of a

government overthrown by the Communists, this does not prove that the two *régimes* are inspired by the same tradition. The *Novus Ordo Missae* must be judged not by what the Apostolic Constitution *Missale Romanum* contains but by what the *Novus Ordo Missae* itself contains and, more important, by what it *does not contain that was contained before.* I will show in Chapter XXV that the content of the *Novus Ordo Missae* justifies the claim made by Cardinals Ottaviani and Bacci in their letter to Pope Paul VI:

> The *Novus Ordo Missae*—considering the new elements, susceptible of widely differing evaluations, which appear to be implied or taken for granted—represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated by Session XXII of the Council of Trent, which, by fixing definitively the "canons" of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.
>
> The pastoral reasons adduced in support of such a grave break—even if they could stand up in the face of doctrinal reasons—do not appear sufficient. The innovations in the *Novus Ordo Missae,* and on the other hand the things of eternal value relegated to an inferior or different place (if indeed they are still to be found at all), could well turn into a certainty the suspicion, already prevalent, alas, in many circles, that truths which have always been believed by Christians can be altered or silenced without infidelity to that sacred deposit of doctrine to which the Catholic faith is bound forever. Recent reforms have amply shown that fresh changes in the liturgy could not but lead to utter bewilderment on the part of the faithful, who are already giving signs of restiveness and of an indubitable lessening of faith. Amongst the best of the clergy the practical result is an agonising crisis of conscience of which numberless instances come to our notice daily.

Paragraph 6 of the Foreword to the 1970 Missal contains one more sentence which absolutely defies any comment:

> Reflection on the basic content of this tradition will show that the new Missal is a considerable improvement on the old one.

The Foreword also makes the astonishing claim that while Trent was right to be rigidly conservative in the light of attacks on Catholic Eucharistic teaching prevalent at the time, the Fathers of Vatican II "were speaking in a profoundly different epoch of the world's history. For this reason they were in a position to put forward in the pastoral sphere proposals and directives which, four centuries ago, could hardly have been imagined."

There are two fallacies here: the first is the presumption that the *Novus Ordo Missae* represents the will of the Fathers of Vatican II

when, as Father Bouyer and others have testified, it represents a contradiction of what the Fathers of Vatican II and the great figures of the Liturgical Movement had desired; secondly, the very same errors regarding the Eucharist which the Protestant Reformers propagated from outside the Church in the sixteenth century were already being propagated within the Church on such a scale in 1965 that Pope Paul VI felt obliged to promulgate his Encyclical *Mysterium Fidei* to uphold the teaching of Trent. The only problem this passage of the Foreword poses is whether the author is living in a world of fantasy or is deliberately attempting to deceive the faithful.

Paragraph 14 contains another totally gratuitous and totally false assertion on the same theme:

> In the same spirit and with the same pastoral concern, the Second Vatican Council has reconsidered the ruling of the Council of Trent about Communion under both kinds. In our own days no one disputes the doctrinal principles which legitimise the reception of Communion under the species of bread only; hence the Council is in a position to allow Communion under both species in certain circumstances, because this provides a special opportunity for the faithful to achieve a deeper understanding of the mystery in which they participate through the increased clarity of the sacramental sign.

The second sentence of this paragraph is false. I would challenge anyone who disputes this to provide evidence that Protestant sects who claim that Communion under one kind is contrary to divine precept (see Chapter XXI) have modified their heresy by the least jot or tittle.

Paragraph 15 contains some very revealing passages:

> One section of the new Missal adapts the prayers of the Church more suitably to the needs of our own times. This is exemplified chiefly in the Masses conjoined with the celebration of sacraments and sacramentals, and in those for particular intentions. In these Masses old and new elements are harmoniously blended. While many of the texts are derived unchanged from the most ancient traditions of the Church, some have been adapted to contemporary needs and circumstances; yet others are completely new, drawing on the thoughts and even the very words of recent conciliar documents. These last are exemplified in the prayers for the Church, for the laity, for the sanctification of human work, for the community of all nations, and for particular needs which have come to the fore in our own day.

Sadly, all too many of the faithful are overawed by such phrases as "the needs of our own times", "contemporary needs and

circumstances", "particular needs which have come to the fore in our own day". What are these needs and circumstances? Who has evaluated them and how? How are they catered for by forbidding the faithful to kneel at the *Incarnatus est,* by abolishing the Last Gospel and Leonine Prayers (does contemporary Russia not need converting)? What needs have "come to the fore in our own day" which necessitated following the example of Luther, Calvin, and Cranmer in abolishing the beautiful and doctrinally rich prayers of the Offertory (see Chapter XIV)? To ask these questions is to expose these phrases as the gratuitous nonsense which they are.

Paragraph 15 continues:

> To change a phrase or two here and there in the venerable treasury of prayers inherited from the past so as to relate them to present-day circumstances is in no way to undervalue them.

What comment can be made? The venerable Order of Mass codified by Pope St. Pius V in perpetuity has been butchered with a savagery that would have left Cranmer gasping in admiration! This butchery is then described by the butchers as changing "a phrase or two here and there"!

> Such changes have been made so that the mode of expression may be in harmony with that of modern theology and with the facts of contemporary Church discipline. That is why some phrases concerning the estimation and use of earthly things or the external forms of penance formerly in vogue in the Church have been altered.

This is a very revealing passage. The Foreword began by insisting on the absolute harmony of the teaching of Trent, Vatican II, and the *Novus Ordo Missae.* We are now informed that changes have been made to harmonise the Order of Mass with "modern theology and the facts of contemporary Church discipline". To precisely what theology is the Foreword referring? There would be no point in referring to "modern theology" if not to contrast it with theology that is not modern. And what are the facts of "contemporary Church discipline" to which the paragraph refers? The most obvious fact of the contemporary Church is that the Cult of God is being replaced by the Cult of Man; and that contemporary man does not want to accept discipline—hence the abandonment of virtually all the

traditional penitential and ascetical aspects of Catholic life. Where are the former laws of fasting and abstinence and the injunctions to despise earthly things? If man has no God but himself and no life but that on earth, then to despise earthly things would be madness. I am not claiming that this passage gives formal endorsement to the Cult of Man—but it illustrates the extent to which the Church is adapting her teaching, worship, and practice to the Cult of Man.

This paragraph ends as follows, and concludes the Foreword:

> In this way the liturgical norms of the Council of Trent have in many respects been fulfilled and perfected by those of the Second Vatican Council. The latter Council has in fact brought to fruition previous efforts to lead the faithful closer to the liturgy—efforts made throughout the past four centuries but especially in more recent times in consequence of the liturgical initiatives of St. Pius X and his successors.

It is possible to interpret the Foreword to the 1970 IG as a fine restatement of traditional Catholic Eucharistic teaching which removes all doubt and ambiguity from the *Novus Ordo Missae.* It is more accurate to interpret it as the most damning indictment of the *Novus Ordo Missae* which has been or ever will be written, far more damning than the Critical Study to which it was a scarcely veiled reply. What precedent is there in the history of the Church for a sacramental rite needing to have a Foreword written to justify its orthodoxy within one year of its publication? But what precedent is there in the history of the Church for the wholesale revision of all the sacramental rites, let alone after consultation with the official representatives of heretical sects?

The significance of the General Instruction has been well summarised by Professor Louis Salleron in his book *La Nouvelle Messe*:

> It must not be forgotten that it was the *original version* of the *Institutio Generalis* which served as the introduction to the new *Ordo Missae, which has not been modified.*
>
> The authors of the *Institutio Generalis* are the authors of the *Ordo Missae*. In the *Institutio Generalis* they define the new Ordo for us. They have modified the traditional rite *to make it acceptable to Protestants*. It is an *ecumenical rite*. This is why their definition in Article 7 is far more appropriate for the Protestant Lord's Supper than for the Catholic Mass.[5] [Emphasis in the original.]

Footnotes

[i] Included in Appendix II.
[ii] See *Apologia pro Marcel Lefebvre*, Part I, pp. 285-286.
[iii] See the footnote under "Notitiae" regarding the status of *Notitiae.*
[iv] This Congregation was acting as a mouthpiece for the *Consilium* which did not possess the legal authority to promulgate its own revolution.
[v] Even given the truth of the claim I made earlier, that Pope Paul VI had not examined the IG himself but had ordered Father Bugnini to submit it to the Congregation for the Doctrine of the Faith, an order which was disobeyed, the legal status of the IG as a papally approved document remains. Historians will have no option but to accept the 1969 version at its face value, as a papally approved document.
[vi] See the Encyclical Letter *Mysterium Fidei* of Pope Paul VI, paras. 44, 46, 52.
[vii] Latin text
[viii] The English Catholic Truth Society version of the revised IG (which is also incorporated into the Flannery collection) has a serious mistranslation of Article 55(d) which omits the word "offered":

> Through the words and actions of Christ there is accomplished the very sacrifice which He Himself instituted at the Last Supper when under the species of bread and wine, He gave His Body and Blood to His Apostles to eat and drink, and commanded them in turn to perform this same sacred mystery.

The Latin text reads:

> Verbis et actionibus Christi Sacrificium peragitur, quod ipse Christus in Cena novissima instituit, cum suum Corpus et Sanguinem sub speciebus panis et vini *obtulit*, Apostolisque manducandum et bibendum dedit et iis reliquit idem mysterium perpetuandi.

[ix] Although the word "transubstantiation" appears in the Latin text, it has been suppressed in the CTS translation (p. 8, para. 3) and in the Flannery Collection (AF, p. 155) which utilises the CTS translation by Fr. C. Howell, S.J.

Notes

1 *Mysterium Fidei* (*CTS* edition), para. 4.
2 *Werke*, LVII, p. 217.
3 *Downside Review*, October 1971, p. 296.
4 D, 938.
5 *La Nouvelle Messe* (second edition), p. 191.

XIV

The Problem of the Offertory

That abomination called the Offertory, and from this point almost everything stinks of oblation!
—Martin Luther

On 26 August 1976, an article entitled "But What Is the Mass of St. Pius V?" appeared in the official French Catholic daily, *La Croix*. The author was Mgr. Aimé-Georges Martimort, a French liturgist with an international reputation who was a *peritus* at the Second Vatican Council. Monsignor Martimort noted that the changes during the Offertory of the Mass have given rise "to the most lively controversies". Traditionalists would not dispute this. What they would dispute is his belief that the reform, more accurately termed the mutilation, of the Offertory rite is an improvement.

Until the thirteenth century the Roman Church had in the Offertory of the Mass rite only the Offertory Chant (*Offertorium*) and the Prayer over the Offerings (*oratio super oblata*), sometimes referred to as the Secret (*Secreta*) because the priest said it silently during the singing of the Offertory Chant. This Chant consisted of an antiphon and verses from a psalm. The entire antiphon would first be sung and then repeated after each few verses. During the singing there would be an Offertory Procession and the bread and wine would be placed on the altar and prepared for the sacrifice. This placing of the gifts upon the altar constituted a consecration in one sense of the word, namely that the bread and wine were withdrawn from profane use and specifically designated for the service of God—in this sense a church, an altar, a member of a religious order, or the hands of a priest, are consecrated. This "consecration" of the gifts is effected simply by placing them upon the altar of sacrifice, as was the case in the Jewish religion. The altar of the Temple represented God, and the pouring of the blood upon the altar designated the acceptance of the victim by Him. Similarly, the Christian altar represents Christ Himself:

> The altar chiefly symbolizes the God-Man Himself, in Whom and through Whom alone we can present to God acceptable sacrifices and prayers. Since the altar symbolically represents Christ and His eternal High Priesthood, the one to be erected should very appropriately be of stone, even if possible be made of precious stones. The altar-stone is intended to represent Christ, that living foundation and altar-stone which imparts to the spiritual edifice of the Church its existence and strength, its immovable firmness and imperishable duration….At the consecration of the altar, holy chrism (balm mixed with oil) is freely poured over the surface of the stone, as a sign that the altar represents Christ, "the Eternal Blessed One," "the Anointed" with "the blissful oil" of the Holy Ghost, from whose wounds flows the saving ointment of all graces.[1]

Liturgical historians have different and sometimes conflicting theories as to the origin and significance of the Offertory rite. "All commentators, however, agree in seeing the Offertory as the opening of the Mass of the Faithful, the Eucharist proper, and all likewise agree that this opening action is not essential to the sacrifice."[2]

One important study of the Offertory in the Roman Rite notes three features which are common to all ancient liturgies. The sacrifice is prepared, directed to a determinate end, and the offering of the sacrifice is begun. There is, therefore, a real oblation of the gifts, but it is a relative oblation, *i.e.*, the offering is related or subordinated to the oblation of the true Body and Blood of Jesus Christ which will be made present on the altar by the words of consecration (*ex vi verborum*). This Sacrifice is the end to which the bread and wine placed on the altar are destined or determined. The Offertory is thus "the liturgical act by which the necessary materials of sacrifice are set forth on the altar. In this sense modern authors speak of it as being 'intrinsically ordered' to the Sacrifice."[3]

The principle *lex orandi, lex credendi* is explained on Lex Orandi, Lex Credendi. This principle means that what the Church believes about the Eucharist will be reflected in the prayers and ceremonies of the Eucharistic liturgy. Thus, as time went on, it was both right and natural that the purpose for which the gifts were placed upon the altar would be made more explicit. The fact that the presentation of the gifts upon the altar marked the first stage of the sacrifice proper, as opposed to the Liturgy of the Word, was virtually certain to be stated specifically in the prayers of the Mass. Initially, the Secret

Prayer fulfilled this function. The Roman Secrets allude to the offerings, and ask in return a grace in connection with the mystery celebrated on a particular *day* or refer to the bread and wine which are to be changed into the Body and Blood of Christ. Some of these Secret Prayers are phrased as if this change has already been effected, as if the sacrificial Victim were already present or had been received. Those of the ferial Masses of Lent are particularly noteworthy in this respect—and they are among the oldest in the Missal. The Secret for the Saturday after Ash Wednesday reads:

> Receive, O Lord, this sacrifice by the offering of which Thou hast willed graciously to be appeased: and grant, we beseech Thee, that being cleansed through its virtues we may offer to Thee the acceptable tribute of our love.

Fr. François Amiot stresses in his *History of the Mass* that the Christians of Antiquity thought of the Mass as constituting a single whole.[4] This point has been given considerable and commendable stress by Dr. Alan Clark in his doctoral thesis on the development of the Offertory rite. He explains that:

> From the history of the liturgy in its varied forms, it is clear that the Church views the *total* Eucharistic rite as the celebration of the Sacrifice of the Mass. This idea colours the rites which belong necessarily to the public celebration of the sacrifice such as the setting of the gifts on the altar. Though one may distinguish between moments in liturgical celebration—and the liturgy presents them as *distinct* moments—the thought of the Church's prayer is of the oblation of Christ's Body and Blood, the Sacrifice of the Church, from the instant she opens the Eucharistic liturgy till its close. In one sense she "anticipates" the Eucharistic Oblation contained in the Consecration: but she equally "postpones" it till *after* the Consecration. The Mass, liturgically speaking, is one protracted Act of Oblation by the Church of the Sacrifice of Christ.[5]

Seen in this light, there can be no theological or liturgical objection to the fact that Offertory prayers in a number of rites "anticipate" the Consecration. They are already seen as symbolising the Body and Blood of Christ during the Offertory and are already offered in anticipation. In the Eastern liturgies the bread and wine which have been placed upon the altar are sometimes termed "antitypes"[i] of the true Body and Blood of Christ which they will become. The seventeenth-century theologian Zachary Pasqualigo explains the application of the word *"hostia"* (victim) to the unconsecrated elements by the fact that at the Offertory the Body of Christ pre-

exists, as it were, in its type and is consequently symbolically offered to God in anticipation.[6] Dr. Nicholas Gihr explains the use of the term *Hostia* during the Offertory in the following terms:

> What is offered to God the Father?—An "unspotted Host"— *immaculata hostia.* By this expression the Eucharistic Sacrificial Body of Christ, as well as the Eucharistic Sacrificial bread is to be understood. That the term *unspotted Host* is not exclusively applied to the bread there present, but is to be referred also to the Body of the Lord soon to be present under the appearances of bread, is clearly evident from the context, as also from the comparison of this prayer with the other oblation prayers, recited before the Consecration. Only the Body of Christ is that unspotted Host, which secures for us atonement of sin and salvation, for which supplication is made. The Church, therefore, looks on the bread resting on the paten and chosen for consecration as already consecrated, and in offering it has already Christ's Body in view. Hence the priest already before (as later after) the Consecration calls the gift that he offers immaculate, unspotted; for Christ is the absolutely pure, holy, and faultless Victim. The unspotted Host on the altar is, therefore, that "clean oblation"—*oblatio munda*—announced by the prophet Malachias.[7]

Offertory prayers which anticipate the Consecration are common to numerous ancient liturgies in both East and West. In the case of the latter, the Ambrosian, Gothic, Gallican, Mozarabic, Cluny, and Stowe Missals can be consulted. If anything, the Eastern liturgies carry their anticipation of the Consecration to even greater lengths than the Roman Rite. A characteristic of the Eastern liturgies is a most impressive ceremony known as the Great Entrance when the gifts are carried in a solemn procession during which expressions are used which imply that they are the actual Body and Blood of Christ. The Cherubic Hymn sung at this time calls the gifts "the King of all things". A corresponding Antiochene hymn says: "The King of kings, Christ our God comes." The version of this beautiful hymn used in the Liturgy of the Armenian Church begins:

> We who mystically represent the Cherubim, and who sing the thrice holy hymn to the Holy Trinity, let us lay aside all worldly care that we may welcome the King of heaven and earth, Whom legions of angels escort unseen.

The anticipated adoration given to the unconsecrated elements in the Eastern liturgies has at times given rise to some anxiety and the use of the term "antitype" received much criticism. It was defended by Simon of Thessalonica on the grounds that it could hardly be objectionable to venerate the elements which would become the

Body and Blood of Our Lord when veneration is given to holy images:

> Although they are not yet consecrated but destined for consecration and dedicated to God, they are antitypes of both the Lord's Body and His Blood…. We do not fall into idolatry when we bow before the sacred gifts. God forbid! If we honour and venerate holy images, surely we should honour and venerate even more the very gifts that are the antitypes, according to the great Basil, and already offered that they may become the Body and Blood.[8]

In the ancient Roman Rite it was not only the Secret Prayer which anticipated the Consecration—this was also done during the Canon itself, which in its opening prayer, the *Te igitur*, speaks of "these holy unblemished sacrifices" (*haec sancta sacrificia illibata*).

As the centuries passed, particularly after the Offertory Procession fell out of use, additional prayers were added stating ever more specifically exactly what the Mass was and what the priest was doing at the altar. Despite the comparatively late entry into the Mass of such prayers as the *Suscipe, sancte Pater*, *Offerimus tibi, Domine*, or the *Suscipe, sancta Trinitas*, they are all taken or adapted from non-Roman liturgies and can be traced back as far as the ninth century. They can all be found in the fourteenth-century Roman *Ordo.*

Thus, although it would be incorrect to claim that any of these prayers are essential to the validity of the Mass, they play an important role in specifying the purpose for which the gifts are placed upon the altar; they are exceptionally beautiful and hallowed by tradition; and they are rich in theological content where the true meaning of the Mass is concerned.

The *Suscipe, Sancte Pater*

As an example of this doctrinal richness it is useful to examine just one prayer in some detail. Commenting on one of the Offertory prayers, the *Suscipe, sancte Pater*, Fr. Pius Parsch, another of the great figures of the liturgical movement, explains:

> Having recited the Offertory verse, the priest unveils the chalice, takes the paten with the host of unleavened bread upon it and, raising it up to about the level of his eyes, offers it to God with the prayer *Suscipe, sancte Pater:* "Receive, O holy Father, almighty, eternal God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offences, and negligences, and for all here

present; as also for all faithful Christians, living or dead, that it may avail for my own and for their salvation unto life everlasting. Amen."

This prayer—the richest in content of any of this part of the Mass—contains a whole world of dogmatic truth. Who is it who offers the sacrifice? It is the priest as representative of Christ: "which I, Thy unworthy servant, offer." To whom? To the Father, all-holy, God Almighty, "the living and true God". What does he offer? "This spotless victim." He offers the bread, but the expression *"hostia immaculata"* shows that the thoughts of the priest in this prayer do not rest there. This bread which he holds in his hands is as yet neither *hostia* (victim) nor, properly speaking, *immaculata.* Yet already he has its destiny in mind. It is to become the Eucharist, the *Hostia immaculata* in very truth, a consummation already anticipated in thought. And for whom is it offered? In atonement for "the innumerable sins, offences, and negligences" of the priest himself. These terms are, of course, synonymous. The liturgy frequently uses such accumulative expressions to deepen the impression upon our minds. It is offered too for "all those present" (*circumstantes*—standing around the altar of sacrifice), and beyond them, for all Christians, "living or dead". All will benefit by the sacrifice which has as its final purpose "that it may profit for my own and for their salvation unto life everlasting." The final purpose of the Mass is, therefore, the same as that of the Sacrifice of the Cross: the salvation of all mankind. This prayer, so rich in doctrine, could serve as the basis for an entire treatise on the Mass.[9]

The intrinsic merits of the prayers themselves should have more than sufficed to make the Offertory of the Mass of St. Pius V sacrosanct, an inviolable heritage to be treasured and handed on. As Pope Pius XI expressed it in his Apostolic Constitution *Divini Cultus*, 20 December 1928:

> No wonder, then, that the Roman Pontiffs have been so solicitous to safeguard and protect the liturgy. They have used the same care in making laws for the regulation of the liturgy, in *preserving it from adulteration,* as they have in giving accurate expression to the dogmas of the faith. [My emphasis.]

In this passage Pope Pius XI is re-stating the virtually invariable practice of the Roman Church not to discard prayers and ceremonies hallowed by tradition. In Chapter XII an extract is quoted from *A Vindication of the Bull "Apostolicae Curae"* by the Catholic Bishops of the Province of Westminster (p. 274). The Bishops condemn Cranmer's action in removing prayers from sacramental rites hallowed by tradition under the pretext that they were "superfluous accretions". They note that local churches had added new prayers and ceremonies during the course of history but that to subtract prayers and make a drastic revision of a rite was inconceivably rash and without historical precedent. Canon George Smith was also

quoted in Chapter XII to the effect that "throughout the history of the sacramental liturgy, the tendency has always been towards growth-additions and accretions, the effort to obtain a fuller, more perfect, more clearly significant symbolism."

Obviously, as the centuries passed there were some omissions from as well as additions to the liturgy. But this was part of a gradual process, never a drastic and wholesale revision. The post-Vatican II reform is a complete novelty in this respect; it has no precedent throughout the history of the Church. Omissions had previously occurred by an almost imperceptible process. A prayer or ceremony might have become tedious and was gradually discarded—thus the practice of three readings at Mass, the Prayer of the Faithful (Bidding Prayers), and the Offertory Procession dropped out of use. Other changes resulted from an increasing apprehension of the true nature of the Mass and the reverence due to the Blessed Sacrament as the true Body and Blood of Christ—thus the practice of Communion in the hand died out. The practice of Communion under both kinds in the West may well have been abandoned for hygienic reasons (see Chapter XXI).

In the work already cited, the Catholic Bishops of the Province of Westminster had no doubt as to why Cranmer, like other Protestant Reformers, had removed certain prayers and ceremonies from the Mass: it was to bring his new Communion Service into line with his heretical belief that the Mass was not a Sacrifice and that the bread and wine did not become the true Body and Blood of Christ. The abolition of the traditional Offertory Prayers by the Protestant Reformers constituted a rejection of Catholic Eucharistic teaching and thus invested these prayers with a new significance. St. Pius V codified the Roman Mass to be the permanent liturgical expression of the doctrines which the Reformers had rejected. The true significance of the Tridentine Mass can be appreciated only within the context of Tridentine teaching on the Mass—teaching which that Council decreed must endure unchanged forever (see until the end of time).

It is hard to believe that any Pope could have agreed to the removal from the Roman Mass of prayers which enshrine the teaching of

Trent and have become touchstones of orthodoxy since their abolition by the Protestant Reformers. The traditional Offertory Prayers were excluded from the new Protestant Communion Services not because they were not primitive; not because they anticipated the Consecration (Luther was the only one among them who accepted any thing resembling a consecration in the Catholic sense); but because of their specifically sacrificial terminology. Anything that hinted of sacrifice was anathema to the Protestant Reformers. Luther himself referred to "all that abomination called the Offertory, and from this point almost everything stinks of oblation" (*Cranmer's Godly Order*, 1st. ed., p. 101; rev. ed., p. 196). The excuse put forward by the Reformers for sweeping aside the Offertory Prayers was that they were later additions which must be discarded in order to return to primitive practice.

The very same Offertory Prayers which evoked the wrath of the Protestant Reformers were also found unacceptable by Archbishop Bugnini and his Protestant advisers. Once these prayers had been attacked from a doctrinal standpoint it meant that their removal from the Mass could not take place without compromising the doctrines they enshrined. While the Offertory Prayers remained the Mass would have continued to represent a stumbling-block to unity. Now they have been removed, together with other prayers equally unacceptable to Protestants, and some Protestants are now able to interpret the *Novus Ordo Missae* in a manner that conforms to their own heretical beliefs.

The Offertory in the New Mass

There is no reference to an Offertory in the *Novus Ordo Missae.* Articles 49 to 53 of the General Instruction come under the title *Preparatio Donorum* (The Preparation of the Gifts). Much stress is laid on the need for a procession during which the faithful bring the gifts to the altar. Such a procession is said to be "meaningful and of spiritual value" (Article 49). The Offertory Prayers of the Roman Mass have been ruthlessly discarded with two exceptions, the retention of one of them (*In spiritu humilitatis*) being of particular significance. It will be dealt with in its turn.

The justification for this mutilation of the venerable rite codified forever by St. Pius V is that the traditional prayers anticipated or encroached upon the Canon. This concern that the sacrificial formulas of the Roman Canon should not be duplicated might be a little more convincing had that Canon been retained as the norm. As it is, this Canon is rarely if ever used by liberal clerics and thus the new Offertory rite denuded of sacrificial references is only too often used in conjunction with Eucharistic Prayer II, which possesses one solitary and very muted reference to offering. A *peritus* at the Council, Monsignor Martimort, explained: "Most of the prayers which the priest used to say in a low voice repeated one another, and regrettably encroached upon the formulas of the Eucharistic Prayer."[10]

Fr. Peter Coughlan writes in his book *The New Mass:*

> The Liturgy *Consilium* embarked on the reform of the Offertory in an attempt to clarify the meaning of this part of the rite. First of all it had to eliminate elements which anticipated and duplicated the Eucharistic Prayer. It did this in accordance with the principles of the Constitution on the Liturgy that parts of the Mass, "which with the passage of time came to be duplicated or were added with little advantage, are to be omitted" (Article 50).[11]

Thus Article 50 of the CSL proved to be a "time-bomb" of unlimited power. Anything which did not meet with the approval of Archbishop Bugnini and his Protestant advisers could be eliminated under its terms.

I cannot prove that the *Consilium* made a single change in any sacramental rite with the object of making the Catholic liturgy acceptable to Protestants. What can be proved is that many of the changes *do* make the liturgy more acceptable to Protestants. Article 23 of the CSL ordered that: "There must be no innovations unless the good of the Church genuinely and certainly requires them; and care should be taken that any new forms adopted should in some way grow organically from forms already existing." It is surely more than coincidental that the good of the Church just happened "genuinely and certainly" to require the discarding of almost every prayer which the Protestant Reformers had found unacceptable.[ii] It also seems reasonable to presume that Protestant advisers were drafted

into the *Consilium* with the object of devising a liturgy which would provide the least possible obstacle to ecumenism. (If this was not the reason for their presence why were they there?) It is even more reasonable to presume that the Observers made very clear what was and was not acceptable to them. Fr. David Knowles, probably England's greatest Catholic scholar until his death in 1974, remarked that anyone "nurtured for years on the liturgical expression of the Church's seasonal year must notice innumerable small changes and displacements, not always for the better….More important than these are *the changes or omissions that have been made from 'ecumenical' rather than from spiritual or liturgical motives.*"[12] (My emphasis.)

It is certain that had the traditional Offertory prayers been retained their profoundly sacrificial content would have provided a serious obstacle to the present *rapprochement* with Protestantism. How was this obstacle disposed of?

The Mass is primarily a solemn sacrifice offered to the Blessed Trinity. It is a sacrifice of adoration and propitiation, it is offered for the remission of the sins of the living and the dead. It was the doctrine of the Mass as a sacrifice of propitiation which outraged the Protestant Reformers. They could find no words strong enough to vilify this teaching which is stated so unequivocally in the *Suscipe, sancte Pater.* They have nothing to complain of in the prayer that has replaced it:

> Blessed are you, Lord, God of all creation.
> Through your goodness we have this bread to offer,
> which earth has given and human hands have made.
> It will become for us the bread of life.

Father Coughlan explains: "This prayer is a combination of a prayer taken from the Jewish meal ritual and the concept of man's work consecrated to the Lord, an idea which the Pope himself wanted to be expressed in some way at this point in the Mass."[13] This prayer is thus acceptable not simply to Protestants but to Jews and would certainly fit in with the ethos of a Masonic hall.

Next comes a sentence from the former prayer *Deus, qui humane substantiae*:

By the mystery of this water and wine, may we come to share in his divinity, who humbled himself to share in our humanity.

This prayer contains nothing which could not be interpreted in a Protestant manner.

The old and new prayers for the offering of the chalice are as follows:

We offer Thee the chalice of salvation, O Lord, beseeching Thy mercy that it may be as a sweet fragrance before Thy divine majesty for the salvation of us and the whole world.	Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink.

It hardly needs pointing out that the propitiatory nature of the Mass is made explicit in the traditional prayer but ignored in the new one. It is equally obvious that neither the new prayer for the bread nor the new prayer for the chalice grew "organically from forms already existing", as required by Article 23 of the CSL.

It should also be noted that in the rubrics of the Tridentine Mass the priest is instructed to offer the Host on the paten and to offer the Chalice. The new rubrics simply state that he should lift the paten and the chalice above the altar. It is true that the word "offer" occurs in both prayers but, as is explained in Chapter XV, the bread and wine can be interpreted as representing the people who are offering themselves and themselves alone. The Catholic doctrine is that the people do offer themselves in the Mass, but in union with the Divine Victim. In the new Offertory Prayers there is not a word which so much as hints that the Divine Victim is offered in the Mass. And, as is also explained in Chapter XV, these new prayers are fully compatible with the Teilhardian theory that human effort, the work of human hands, becomes in a certain way the matter of the sacrament. We thus have a rite that is not simply compatible with Protestantism but with the Cult of Man.

It is also of great significance that all the new prayers are in the plural, *We* offer the bread, *We* offer the wine. It is explained in

Chapter XV that prayers which differentiate priest from people have been systematically eliminated from the *Novus Ordo Missae*, which makes it possible to interpret it as a service concelebrated by the entire congregation with the priest simply presiding as their spokesman. It could be argued that the prayer for the offering of the chalice in the Tridentine Mass began with *Offerimus* (We offer). Quite true, but the *Suscipe, sancte Pater* spells out the unique role of the celebrant in the clearest possible terms. In any case, the use of *Offerimus* in this instance does not refer to the people at all but to the deacon. Father Fortescue writes:

> The plural form (*Offerimus*) implies that the deacon also offers the chalice. This is a relic of the special duty of the deacon with regard to the consecrated wine. It was the deacon who gave communion under this form, to whom the bishop "gave charge of the Blood of our Lord," as St. Lawrence reminds the Pope. So at High Mass the deacon holds the chalice with the celebrant and they say this prayer together.[14]

I mentioned earlier that it is significant that the one prayer retained intact from the Tridentine Mass is the *In spiritu humilitatis* which comes next in the two rites.

> May we, humble in spirit and penitent in heart, be accepted by Thee, O Lord: and may our sacrifice be so offered in Thy sight this day that it may be pleasing unto Thee, O God.

This prayer with its plural form is compatible with the Protestant concept of the people offering themselves as the *only* sacrifice the liturgy contains. In the Tridentine Mass there can be no doubt that the prayer referred to the congregation offering themselves *with* the Divine Victim because it followed the *Suscipe, sancte Pater.*

The Critical Study of the New Mass presented to Pope Paul VI by Cardinals Ottaviani and Bacci contained a scathing critique of the new Offertory rite, noting the manner in which it obscured the ends for which the Mass is offered. The Study made special reference to the terms *panis vitae* (bread of life) and *potus spiritualis* (spiritual drink). These terms could, the study claims, "mean anything." They would, indeed, have been totally acceptable to Cranmer. The new Offertory Prayers could have been written by Cranmer specifically to enshrine his heretical belief. This can be proved by referring to page 47 of *Cranmer's Godly Order*, (rev. ed., pp. 88-89), where I have

shown that Cranmer teaches that Christ is "sacramentally and spiritually" present in the Eucharist—meaning by "spiritually" that He is not present at all.[iii] Cranmer also taught that the bread and wine do not become the Body and Blood of Christ in the objective order but simply "unto us" in the holy mystery.

Obviously, *panis vitae* and *potus spiritualis* could be interpreted in an orthodox sense, as can all the prayers of the *Novus Ordo Missae.* The difference between the old and new Offertory rites is that the former could only be interpreted in an unequivocally Catholic sense and the new is not simply open to a Protestant interpretation but such an interpretation seems by far the more reasonable.

It is hard to understand why the beautiful verses from Psalm 25 which constituted the *Lavabo* have been reduced to the following: "Lord, wash away my sin; cleanse me from my iniquity." There was nothing in this prayer which could have offended Protestants. The only explanation I can find is that the *Consilium* could not stomach it because it is beautiful and hallowed by tradition. The sociologists John B. Orr and F. Patrick Nicholson made the following very perceptive remark concerning Catholic progressives: "They have little to bind themselves together except a common hatred of their past."[15]

There is no problem about deciding the reason for the suppression of the next prayer, the doctrinally rich *Suscipe, sancta Trinitas.* My copy of the St. Andrew Missal notes: "This prayer is an admirable summary of the meaning and implications of the Mass."

> Receive, O Holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, of these and of all the saints; that it may avail to their honour and our salvation, and that they may vouchsafe to intercede for us in heaven, whose memory we now keep on earth. Through the same Christ our Lord. Amen.

Did the good of the Church genuinely and certainly require the abolition of this prayer? Are we now better Catholics because it has been suppressed?

The *Orate fratres* has been retained although a majority of the *Consilium* had favoured its suppression. The English representative

on the *Consilium,* Archbishop Grimshaw of Birmingham, consistently demanded its reinstatement. This was eventually done as a result of demands made by bishops at the 1967 Synod. It was also as a result of pressure from bishops at the Synod that the three Offertory prayers of the *Novus Ordo Missae* were made obligatory. In the original version of the *Missa Normativa* these prayers were optional and, with the *Orate fratres* having been removed, there would have been nothing between the Offertory Antiphon and the Secret Prayer. Unfortunately, in an Offertory rite which contains no reference to the Divine Victim, even the *Orate fratres* can be interpreted as referring to the self-offering of the congregation, symbolised by the bread and wine. As the Protestant theologian Dr. D. F. Wells has noted, the Mass can now be seen as the occasion when the congregation offer themselves rather than Christ: "The old teaching is not denied; it has merely been pushed into the background."[16] The new Offertory rite certainly goes a long way towards proving this point.

Finally, the Secret Prayer, now known as the Prayer over the Gifts, remains. Where these prayers have not been bowdlerised in translation they still contain explicitly sacrificial references and, indeed, anticipate the Consecration, speaking of the gifts as if they were already the Body and Blood of Christ. It is clear that the objection to any anticipation of the Consecration is simply a shallow pretext for removing ecumenically unacceptable prayers. If the argument is sound it is a condemnation of the liturgical practice of East and West stretching back as far as sixteen hundred years in some cases. It is a condemnation of the liturgy of the Orthodox Church—hardly an ecumenical gesture towards those closest to us in belief and practice. It is also a condemnation of the *Novus Ordo Missae* itself inasmuch as it still contains Secret prayers which anticipate the Consecration and also the Roman Canon which speaks of the unconsecrated gifts as if they had already become the Divine Victim. If Archbishop Bugnini and his *Consilium* are correct, then the Catholic Church in all its rites, and the Orthodox Churches, have had defective and misleading liturgies until the Roman Rite alone was vouchsafed a truly satisfactory Order of Mass in 1969.

Evidently, the Catholic Eastern rites and the Orthodox Churches still suffer from seriously defective liturgies and need a Bugnini of their own to put them on the right path. Well, it's a point of view!

The authors of the Critical Study claim:

> It is clear that the *Novus Ordo* no longer intends to present the faith as taught by the Council of Trent. Yet the Catholic conscience is bound to that faith in eternity. Hence the true Catholic by the promulgation of the *Novus Ordo* is faced with the tragic necessity of a choice.

Those who reject this allegation would have difficulty in locating the Eucharistic teaching of the Council of Trent anywhere in the new Offertory Prayers.

Footnotes

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[i] Most readers will be familiar with the concept of Old Testament figures such as Abraham, Isaac, Joseph, or Moses being "types" of Christ, and the various sacrifices of the Old Law being "types" of the Sacrifice of the Mass.

[ii] The notable exception is the retention of the Roman Canon although, according to Douglas Woodruff, the *Consilium* wanted this abolished but Pope Paul VI ordered its retention. However, as it is simply an option it does not impede an ecumenically acceptable form of Mass.

[iii] I also explain in *Cranmer's Godly Order* that the term "spiritual" can be used in a totally orthodox sense.

Notes

1 HSM, pp. 244-245.
2 ODOR, p. 319.
3 *Ibid.*, p. 337.
4 F. Amiot, *History of the Mass* (London, 1959), p. 70.
5 ODOR, pp. 338-339.
6 *De Sacrificio* N.L., t. 1, q. 30, n. 8 (Venice, 1707), vol. I, p. 30.
7 HSM, p. 517.
8 *De divino templo*, 78: PG CL, col. 728.
9 Pius Parsch, *The Liturgy of the Mass* (London, 1957), pp. 184-185.
10 *L'Osservatore Romano* (English edition), 16 September 1976. The complete text is available in my pamphlet *The New Mass.*
11 NMPG, p. 84.
12 *The Sacrifice of the Mass* (Faith Pamphlets), p. 12.
13 NMPG, p. 92.
14 TM, pp. 306-307.
15 Quoted in DFRC, p. 169.

16 *Op. cit.,* Chapter XII, Note 19, p. 14.

XV

New Eucharistic Prayers

The Canon is, through its origin, antiquity, and use, venerable and inviolable and sacred. If ever a prayer of the Church came into existence under the special inspiration of the Holy Ghost, it is assuredly the prayer of the Canon.

—Dr. Nicholas Gihr
The Holy Sacrifice of the Mass, p. 581

There is not the least doubt that, apart from the Gospels, the Roman Canon is the most precious treasure in the heritage of the Latin Church. When considering the Roman Canon every Catholic who is imbued with a true *sensus supranaturalis* will share the sentiments of Cardinal Wiseman: "Here we must pause; because the subject becomes too sacred for our pen; the ground upon which we are about to tread is holy, and the shoes must be loosed from the feet of him who will venture upon it."'[1]

Cardinal Gasquet writes:

> Our present detailed knowledge of this most sacred part of the Mass goes back certainly 1300 years. And with the exception of one short clause added by St. Gregory it has remained practically unchanged to the present day. This fact, that it has so remained unaltered during thirteen centuries, is the most speaking witness of the veneration with which it has always been regarded and of the scruple which has always been felt at touching so sacred a heritage, coming to us from unknown antiquity.[2]

The Council of Trent taught:

> Holy things must be treated in a holy way and this Sacrifice is the most holy of all things. And so, that this Sacrifice might be worthily and reverently offered and received, the Catholic Church many years ago instituted the sacred Canon. It is free from all error and contains nothing that does not savour strongly of holiness and piety and nothing that does not raise to God the minds of those who offer the Sacrifice. For it is made up from the words of Our Lord, from apostolic traditions, and from devout instructions of the holy pontiffs.[3]

The Council of Trent anathematised anyone who alleged that the Canon contained errors or should be done away with.[4] This was its reply to all the Protestant Reformers in whom the Canon, like the Offertory, evoked an almost path-ological hatred as it enshrined the

very essence of the Catholic faith. Johann Bullinger (1504-1575) declaimed:

> In the high mass are the selfsame abominations which are in the lowest. In both of them is the institution and ordinance of Christ perverted; in both of them is he worshipped in the bread; in both are idols served; in both, specially in the service of the saints, is help asked of creatures; in both of them is the wicked Canon, the greatest portion of the Mass. There is nothing in it of old antiquity, nothing of the apostolic simplicity.[5]

Cardinal Gasquet explains that in the sixteenth century, "Luther swept away the Canon altogether and retained only the essential words of Institution. Cranmer substituted a new prayer of about the same length as the old Canon, leaving in it a few shreds of the ancient one, but divesting it of its character of sacrifice and oblation."[6]

The problem which faced the *Consilium* was that, if an ecumenically acceptable Ordinary of the Mass was to be produced, then the Roman Canon represented an insurmountable obstacle. Even if all the sacrificial terminology were removed from the rest of the Ordinary, the Roman Canon was not open to ambiguity and the rest of the Ordinary would have to be understood in the light of the Canon. This is what is known as determination *ex adjunctis,* the principle whereby one part of a rite (particularly a sacramental form) can derive its significance from other prayers in the rite. I have discussed this principle at length in *The Order of Melchisedech.* Thus if the *Suscipe, sancte Pater* and *Placeat tibi* had been retained in the *Novus Ordo Missae* (or were restored to the *Novus Ordo Missae*) any ambiguity in a new Eucharistic Prayer would have to be understood in a sacrificial sense, being set within a rite which contained these two prayers.

The *Consilium* originally intended to forbid the use of the Roman Canon but, according to Douglas Woodruff, Pope Paul VI insisted upon its retention.[7] This is an excellent example of the Holy Ghost working through the Pope, just as happened during a number of Pope Paul's interventions during the course of Vatican II. If the principle of determination *ex adjunctis* is applied to the entire rite of the *Novus Ordo Missae,* then the presence of the Roman Canon must impart a sacrificial significance even to Eucharistic Prayers in which

the sacrificial terminology is inadequate. Dom Guy Oury, in his defence of the *Novus Ordo Missae,* places great stress on this. "The Eucharistic Prayers complement each other; there is no reason to consider them in opposition to each other but rather to see each one in the light of the others."[8] Thus if we examine the *Novus Ordo Missae* from a dispassionate theological standpoint and consider it, even when celebrated with Eucharistic Prayer II, within an *ex adjunctis* setting which includes the Roman Canon and the Foreword reiterating the teaching of Trent (which has been added to the revised General Instruction), then the sacrificial nature of the Mass is clearly expressed *in the rite as a whole.*

This is the theory, but in practice heterodox Catholics and the Protestants who admire the *Novus Ordo Missae* do not approach the rite from an *ex adjunctis* standpoint. They do not look at the rite *in toto* but see it as a series of options from which they are able to select those which suit their purposes. For them, the significance of the Roman Canon is not that it has been retained but that it has been made optional. For their purposes it might just as well have been abrogated. Clearly, the Protestants whose approval of the *Novus Ordo Missae* was documented in Chapter XII are not troubled by the retention of the Roman Canon.

Father Bugnini insisted that the composition of the new Eucharistic Prayers represented the second stage of the liturgical reform. The first stage, he explains, was intelligibility, the second (beginning in 1968) was creativity. His enthusiasm for the new Eucharistic Prayers is almost lyrical:

> The reform now passes into its second phase: creativity. The Holy Father opened the way for this too:
>
> "We should seek what is best, rather than what is new. And in what is new we would prefer the treasures conveyed to us by the most inspired moments of Christian piety rather than our own modern inventions. But this does not mean that the lips of the Church today should be sealed, or that She should not sing Her own 'new song', if indeed the breath of the Holy Spirit enables Her to do so." (Pope Paul VI, Allocution to the Consilium, 13 October 1966.)
>
> In the three new eucharistic prayers we have the first three "verses" of this new song. This song springs from the heart of the liturgy. This is a good sign. In the heart there is life, and that life is love.

> The new song has begun, and it will not cease. Life generates life: the first verses of this new canticle will call forth other verses, other hymns, and other innumerable and unceasing songs: the songs of the liturgy of perennial youth.
>
> It is the law of life. We should not then turn our backs on this inescapable demand of the spirit because of temporary discomfort, technical difficulties, or force of habit—even when these habits are deeply rooted. In their relationship to God, the new generations feel the need for new formulas which express more explicitly the spiritual needs of today. They know that they can pray equally well to God with a "new song". It is to this that the Church now invites us.[9]

Father Bugnini's claim that these new Eucharistic Prayers were a response to the needs of "the new generations" is typical of the liturgical expert. It is on the same principle that the Communist Party in Russia "interprets the will of the people." What it means in practice is that the people have to put up with what the Party wishes to impose upon them; the same is true with regard to the faithful and liturgical experts. Once the experts have imposed their latest gimmick upon the people they will not meet with much resistance; many of the faithful will eventually conclude that the changes are an improvement. I have discussed this phenomenon in Chapter IV. I certainly met no one in the new or old generation just before or during the Council, when I was a student in a Catholic college, who expressed the least desire for extra Eucharistic Prayers, a vernacular liturgy, or any change in the Mass whatsoever. However, whether or not the faithful wanted or needed new Eucharistic Prayers they certainly got them. Father Bugnini compared each new Eucharistic Prayer to the verse of a new song and said that many new verses would follow. They certainly have done—official and unofficial, their number is now legion. Father Bugnini called for "innumerable and unceasing songs"—are not the priests who compose and use their own "verses" rather than the official "verses" acting in the spirit Father Bugnini advocated? They are certainly exponents of "the liturgy of perennial youth" and are rarely disciplined. It is the upholders of tradition, those who want one Canon and one Canon only, who must be the object of sanctions.

Given that the *Consilium* wished to concoct a Eucharistic Prayer that would be acceptable to Protestants, what would have to be excluded from the text? I suggest that the reader makes his own list

and then examines Eucharistic Prayer II in the light of what he has written.

1. There must be no words specifically differentiating between priest and people, *i.e.*, that the priest is not simply the president of a concelebrating congregation but a man with the unique power to consecrate.—Eucharistic Prayer II meets with this requirement. It could be used by a concelebrating congregation without changing a word.
2. There must be no words referring to the offering as a victim or a propitiatory sacrifice. The word *Hostia* (Victim) should not be used.—Eucharistic Prayer II meets with this requirement.
3. Where an offering is included it should be possible to interpret it as one of praise, thanksgiving, and the people themselves.—Eucharistic Prayer II meets with this requirement.

The Roman Canon is clearly a prayer in which the priest alone, acting *in persona Christi*, makes the Divine Victim present in virtue of the words of consecration and offers Him as a propitiatory sacrifice to the Father. Hence there is nothing incongruous about the silent Canon; it was a natural development which accentuated the nature of the consecration as an exclusively priestly function. It allowed the priest to perform his awesome task reverently and with total recollection. The faithful were able to gaze in silent wonder, to adore their God when He became present among them in His physical reality, and to participate interiorly by offering the Divine Victim with the priest and offering themselves with Him.

The Liturgical Establishment makes no secret of the fact that the new Eucharistic Prayers are modelled on the Jewish *berakah*, a prayer of praise and thanksgiving. This is a point which they repeat *ad nauseam* in their books, articles, and lectures. A typical example was the effusive welcome given to the new Eucharistic Prayers by England's arch-liturgist, Fr. J. D. Crichton:

> First, it is necessary to say a word or two about the basic pattern of the Eucharistic prayer. The literary genre of the prayer is that of the Jewish "blessing" (*berakah*), which blessed God for his gifts and praised and thanked him. The "gifts" could and often did

include the saving deeds of God in the history of his people. The prayer ran without interruption from the beginning to the end, sometimes it would seem with intercessions, and concluded with a doxology. The ancient Christian prayers had exactly the same form, with the exception of the Roman Canon, at least in the fifth- and sixth-century revision we now use. Here the pattern is broken up principally by the intercessions and the lengthy lists of saints. With the Amens that are still in it, the truth that it is meant to be a continuous prayer of thanksgiving from the beginning of the preface to the doxology is further obscured. The first merit of the new Eucharistic prayers is that they make it perfectly clear that the *eucharistia* is a prayer of thanksgiving from beginning to end. They are therefore much closer to the kind of prayer that Jesus prayed at the Last Supper.

If the Jewish prayers included a recalling of the saving deeds of God in the Old Testament, the Christian prayers continue with the recalling of the saving work of Christ in the New Testament. This is particularly clear in the first of the new prayers, which is based on the third-century prayer of the Roman priest, Hippolytus: "Father, it is our duty...to give you thanks / through your beloved Son, Jesus Christ / He is the Word through whom you made the universe /...he took flesh and was born of the Virgin Mary / For our sake he opened his arms on the cross; / he put an end to death /and revealed the resurrection."[10]

The argument is clear: The Eucharistic Prayer is a *berakah*. Eucharistic Prayer II is clearly a *berakah* whereas the Roman Canon is not. Therefore, Eucharistic Prayer II is a more authentic Eucharistic Prayer than the Roman Canon. The fallacy here is that although Our Lord may have used the *berakah* format at the Last Supper this no more makes the Eucharistic Prayer a *berakah* than it makes the Mass a Passover meal. The Last Supper was a propitiatory sacrifice in which Our Lord offered His Body and Blood, anticipating the sacrifice which He would offer on the Cross the next day.[11] There are a number of elements in our liturgy which owe their origin to Jewish or even pagan customs but have taken on a completely different meaning as a result of their adoption by the Church. Clearly, the *berakah* thesis is invaluable to ecumenists, and if the Eucharistic Prayer is only a prayer of praise and thanksgiving then this coincides perfectly with Protestant theology. Most opposition can be silenced simply by using words like *berakah* or "literary genre". The only passage in Eucharistic Prayer II to which a Protestant might take exception is: *"tibi, Domine, panem vitae et calicem salutis offerimus"*—"we offer you, Father, this life-giving Bread, this saving Cup." Note that this offering is made in the plural —as are all similar phrases in this Eucharistic Prayer—thus making

it totally compatible with the theory that the celebrant is no more than the president or spokesman for a concelebrating congregation. More will be said on this point later.

The meticulous care with which Eucharistic Prayer II has been phrased is made clear by the absence of the word *Hostia* found in the Roman Canon and Eucharistic Prayers III and IV. All that is offered in Eucharistic Prayer II is the *panem vitae et calicem.* This is a definite act of oblation—but what is being offered? If we look at Eucharistic Prayer II from an *ex adjunctis* standpoint, bearing in mind the Foreword to the 1970 General Instruction, and the inclusion of the Roman Canon within the complete rite, we *must* answer: "The Divine Victim." Eucharistic Prayer II forms part of a rite promulgated with the authority of the Sovereign Pontiff and is preceded by a Foreword assuring us in unambiguous terms that it is a sacrifice in the sense defined by Trent.

But a Protestant can use this prayer and interpret it in not simply a different but a contradictory manner. This is the essence of ambiguity. It is my firm contention that the *Consilium*, or at least those with the final say in the *Consilium* (or even the *man* with the final say in the *Consilium*), intended to produce and did produce an ambiguous Eucharistic Prayer which could be used by Catholic and Protestant alike. Obviously, this is something I cannot prove and it could be argued that I should therefore not have made the allegation. However, when a careful study is made of the meticulous care which has gone into ensuring that not a word in this Eucharistic Prayer can conflict with a Protestant rejection of sacrifice, then what other interpretation is possible? If liturgical experts compose a Eucharistic Prayer compatible with Protestantism, then surely it is reasonable to presume that this was what they intended.

This brings up the thorny question of "intention" which I have discussed in great detail in *The Order of Melchisedech.* I concur with Dr. Francis Clark that the term "intention of a rite" should be avoided.[12]

A rite can have no intention. What matters is whether the Catholic Church pronounces that a particular sacramental rite is an adequate vehicle for confecting the sacrament it is intended to confect. In this

case the Church has said that Eucharistic Prayer II does confect the sacrament. Where intention is concerned, the beliefs or intentions of those who drew up the rite are not relevant once the Church has pronounced judgement. Heretics might construct a rite with the intention of excluding the Catholic sacrament, but the Church could pronounce that it was still an adequate vehicle for confecting the sacrament and therefore valid. This is why the Holy See has upheld the validity of baptisms conferred by sects which deny the doctrine of baptismal regeneration and have devised baptismal rites intended to deny this doctrine. The Holy Office pronounced on this matter in 1872 with regard to Methodist baptisms in Oceania and in 1949 with regard to a number of sects in the United States.[13]

Dr. Francis Clark explains that, prescinding from the person of the minister:

> The Church requires nothing more for validity than a valid sacramental form and valid matter. She nowhere lays down that there must be an orthodox "intention of the rite" in addition to those two essential elements. There may be question whether the form *is* valid, that is, whether it does definitely signify, in the sense required by the Church, the sacramental grace or power to be conferred, but there is no need at all for the liturgical rite to express some further intention distinct from the significance of a valid form. Some of the baptismal rites which the Holy Office considered in 1949, manifested in their framing and wording a clear purport of denying the doctrine of sacramental regeneration, but because the significance of Christ's sacramental form was kept intact, the matter and form used in those baptisms was held to be completely sufficient, and no heed was taken of the heterodox "intention of the rite".[i][14]

Dr. Clark's reference to the fact that these sects used the matter and form mandated by Our Lord is of the very greatest importance. Our Lord instituted His sacraments in two ways, "generically" and "specifically". The Sacraments of Baptism and the Eucharist were instituted specifically (*in specie*), which means that Christ Himself specified the matter and form. Where this matter and form is employed by an authorized sacramental minister (an ordained priest for the Eucharist), who intends to do what the Church intends, the sacrament will be conferred validly. In the case of the five sacraments instituted "generically", Our Lord left it to the supreme authority of His Church to decide the particular signs which should signify and effect sacramental grace.[ii] Because the Sacrament of

Order was instituted generically, the Church is empowered to decide whether or not a particular ordination rite is capable of conferring the sacrament. But arguments applied to the validity of an ordination rite cannot necessarily be applied to the validity of a Eucharistic rite as the former was instituted "generically" and the latter "specifically". It is for this reason that theologians state that Cranmer's two Communion Services could have been used validly by a priest with the correct ministerial intention. Canon Estcourt wrote in 1873:

> There is no question here about the validity of the Sacrament. As the common and received opinion among divines is that the reciting of Our Lord's words from the Gospel is sufficient for validity, it is clear that Anglican clergymen, if they are truly priests, and have a right intention, do really say Mass.[iii][16]

Francis Clark shares this opinion: "The words of consecration in the Eucharist are always and necessarily a sufficient sacramental form, even if included in a rite of obvious heretical import. (Needless to say, the use of such a form does not necessarily guarantee that the *sacrament* is valid, for it could still be nullified by defect of matter or of ministerial intention.)"[17]

For a Catholic, then, *"panem vitae et calicem salutis"* must mean the Divine Victim—but what can it mean for a Protestant? The phrase would have given Luther apoplexy and even Cranmer, who had no qualms about using ambiguous terminology to advance his aims, would certainly have raised one eyebrow, if not two. Had Cranmer inserted the phrase into his 1549 rite, Bucer would have censured him so severely that he would have removed it in 1552. But some modern Protestants are able to reconcile the phrase *"panem vitae et calicem salutis offerimus"* with their own theology although others consider it unacceptable.

Max Thurian of the Taizé community was cited on Taizé as expressing pleasure in the fact that Catholics and Protestants could now celebrate the Lord's Supper using the same prayers. His use of the word "now" makes it clear that this was not the case "then", *i.e.*, when the Tridentine Mass was in use. However, in an article in *La Croix* on 15 June 1977, he noted that some Protestants would not use

these prayers because they considered that they made the traditional Catholic teaching too explicit. Brother Thurian added his own opinion that Catholics could feel assured that their traditional eucharistic doctrine was preserved in the New Mass. He writes:

> Recently, a Protestant liturgical commission was given the task of revising the prayers for the Lord's Supper. It had been proposed that the second Catholic Eucharistic Prayer (inspired by the Anaphora of Hippolytus) should be adopted. This proposition did not succeed. For it was considered that the doctrine implicit in this prayer did not correspond to the common faith of Protestants. Two problems above all stood in the way of the adoption of this prayer: its sacrificial character was found unacceptable ("we offer you the bread of life and the cup of salvation") and the invocation of the Spirit on the bread and the wine implied transubstantiation. This example shows clearly that the Catholic liturgy has conserved the traditional doctrine of the eucharistic sacrifice and the real presence.[iv]

However, the attitude of the particular Protestant body to which Brother Thurian referred is by no means unanimous among the various denominations, as Chapter XII has already made clear. One Lutheran theologian, F. Schultz, commended the fact that the new Catholic Eucharistic Prayers exhibit "a structure which corresponds to the Lutheran mass."[18] Another Lutheran pastor states: "Thus in my Hamburg parish, for instance, we regularly use Eucharistic Prayer II, with the Lutheran form of the words of institution and omitting the prayer for the Pope. This procedure is sanctioned by the *Orders for the Lord's Supper* which appeared in 1972."[19]

The same pastor expresses great satisfaction with the changes made in the Words of Institution:

> An ecumenically significant emphasis is shared by all four Roman eucharistic prayers: the stressing of the *pro nobis* (for us) character of the eucharist by the expansion of the bread-word into *quod pro vobis tradetur*...made obligatory in all eucharistic prayers; thereby the old Roman canon (Eucharistic Prayer I) has also come to share in a new emphasis which corresponds to one of the chief concerns of the Reformation. Luther expressed it thus in *The Shorter Catechism*: "The word 'For you' calls simply for believing hearts." J. A. Jungmann is right to speak in this connection of "such a theologically important expansion."
>
> On the other hand, the *Mysterium fidei* has been dropped from the cup-word, where it was so puzzling.
>
> With this new use of Christ's own words in the *verba testamenti* the way should be open for *an ecumenically agreed text*....[20] [My emphasis.]

Cranmer also added the words *Quod pro vobis tradetur* to the consecration formula of his Communion services (see Appendix III to *Cranmer's Godly Order*).

It is also most significant that some Protestant theologians are devising an explanation which will permit the acceptance of sacrificial phrasing in the Mass. I explained in *Cranmer's Godly Order* that the Reformers taught that we all have a duty to offer sacrifice, one of lauds, thanksgiving, and ourselves. As Christ is present in the congregation, and as we offer ourselves, some Protestants consider that it is permissible to say that Christ is offered in the Eucharist. The bread and wine can be considered as signifying the congregation which has offered them. This concept also corresponds with the thought of Teilhard de Chardin. Fr. J. P. R. Tillard, O.P.,[v] explains this as follows:

> The bread which is broken, a sign of brotherhood in the midst of the faithful, is also the fruit of many efforts. The bread and wine of our Eucharist, which we break and share among us, are not simply grains of wheat or bunches of grapes which are picked and placed side by side. The bread is the wheat of creation, the wine the vine of creation, but transformed by human efforts, already changed in themselves by the work of man. This work, of course, is dominated by the desire of profit; but it is also a labor of love. Teilhard de Chardin has admirably shown how in the Eucharistic bread and wine *the human effort itself becomes in a certain way the matter of the sacrament*.[21] [My emphasis.]

Dr. John Macquarrie, a Protestant theologian, demonstrates in his book *Principles of Christian Theology* that the Teilhardian concept in which the gifts symbolise the people is totally acceptable to Protestants:

> The offering of the bread and wine before consecration is something that is done by all, and, as already mentioned, recent liturgical reform has tended to stress the people's part in the offertory. The bread and wine which are brought to the altar, the product of human sustenance, stand for the people themselves. They offer themselves in this act, so that their lives may be submitted to God and transformed by His grace.[22]

Many readers will be shocked to learn that the American hierarchy is actually preparing the way for Catholic acceptance of the concept that the sacrifice in the Mass is that of Christ being offered in virtue of His presence in the congregation who offer themselves. In the official *Newsletter* of the Bishops' Committee on the Liturgy, a ruling was laid down that when distributing Holy Communion a priest

must not say: "Receive the Body of Christ" or "This is the Body of Christ." The reason given is that the congregation itself is the Body of Christ:

> The use of the phrase "The Body of Christ. Amen" in the Communion rite asserts in a very forceful way the presence and role of the community. The minister [*sic*] acknowledges who the person is by reason of baptism and confirmation and what the community is and does in the liturgical action....The change to the use of the phrase "The Body of Christ" rather than the long formula which was previously said by the priest has several repercussions in the liturgical renewal. First, it seeks to highlight the important concept of the community as the body of Christ; secondly, it brings into focus the assent of the individual in the worshipping community; and finally, it demonstrates the importance of Christ's presence in liturgical celebrations as evinced in the Constitution on the Liturgy (See No. 7).[23]

If the people offer themselves in the Mass because their effort constitutes the matter of the sacrament, then a Protestant can accept that Christ is offered in the Mass, for He is present in the congregation in view of the fact that they are gathered in His name. H. C. Schmidt-Lauder, a Lutheran theologian, quotes with approval an agreement reached in talks between Catholic and Lutheran theologians in the United States which posits a theory of Christ being offered in virtue of His presence in the congregation. He writes: "By this becoming one of Christ and the Christians, the eucharistic congregation 'offers' Christ in consenting to be offered to the Father through Him in the power of the Spirit."[24] The same Lutheran theologian pays tribute to the "great ecumenical relevance" of the Canon of Hippolytus and reveals that during the Council Hans Küng had advocated its adoption. "It has great ecumenical relevance. Because of the fact that it reaches back to the earliest form of the Roman Liturgy, it was clear that it would gain special attention when the search for new prayers started. Already during the Council Hans Küng advocated its adoption."[25] (The Canon of Hippolytus, adapted as Eucharistic Prayer II, is examined later in this chapter.)

The ecumenical dimension of the new Eucharistic Prayers was stressed in a letter which the *Consilium* sent to the Presidents of Episcopal Conferences on 3 June 1968:

The Roman Liturgy is noticeably enriched by these three new anaphoras. For by their use, fresh expression can now be given, among other things, to our theology of the Eucharist, of salvation history, of the people of God and of the Church in particular, as well as to the theology of the Holy Spirit in the Church, and specifically, of the Spirit's role in the Eucharist. The worldwide *ecumenical horizons* of the Second Vatican Council and also those of the so-called theology of secular values will find here discreet, biblical, and real reflection. All this in no way detracts from the fact that these new texts possess a most definitely traditional character; this is an easily documented fact.[26] [My emphasis.]

The following judgement on Canon II is taken from a critique in my possession written by a priest who is generally recognised as one of the three or four most competent theologians in England. He is not a traditionalist and has publicly criticised Archbishop Lefebvre.

Any expression of the sacrificial nature of the Mass, so uncompromisingly affirmed in the Roman Canon, is practically nonexistent in Canon II. It is true that this aspect hardly appears in the Hippolytan anaphora but it is noteworthy that the one word of this anaphora that most strongly suggests sacrificial action by those present, *hierateuein*, to act as a priest, is rendered by *ministrare*. This is the word used in the Latin translation of the Hippolytan anaphora in the Verona fragments, which was never used, as far as is known, as a liturgical text. *Ministrare* is ambiguous in Latin and can be translated, as indeed the translator of the present edition of the new canons does translate it, merely as *serve*. The upshot is that *Canon II can be recited with a clear conscience by a priest who believes neither in transubstantiation nor in the sacrificial nature of the Mass. Moreover, in ecumenical dialogue, it could provide an ambiguous formulary that many non-Catholics could accept and remain untroubled by the two dogmas just mentioned*. Ambiguous formulas have a long ecclesiastical history. One was used, unsuccessfully, in the attempt to unite Catholics and Arians. Another was used, successfully, to pave the way to the Anglican settlement. *Only the wilfully blind can be unaware of the ambiguous potentialities of Canon II*.

In the norms for the use of the Roman Canon, included in the edition of the new canons, it is stated that it may be used at any Mass. It is recommended for Sundays "unless for pastoral reasons another eucharistic prayer is chosen." Canon II is recommended "for ferial Masses, or for Masses in particular circumstances". It is unnecessary to point out that these norms provide abundant pretext for the total suppression of the Roman Canon by simply applying the post-conciliar technique of enforcing tomorrow what is permitted today. [My emphasis.]

It is worthy of particular note that, unlike the Roman Canon and Eucharistic Prayers III and IV, Eucharistic Prayer Number II does not contain the word *Hostia* (victim).

Some of the orthodox defenders of the *Novus Ordo Missae* might answer that the fact that the word *Hostia* occurs in two of the first three new Eucharistic Prayers to be introduced is a point in favour of the New Mass. On the contrary, if the aim was to provide a form of

Mass acceptable to Protestants and only one new Eucharistic Prayer, designed to do this, had been introduced, the intention would have been blatantly obvious. By bringing in three new Prayers, attention was diverted from Canon II.

It must also be noted that in *not one* of the new Eucharistic Prayers is it made clear that the consecration is effected by the priest alone, and that he is not acting as spokesman or president of a concelebrating congregation. For a Protestant, the minister possesses no powers denied to a layman. Ordination is simply a public ceremony denoting that the congregation has authorised him to exercise an office, one of his duties being to preside at the celebration of the Eucharist.

Eucharistic Prayer II could certainly be used by a *concelebrating congregation* without requiring a word to be changed, *e.g.,* "we offer you the bread of life and the cup of salvation." It is true, as Pope Pius XII explains in *Mediator Dei,* that after the consecration the people join with the priest in offering the Divine Victim and themselves with Him, but the priest consecrates in the person of Christ (*in persona Christi*) and not as the representative (president) of the congregation. The impression that the celebrant was simply the president of a concelebrating congregation could not have been derived from the Roman Canon; it can from Eucharistic Prayer II.

Ottfried Jordhan, a Lutheran theologian, explains: "The conviction is common to all Churches that the eucharistic prayer is the work of both the ordained president *and* the whole assembled congregation."[27] He deplores the practice of the traditional Mass in which the Canon was "said in silence and away from the people" and praises the audible vernacular Eucharistic Prayers of the New Mass. He attaches great importance to the introduction of the acclamation which follows the consecration: "In this acclamation the priestly concelebration of the whole congregation at the Lord's Supper finds a particularly clear expression."[28]

His verdict on the new Eucharistic Prayers is that:

> In my judgement, the new Roman Catholic Eucharistic Prayers testify to an ecumenical openness of surprising proportions. We have seen that in principle and in fact the major confessions recognise a basic form of the eucharistic prayer as a unified structure,

addressed to the Father of Jesus Christ, and to be prayed by the ordained minister with active participation of the congregation...the use of at least Eucharistic Prayer II—except for the form of the *verba testamenti* (Institution narrative) which is not yet ecumenically agreed—should be everywhere permitted by the Lutheran Church as a sign of what we hold in common.[29]

Mention was made earlier of the fact that all the prayers in Eucharistic Prayer II are addressed to God in the plural and no distinction is made between priest and people. This point is conceded by Dom Guy Oury in his defence of the *Novus Ordo Missae.* He writes:

> The traditional Roman Canon contains several verbal distinctions which differentiate very clearly between the two priesthoods (*i.e.*, ministerial priesthood and universal priesthood). Priests are distinguished by the word "servants" (*minister, servus*), the faithful that of "*familia*."
>
> "This, then, is our dutiful offering which we Thy servants and Thy whole family make to Thee, Lord..." (*Hanc igitur*). "We Thy servants and with us all Thy holy people, offer to Thy sovereign Majesty..." (*Unde et memores*).
>
> "To us also, Thy sinful servants..." (*Nobis quoque*).
>
> This last prayer is, in fact, the formula of intercession for the ministerial priesthood; it comes after having requested the application of the fruits of the sacrifice for the Church and Her hierarchy (*Te igitur*), to the members of the congregation, especially those who offer the sacrifice (first *Memento*), then to the dead (second *Memento*); the priest and any concelebrants demand an application to themselves (*Nobis quoque*).
>
> These are important distinctions which one would have liked to find in the new Eucharistic Prayers...at least the distinction has been preserved in the Ordinary of the Mass in the *Orate fratres*—and this is the principal reason for its retention...it is necessary to go to the Roman Canon for explicit reference to certain doctrines perhaps less apparent in the new prayers.[30]

If the *Consilium* had had its way the *Orate fratres* would not have been included in the new Order of Mass (see Orate fratres).

Canon II is frequently cited as the unanswerable argument in favour of the *Novus Ordo Missae.* Critics of the reform are assured that as it includes the Canon of Hippolytus, which is older than the Roman Canon, the *Novus Ordo Missae* is beyond reproach. Sufficient has already been written in this book to indicate that the equation "older equals better" is facile. It does not follow that what is older expresses the Catholic faith more clearly. In fact, the contrary is usually true as anyone familiar with Newman's *Development of Christian Doctrine* is aware. As the centuries passed the truths of the faith were expressed more and more clearly. What had once been

implicit was made explicit and what was already explicit was expressed with greater accuracy. The resurrection of the Canon of Hippolytus is an example of the liturgical archaeologism which was rightly condemned by Pope Pius XII as "wicked".[31] Pressure to resurrect this Canon by such ecumenically-minded theologians as Küng was already considerable by 1966. The Italian liturgist, Fr. Cipriano Vagaggini, condemned the project as unhistorical archaeologism and untrue accommodation to "our separated Protestant brothers".[32]

The Canon of Hippolytus

As Eucharistic Prayer II is presented as the argument *par excellence* in favour of the *Novus Ordo Missae*, some examination of its background might be useful.[33] Hippolytus was a skillful controversialist of the third century (c. 170-c. 236). His orthodoxy was suspect on a number of points but in others he was a truly fierce proponent of orthodoxy. He came into conflict with two popes, Zephyrinus (d. 217) and Callistus (d. 222) and set himself up as anti-pope to the latter. He was eventually reconciled to the Church and died as a martyr. Hippolytus was narrow, obstinate, and quite unsympathetic in his dealings with others. He seems to have alienated even his own supporters in his quarrel with the hierarchy, by his rigor, and no man with any sweetness in his nature could have written the odious account of Callistus' sufferings as a slave, even if every word were true, which there is good reason to doubt. The so-called Canon of Hippolytus forms part of his *Treatise on the Apostolic Tradition.* It represented his personal theory of the apostolic tradition and was never recognized as an official Church book. Several editions are currently available. The original Greek text has been lost, and the version now available is based on Coptic, Arabic, Ethiopian, Syriac, and Latin versions. Thus we do not know to what extent the text we have corresponds to what Hippolytus actually wrote. All the scholars who have studied it agree that during its history it has suffered additions and modifications with each successive edition. Such scholars as Ratcliff and Dix have taken a very critical attitude to its textual integrity. The most controversial

section of the entire text is the Eucharistic Prayer, where considerable modification of the original has been suspected—there are important differences in the various editions.[34] Finally, Hippolytus made no claim that his Eucharistic Prayer was one actually used in third-century Rome. He makes it plain that the prayers in the *Apostolic Tradition* are no more than models of the kind of prayer he considers desirable.

To sum up, the Canon of Hippolytus was written by a third-century anti-pope with views of dubious orthodoxy. It was simply a personal suggestion of the form a Eucharistic Prayer should take. It has never formed part of the official liturgy of the Church, its original version has been lost, and the text we have has certainly been modified. Yet because this prayer is supposedly included within the *Novus Ordo,* all our doubts are to be set at rest!

However, it is far from true to claim that Eucharistic Prayer II is the Canon of Hippolytus. The best that can be said is that it contains passages from this Eucharistic Prayer. The following analysis of Eucharistic Prayer II was written by the theologian already cited in this chapter:

> The text of Canon II is stated to be "based on the most ancient eucharistic prayer that we possess, namely that of Hippolytus." There is no direct evidence that this anaphora was ever in liturgical use in the West. Its only certain liturgical use is in Ethiopia whither it arrived via the Egyptian and Ethiopic church orders, and after various transformations, became the present Ethiopic Anaphora of the Apostles. The Hippolytus anaphora commences with the *Sursum corda* dialogue and includes no *Sanctus*. The composers of Canon II have retained the Roman *Sanctus* and inserted some of the Hippolytan material into a new Preface, but since it is stated that Canon II may be used with other Prefaces, attention will be confined to what follows the *Sanctus.* In that published edition under consideration, this comprises 48 lines, excluding the people's acclamation, which is a feature of the *Missa Normativa* and not peculiar to Canon II, and also an insert for Requiems. Of these 48 lines, 30 are identical or similar to parts of the Roman Canon, 7 correspond to parts of the Hippolytan Canon, 5 can be described as intermediate, being identical with neither but resembling both, 2 are derived from a probably oriental interpolation in the Hippolytan Canon, 1 is Mozarabic, 1 is Gallican, and 2 may be regarded as specially composed. It is thus highly doubtful whether one can refer to a canon spliced of such diverse strands as having any stylistic unity, and the fact that two-thirds of it are derived from the Roman Canon makes it difficult to attach much weight to the assertion of its stylistic distinction from the latter.

It is thus clear that what has been presented to us as the Canon of Hippolytus is *not* the Canon of Hippolytus. Even if it had been this would not have been a cause for rejoicing as this prayer was formulated at a time when specific sacrificial terminology in the Mass had some way to develop and, thus, the introduction of this Canon could be for no other purpose than to serve false ecumenism.

As regards Eucharistic Prayers III and IV, both are satisfactory as regards sacrifice in their Latin text and both contain the word *Hostia.* Unfortunately, this has been translated as "sacrifice" in Canon IV as it has throughout the ICEL travesty of the Roman Canon. A reference to the offering of sacrifice is acceptable to Protestants; a reference to the offering of the Divine Victim is not. Eucharistic Prayers III and IV are unsatisfactory in that, like Eucharistic Prayer II, they make no distinction between priest and people.

It is claimed that the new Eucharistic Prayers have affinities with the anaphoras of the Eastern rites. Anyone who is familiar with the beautiful Eastern liturgies will know how nonsensical this claim is. The most noticeable characteristic of the new prayers is that they are pedestrian and verbose. I cannot imagine a single Catholic having his faith strengthened by listening to them. Eucharistic Prayer IV, in particular, reads like a headmaster giving a pupil a detailed assessment of his progress. God is informed of the various good deeds He has done and is then given a metaphorical "pat-on-the-back" for them. Regarding the alleged affinities with the Eastern rites the Critical Study comments:

> The results seem such as to repel the faithful of the Oriental rites, so entirely is their spirit betrayed. What do these ecumenical borrowings amount to? Basically, they consist in the multiplicity of anaphoras (rather than their beauty and complexity), the presence of the deacon and the communion *sub utraque specie.* On the other hand, there seems to have been a deliberate attempt to remove all that the Roman liturgy had in common with the Eastern and, by disavowing the unmistakable and immemorial Roman character, to renounce what was most distinctively its own and spiritually most precious to it. It is replaced by elements that detract from its true quality and bring it, to its detriment, nearer to certain reformed rites (and not even those closest to Catholicism), elements which can only further alienate the East, as the late reforms have already done.
>
> On the other hand, it will thoroughly please all those groups, on the verge of apostasy, who have been at work ravaging the Church, corrupting its organism, and assaulting its

doctrinal, liturgical, moral, and disciplinary unity, in a period of spiritual crisis that is without precedent.

Another feature of the new Eucharistic Prayers is the inclusion of an *epiklesis.* This is evidently a concession to the Orthodox and parallels the *epiklesis* in Cranmer's 1549 rite. The significance of the *epiklesis is* discussed in detail in *Cranmer's Godly Order*, 1st. ed., pp. 105-106; rev. ed., pp. 202-203.

Nothing will be said regarding the Eucharistic Prayers which have been added since 1968. There have been Eucharistic Prayers for children, Eucharistic Prayers for reconciliation, and various national Eucharistic Prayers for special occasions. These were produced as a antidote to the proliferation of unofficial Eucharistic Prayers. As I showed in Chapter X, some of the unofficial Eucharistic Prayers which are being used actually endanger the validity of the celebration. The Vatican is fully aware of the extent of this abuse, as is proved by a letter on the Eucharistic Prayers put out by the Sacred Congregation for Divine Worship on 27 April 1973: "Several authors, of different languages and in different countries, have in recent years published eucharistic prayers composed by themselves for scientific purposes. Furthermore, priests frequently use these privately-composed texts in liturgical celebrations, in spite of the prohibitions of Vatican II and of bishops."[35]

And what was the reaction of the Vatican at a time when it was showing harshness and inflexibility to those who wished to do no more than worship with the same Order of Mass their forebears had used for generations? Episcopal Conferences were assured that if they wished to compose and use new Eucharistic Prayers, such requests would be sympathetically considered. They were to deal with priests who used unoffical Eucharistic Prayers as follows: "Episcopal conferences and individual bishops are earnestly requested to use suitable arguments to persuade their priests to accept the single discipline of the Roman Church."[36]

Yes, it is true. Priests who openly defy the rubrics of the *Novus Ordo Missae* and are possibly guilty not simply of disobedience but sacrilege are to be persuaded to mend their ways by "suitable arguments". And if they don't? No mention is made of sanctions to

be taken. Presumably they will be permitted to carry on. This has certainly been the case with priests who have been using unofficial prayers in a number of countries. Sanctions are reserved for priests using the traditional Missal. Such is the Conciliar Church.

The Constitution on the Sacred Liturgy included the following unequivocal stipulation which must have done much to win the votes of traditionally-minded Fathers:

> There must be no innovations unless the good of the Church genuinely and certainly requires them, and care must be taken that any new forms adopted should in some way grow organically from forms already existing.[37]

The new Eucharistic Prayers, those introduced in 1968, and all those which have followed since, were not required for the good of the Church and certainly did *not* grow organically from forms already existing within the Catholic Church. They thus constitute an act of disobedience to the Council and corroborate Father Bouyer's claim that there is formal opposition between the liturgy we have and what the Council worked out.[38]

Traditionalists show a sound instinct when they decline to use any Eucharistic Prayer other than the venerable Roman Canon. As the *De Sacramentis* of St. Ambrose proves, it had already come very close to its present form more than sixteen hundred years ago. We can be sure that it will still be used in sixteen hundred years' time when Eucharistic Prayers II, III, and IV, the first three verses of Father Bugnini's song of "the liturgy of perennial youth", have been forgotten by all but liturgical historians. If there ever has been a liturgical song of perennial youth, it is certainly the Roman Canon. Let Dr. Gihr have the last word:

> The Canon is, therefore, through its origin, antiquity, and use, venerable and inviolable and sacred. If ever a prayer of the Church came into existence under the special inspiration of the Holy Ghost, it is assuredly the prayer of the Canon. It is pervaded throughout by the spirit of faith, and permeated with the sweet odor of devotion; it is a holy work, full of force and unction. Its simple language, by its pithiness and its antique and Scriptural stamp, produces a touching effect on the mind of him who prays and offers the Sacrifice; it charms the soul, just like the dimly lit ancient, venerable basilicas of the Eternal City. Is it not a pleasure and joy to the heart, that we still utter the very same words at the altar which so many devout and holy priests throughout the entire Church and in all ages have always used in praying and offering the Sacrifice? Already in the

times of the Martyrs and in the chapels of the Catacombs these prayers of the Canon of the Mass were recited and sanctified.[39]

ADDENDUM

CHANGES IN THE WORDS OF CONSECRATION

Sarum and Tridentine Missals	Cranmer's 1552 Prayer Book	Novus Ordo Missae Eucharistic Prayer II
Who on the day before He suffered	Who, in the same night that he was betrayed,	Before he was given up to death, a death he freely accepted, he
took bread into His holy and venerable hands and with His eyes lifted up to Heaven, unto Thee, God, His Father Almighty,	took bread and when he had given thanks	took bread and gave you thanks.
giving thanks to Thee He blessed, broke, and gave to His disciples saying: Take and eat ye all of this FOR THIS IS MY BODY	he brake it and gave it to his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me.	He broke the bread, gave it to his disciples, and said: TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.
In like manner after He had supped taking also this excellent chalice	Likewise after supper he took the cup,	When supper was ended, he took the cup.

Sarum and Tridentine Missals	Cranmer's 1552 Prayer Book	Novus Ordo Missae Eucharistic Prayer II
into His holy		
and venerable		
hands	and when he	Again he
and giving	had given	gave you
thanks to Thee	thanks	thanks and praise,
He blessed		
and gave	he gave it	gave the cup
to His disciples,	to them,	to his disciples,
saying:	saying:	and said:
Take and		TAKE THIS
drink ye all	Drink ye all	ALL OF YOU,
of this:	of this,	AND DRINK
		FROM IT:
FOR THIS IS	for this is	
THE CHALICE		THE CUP
OF MY BLOOD	my blood	OF MY BLOOD
OF THE NEW	of the new	OF THE NEW
AND ETERNAL		AND EVERLASTING
TESTAMENT: THE	Testament,	COVENANT,
MYSTERY		
OF FAITH:		
WHICH SHALL	which is	IT WILL
BE SHED	shed	BE SHED
FOR YOU	for you	FOR YOU
AND FOR MANY	and for many	AND FOR ALL MEN
UNTO THE	for	SO THAT
REMISSION	remission	SINS MAY BE
OF SINS.	of sins:	FORGIVEN.
As often as	do this as oft as	DO THIS
ye shall do these	ye shall	
things ye shall do	drink it	
them in		
memory	in remembrance	IN MEMORY
of me.	of me.	OF ME.

NOTES

The ICEL translation here is as given in the Catholic Truth Society *Simple Prayer Book,* 1970 edition. The words in capitals correspond with the typography in the Latin version of the *Novus Ordo Missae.*

Readers can discover for themselves the extent to which words omitted by Cranmer have been omitted in the *Novus Ordo Missae* and words added by Cranmer have been added to the *Novus Ordo Missae.* To avoid any misunderstanding, there is no doubt that the Cranmerian formula is valid. In fact, it is superior to that of the ICEL version in which *"pro multis"* in the Latin text of the *Novus Ordo Missae* is mistranslated as "for all men". The suppression of the word *"benedixit"* (blessed) in Eucharistic Prayer II is of particular significance. This is not a faulty translation, it does not appear in the Latin version.[vi] As is shown in *Cranmer's Godly Order* (1st. ed., p. 104; rev. ed., pp. 200-201, and Appendix III), the Protestant Reformers associated *benedixit* with transubstantiation. Cranmer mistranslated it as "blessed and given thanks" in his 1549 Communion Service and omitted "blessed and" in the 1552 version. Eucharistic Prayer II therefore follows Cranmer exactly in totally suppressing *benedixit.*

It is also clear that in the English version of Eucharistic Prayer II, "take and eat" and "take and drink" could refer to bread and wine rather than the Body and Blood of Christ. This version states that Our Lord took the bread, no mention is made of a blessing, and that He gave *it* to His disciples. "It" can only refer to the bread. The omission of the word "for" (*enim*) before "Take *this* all of you, and eat *it:"*—together with the addition of a colon after "it"—means that the words "this" and "it" must refer to their antecedent, "bread". However, this ambiguity does not occur in the Latin version where "*hoc*", which is neuter and singular, must refer to "*Corpus*", which is also neuter and singular.

In his Apostolic Constitution *Missale Romanum* (the full text is included in Appendix II), Pope Paul VI stated that for "pastoral reasons" he wished the words of consecration to be the same in all Eucharistic Prayers. This could easily have been achieved by making the new Eucharistic Prayers conform to the venerable Roman Canon. Instead of this, the venerable Roman Canon was made to conform to the new Eucharistic Prayers. And what possible "pastoral reason" could there have been for changing the consecration formula? The answer is obvious, there is none. Could anyone seriously maintain

that a single member of the faithful has become a better, a holier Catholic because of this change? Obviously not.

No, there is only one credible explanation. The words of consecration in the venerable Roman Canon were brought into conformity with the Cranmerian version for ecumenical reasons. This constitutes a scandal, an outrage without precedent in the history of the Roman Church which always acts with wisdom and prudence and is characterized by veneration for tradition. It is true that the words *"Quod pro vobis tradetur"* are found in I Corinthians 11:24 and certain ancient liturgies. It is equally true that these words could be interpreted as strengthening the sacrificial signification of the consecration of the bread. However, Cranmer did not make his changes to strengthen the sacrificial signification of the liturgy but to break with the Roman Rite. It verges upon blasphemy to so much as suggest that the Roman Canon required improvement. To repeat a teaching of the Council of Trent which has already been quoted:

> Holy things must be treated in a holy way and this sacrifice is the most holy of all things. And so, that this sacrifice might be worthily and reverently offered and received, the Catholic Church many centuries ago instituted the sacred Canon. It is free from all error and contains nothing that does not savour of holiness and piety and nothing that does not raise to God the minds of those who offer the Sacrifice. For it is made up from the words of Our Lord, from apostolic traditions, and from devout instructions of the holy pontiffs.[40]

Footnotes

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[i] Obviously baptisms administered by the members of such sects could still be invalid owing to a defective intention on the part of the minister—but even here a denial of the full Catholic teaching by an individual minister was not considered grounds for ruling his baptisms invalid. Some of the Methodist ministers in Oceania went to the extent of warning those about to be baptised that the baptism had no effect upon the soul and was a mere external sign of being made a member of their sect but the Holy Office ruled that this did not prove an intention to exclude doing what the Church intended.[15] (See Appendix II of *The Order of Melchisedech* for a detailed treatment of the question of ministerial intention.)

[ii] See Appendix I to *The Order of Melchisedech* for a detailed treatment of this topic.

[iii] But Canon Estcourt shows that as Anglican Orders are invalid the clergy of the Church of England are not truly priests and hence cannot say Mass.

[iv] It is not without significance that Brother Thurian wrote this article in the official

French Catholic daily at a time when criticism of the *Novus Ordo Missae* by traditionalists was finding increasing support and achieving widespread publicity. Brother Thurian's earlier remarks were frequently cited and it appears far from unlikely that he was asked to write this article by the Catholic establishment as an "ecumenical gesture".

[v] Father Tillard is certainly the most influential Catholic theologian of the Anglican-Roman Catholic International Commission (ARCIC) which produced the notorious Agreed Statements on the Eucharist and the Ministry which constitute a betrayal of Catholic teaching (see *The Order of Melchisedech*, Chapter VI).

[vi] Qui cum Passioni voluntarie traderetur,
accepit panem et gratias agens fregit,
deditque discipulis suis, dicens:
ACCIPITE ET MANDUCATE EX HOC OMNES:
HOC EST ENIM CORPUS MEUM,
QUOD PRO VOBIS TRADETUR.
Simili modo, postquam cenatum est,
accipiens et calicem,
iterum gratias agens dedit discipulis suis, dicens:
ACCIPITE ET BIBITE EX EO OMNES:
HIC EST ENIM CALIX SANGUIS MEI
NOVI ET AETERNI TESTAMENTI,
QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR
IN REMISSIONEM PECCATORUM.
HOC FACITE IN MEAM COMMEMORATIONEM.

Notes

1 Cited in HSM, p. 578.
2 EBCP, p. 197.
3 D, 942.
4 D, 953.
5 *Two Epistles of H. Bullynger with Consent of all the Learned Men of the Church of Tyrgury* (London, 1548).
6 EBCP, p. 223.
7 *Paul VI* (CTS, 1974), p. 11.
8 LM, p. 61.
9 P. Coughlan, *The New Eucharistic Prayers* (London, 1968), pp. 4-5.
10 *The Tablet*,22February1969, p. 178.
11 D, 938.
12 AODI,, pp. 71-77.
13 D, 3100-3102 and 3874 (34th edition).
14 AODI, p. 76.
15 D, 3100-3102 (34th edition).
16 QAO, p. 279.
17 AODI, p. 183.
18 *Studia Liturgica*, 1976, no. 2, p. 103.
19 *Ibid*., p. 104.
20 *Ibid*., p. 105.

21 *Emmanuel*, May 1975, p. 210.
22 J. Macquarrie, *Principles of Christian Theology* (London, 1955), p. 423.
23 Newsletter of the Bishops' Committee on the Liturgy, vol. XII, September 1976.
24 *Emmanuel,* December 1975, p. 508.
25 *Emmanuel,* November 1975, p. 453.
26 *Notitiae,* no. 40, May-June 1968, p. 156.
27 *Op. cit.,* Note 18, p. 105.
28 *lbid*., p. 106.
29 *Ibid.,* pp. 112-113.
30 LM, pp. 60-61.
31 *Mediator Dei* (CTS edition), para. 68.
32 C. Vagaggini, *The Canon of the Mass and Liturgical Reform* (London, 1967), p. 142.
33 My comment on the Apostolic Treatise is based on the relevant entries in the *New Catholic Encyclopedia, The Mass of the Roman Rite* by Father Jungmann (the 1959 one-volume edition), pp. 18-21, and the two works containing the text cited in Note 35.
34 G. Dix, *The Apostolic Tradition of St. Hippolytus* (2nd edition with preface and corrections by H. Chadwick, London, 1968). The complete text with notes is also available in a 32-page edition from Grove Books, Bramcote, Notts, England.
35 AF, p. 234.
36 AF, p. 235.
37 AF, p. 10.
38 DC, p. 99.
39 HSM, p. 581.
40 D, p. 942.

XVI

Quod Bonum Est Tenete

We must admit it is a masterblow of Protestantism to have declared war on the sacred language. If it should ever succeed in destroying it, it would be well on the way to victory.

—Dom Prosper Guéranger,
Liturgical Institutions

St. Paul urges us to test everything but to hold fast to what is good: "*Omnia autem probate, quod bonum est tenete*" (I Thess. 5:21). Where the Latin liturgy is concerned, the Catholic Church was, to use a very vernacular expression, "onto a good thing". This was particularly true in English-speaking countries where, before the Council, Catholic churches were packed on Sundays, Mass attendance continued to rise, and converts flocked to the Church. In contrast to this, the major Protestant bodies with their often beautiful vernacular liturgies were in a state of stagnation or decline. In the business world it would be considered madness for a thriving and expanding company to switch over to the methods of its unsuccessful rivals. No one would be surprised if it then became equally unsuccessful. This is precisely what has happened since the Catholic Church followed the example of the Protestant sects in adopting a vernacular liturgy. "We must admit," wrote Dom Guéranger, "that it is a masterblow of Protestantism to have declared war on the sacred language. If it should ever succeed in destroying it, it would be well on the way to victory."[i]

One of the great classic studies of the Roman Rite is Dr. Nicholas Gihr's *The Holy Sacrifice of the Mass.* In the course of a lengthy defence of the use of Latin in the liturgy he writes:

> The very ancient practice of the Church of celebrating Mass in the West, not in the living language of the country, but in a dead language, that is, in Latin, for the most part a language unintelligible to the people, has since the twelfth century to the present epoch been frequently made the subject of attack. Such attacks originated principally in an heretical, schismatical, proudly national spirit hostile to the Church, or in a superficial and false enlightenment, in a shallow and arid rationalism entirely destitute of the perception and understanding of the essence and object of the Catholic liturgy, especially of the profoundly mystical sacrifice. In the attempt to suppress the Latin language of the

liturgy and to replace it by the vernacular, there was a more or less premeditated scheme to undermine Catholic unity, to loosen the bond of union with Rome, to weaken the Catholic spirit, to destroy the humility and simplicity of faith. Therefore, the Apostolic See at all times most persistently and inflexibly resisted such innovations; for it is an invariable principle of the Church never to alter the ancient liturgical language, but inviolably to adhere to it, even though it be no longer the living language spoken or understood by the people. The Church likewise, when introducing the Roman liturgy among newly converted nations has for many centuries permitted the Latin language only. She excommunicates all those who presume to declare the vernacular to be the necessary or the only permissible language for the liturgy;[ii] she stigmatizes as impertinent effrontery for any one to censure or combat the retention of the Latin language for divine worship. This is just; for, as St. Augustine remarks, "to question what the united Church practises as a rule is the most daring madness." In all such general decrees and usages appertaining to divine worship, the Church is directed and preserved from injurious blunders by the Holy Ghost. Instead of censuring the Church on account of her practice, that has endured more than a thousand years, of conducting her liturgical worship in a dead language, we should rather acknowledge and admire her supernatural wisdom; she counts her experience by centuries: ours we can enumerate only by days.[1]

Bishop J. C. Hedley is recognized as one of the most scholarly British bishops of the present century. In his book *The Holy Eucharist*, he lays great stress on the value of liturgical Latin as a bastion of orthodoxy. No further proof of the soundness of his arguments is needed than the ICEL translation of the Mass. Bishop Hedley writes:

One of the most striking features of the Western Mass is the use of the Latin tongue. This usage, as it need not be said, is derived from the Church of Rome, the mistress, and, to a large extent, the founder of the Churches of the West....

To anyone who looks calmly at this question, it will appear evident that the use of one unchanging and universal language in the liturgy was a moral necessity, if there was such a thing as one universal Church. The forms and prayers of the liturgy are intimately connected with the Faith. Just as the Church's canons and definitions must be expressed in an official language that must remain the same through all the alterations of written and spoken tongues that time may bring about or diversity of nationality develop, so her liturgy, which embodies great dogmatic truths that every age and country must acknowledge and make use of day by day, must be expressed in an idiom which will not be exposed to the dangers and inconvenience of perpetual change. Had the Church from the beginning adopted the principle of a vernacular liturgy for each nation or people, one of two things would, by this time, have happened in every case; either the original liturgical forms would be as obsolete and as difficult for the people to follow as the English of Alfred or the French of the early Normans, or else there would have had to be alterations and adaptations in every century. Now it would have been morally impossible thus to keep the liturgical prayers on a level with the changing and developing language of the peoples of Europe. The task would have been too vast, and too hard to organize. *Misunderstanding, heterodoxy, heresy, arising from the incompetence or the wilfulness of translators and adaptors, would have taxed the vigilance of the Church's pastors*

to such an extent that disaster would only have been averted by a standing miracle. The spirit of nationalism, which must always be one of the dangers against which the one universal Church has to contend, would have found in the manipulation of a vernacular liturgy endless opportunities for loosening the bonds of unity. As it is, the Latin unites the Western Church together in one Catholic body with a union which is that of a family or a household. Every Catholic is at home in every Catholic church of the world. Moreover, the Latin keeps the whole Church in union with the See of Rome, the source and principle of Catholic unity. The grand dogmas on which the liturgy rests, and which are inter-woven in its very substance, remain for all generations in that form of sacred words which the teaching Church has authorised. Unity of belief and fixity of expression must always be found together.[2] [My emphasis.]

Father Fortescue attributes the retention of the Latin liturgy to a conservative instinct which is natural to religion:

The Roman liturgy is generally celebrated in Latin. The reason why a liturgical language began to be used and is still retained must be distinguished in liturgical science from certain theological or mystic considerations by which its use may be explained or justified. Each liturgical language was first chosen because it was the natural language of the people. But languages change and the Faith spreads into countries where other tongues are spoken. Then either the authorities are of a more practical mind and simply translate the prayers into the new language, or the conservative instinct, always strong in religion, retains for the liturgy an older language no longer used in common life. The Jews showed this instinct when, though Hebrew was a dead language after the captivity, they continued to use it in the Temple and the synagogues in the time of Christ, and still retain it in their services. The Moslem, also conservative, reads the Koran in classical Arabic, whether he be Turk, Persian, or Afghan. The translation of the Church services is complicated by the difficulty of determining when the language in which it is written, as Latin in the West and Hellenistic Greek in the East, has ceased to be the vulgar tongue. Though the Byzantine services were translated into the common languages of the Slavonic people that they might be understood, this form of language (Church-Slavonic) is no longer spoken, but is gradually becoming as unintelligible as the original Greek. Protestants make a great point of using languages "understanded of the people", yet the language of Luther's Bible and the Anglican Prayer Book is already archaic.[3]

The development of sacred and hieratic languages for liturgical use has been studied in considerable depth by Professor Christine Mohrmann, probably the most outstanding contemporary authority on this subject. Professor Mohrmann highlights an area of misunderstanding which is fundamental to the question of a vernacular liturgy, one which concerns the nature of language. She explains that the general view today is that language is no more than a vehicle for conveying information as simply and efficiently as possible. Since her book was published in 1957 this view of the

purpose of language has gained even wider acceptance as we enter the age of computerization and micro-technology. Professor Mohrmann writes:

> We are obliged to record that, under the influence of positivism, people, especially people in non-professional circles, are still inclined to regard language as pure communication, as a utilitarian instrument, as a means of social intercourse, as language *par excellence* and as the only real linguistic phenomenon. Or, to put it another way: every linguistic form of expression is examined and judged according to its social utility and the ease with which it can be understood. The colloquial language is *the* language; the ideals of efficiency and intelligibility, the idea of language as communication, dominate the conception of language as a human phenomenon.[4]

Professor Mohrmann explains that language also has a role as a medium of expression:

> Linguistic form is then no longer chiefly and exclusively a medium of communication but rather the medium of expression of a group living according to a certain tradition. In such cases linguistic usage is often deliberately stylised, and there exist language and style forms, transmitted from generation to generation, in which people deliberately deviate from language to communication, as current in everyday life, in order to obtain a certain artistic, religious, or spiritual effect. Here we have the very opposite of the matter-of-fact development of languages as media of communication as they are so rapidly evolving in our times.[5]

She warns vernacularists to consider whether "at the present time (1957) the introduction of the vernacular into the liturgy would not mean more loss than gain." The so-called Western languages are, she explains, all striving for a greater degree of efficiency:

> There is no doubt that this development furthers the efficiency of our languages as media of communication in daily life, but at the same time it renders them less suitable for sacral stylization. And yet we must realise that sacral stylisation forms an essential element of every official prayer language and that this sacral, hieratic character cannot, and should never, be relinquished. From the point of view of the general development of the Western languages—to say nothing of the problems raised by other languages—the present time is certainly not propitious for the abandonment of Latin.
>
> But even if a solution could be found for this problem of the sacral language of the liturgy, the question would still remain whether the gain would outweigh the loss. When Antiquity came to an end and new peoples with new languages adopted Christianity, the Western Church not only retained Latin as the language of her religious ceremonies but also used it as the instrument for the transmission of culture to the young Germanic peoples. This made possible a living continuity with Christian Antiquity, with that world in which the historical facts of the Redemption and the first preaching took place and with which Christianity and the Christians themselves, whether they will or no, in whatever language they may speak, are, and must remain, connected. For Christianity is

not a timeless myth, but is founded on a historical fact, localised in time and history. Latin is thus a *vinculum unitatis*, not only horizontally but vertically, and Liturgical Latin is like a living element of the Church which makes possible the survival of this vertical link. One might express this idea in a simpler and more concrete fashion. If the liturgy were to be celebrated entirely in the vernaculars of the various countries, and the prayers of the Breviary said by each one in his own tongue, the Latin of the Church would automatically die out and our last links with the ancient sources would be irrevocably severed. Scholars would certainly continue to study the writings of the first centuries, but where scholars alone establish a tradition, there is no culture, no spirituality. The soil of scholarship alone is not sufficient to nourish a living plant.

I do not mean to speak of the horizontal band, the *vinculum unitatis*, which binds the numerous peoples of Mother Church in the liturgy by the use of one language. This argument is commonly dismissed as "sentimental". But it does not seem to me to be sentimental to remark that in our time there exists throughout the whole world a movement whose aim is to bring the peoples closer together, to abolish frontiers. Is it not remarkable, then, that precisely at this time we should wish to cast off *a vinculum unitatis* which has existed for fifteen centuries?[6]

Dr. Gihr testifies to the extent that the use of the Latin language contributes towards the creation of a sacred atmosphere during the Mass:

Since the Latin language has been withdrawn from daily life, from the ordinary intercourse of mankind, since it is not heard on the street or in the marketplace, it possesses in the eyes of the faithful a holy, venerable, mystic character. Under this aspect also it is eminently suited for the celebration of the Holy Sacrifice of the Mass, which in itself comprises many mysteries. The celebration of this mystic Sacrifice fittingly calls for a language elevated, majestic, dignified, and consecrated; religious sentiment demands this, and the Latin tongue answers this requirement. Just as the silent saying of the Canon, so also the use of a sanctified cult language, different from that of profane intercourse, points to the unfathomable and unspeakable depth of the mystery of the altar, and protects it against contempt and desecration.[7]

Similar sentiments were expressed by T. S. Gregory in a letter published in *The Tablet* on 6 January 1968. Mr. Gregory belonged to that select group of converts who gave such distinction to the English Catholic Church this century. He had been a Methodist minister for over twenty years before his reception into the Church and was far more qualified to comment on the subject than most of the clerical zealots who became fanatical advocates of the vernacular, and authorities on the subject, after an experience of less than twenty months. It is certainly significant that such a high proportion of the first members of the Latin Mass Society came from this group of converts—Sir Arnold Lunn, Hugh Ross Williamson,

Robert Speaight, Evelyn Waugh, Freda Bruce Lockhart. They had experienced the vernacular and realised the superficial nature of its alleged benefits. Mr. Gregory, like his fellow converts, appreciated that the Mass is not a seminar, a Bible-study group, a social get-together. In its essence it is an action, an action of Christ, *actio Christi*, at which it is our supreme privilege to be present with feelings of reverence, awe, and holy fear. He wrote:

> What matters is the central Mystery, so vast, so searching, so overwhelming that you might find it almost impossible to speak of it whether in Latin or in English. One virtue of Latin, perhaps the least, is that it makes no attempt to get everybody talking: it is the language of Holy Church, of God's priest, not "my" language. And it is a language imposed by the Mystery itself, the language of Pontius Pilate and of those who being his contemporaries crucified the incarnate Lord as our agents, the language of penitent Gentiles. It lifts us out of our complacent English suburb and our self-sufficient century into that universal moment in which man first acknowledged the divine Saviour, the Son of the Living God.
>
> The vernacular reverses the procedure. The whole change has been made in concession to ourselves. The vernacular is the language of our private prayers, the grammar of our private life. It accompanies an extensive and potentially disastrous change of mind which I have heard expressed by a number of priests saying that "We are the Church." With a like logic we might substitute collar-and-tie and two-piece for chasuble and alb, a tumbler for the chalice, ordinary bread for the hosts, a dining table for the altar, and sit round it instead of kneeling or standing. Many Catholics might respond to such a stimulus for a time and find the new liturgy nearer to the Last Supper. For a time. But our hearts know better.
>
> We do not go to church to please or stimulate or express ourselves; we do not need the Church for such purposes. We go to church to be present in and at God's Act, which God does for and in and by His holy Church.

Ironically, the abuses which he cited as possible if the argument behind the vernacularist campaign reached its logical conclusion are now commonplace as I have shown in Chapter X. Clearly, at that time Mr. Gregory was not considering them as a serious possibility.

A British prime-minister, a Welsh non-conformist, David Lloyd George, once remarked during an address delivered in a Calvinist chapel:

> Sometimes we criticise the Roman Catholic Church very severely; but there is no Church that has made a surer and deeper search into human nature. Roman Catholics conduct their worship in the language of worship. Their Church utilizes every means of taking people beyond everyday interests; the language of commerce and of everyday occupation is left outside; the people are taught the language of worship. That shows deep insight into the human mind.[8]

Dr. Thomas Arnold, the celebrated headmaster of Rugby, was a typical Victorian anti-Catholic. This gives added weight to his impression of Mass in Chartres Cathedral on 15 August 1837:

> Unchristian as was the service, so that one could have no sympathy with it in itself, yet it was delightful to contrast the crowded state of the huge building, all swarming with people, and the sharing of all in the service, with the nakedness of our own cathedrals where all, except the choir, is now merely a monument of architecture.[9]

Before Vatican II it was rare to find a Catholic vernacularist in English-speaking countries. Clergy and laymen alike, they were regarded as cranks—and rather dangerous cranks at that. There seemed no likelihood that their views would prevail even during the course of the Council. I have quoted the testimony of Fr. Francis Ripley to this effect, see Ripley. The laity were equally uninterested in the vernacular as Fr. Clifford Howell, one of England's arch-vernacularists, himself admitted (see Fr. Howell).

There is no doubt that at the close of the Council most Catholics in the English-speaking world would have endorsed the opinion of Bishop Hedley regarding the use of Latin in the liturgy:

> There is no reason why a non-vernacular liturgy should be an insurmountable obstacle to the devout following of the liturgy by the people. The liturgy is the expression of worship. It is, on the one hand, the performance of certain acts by the priest, and, on the other, the intelligent and emotional participation in those acts by the rest of the worshippers. The priest, no doubt, should understand all that he does and says. But even the priest might accomplish his work of liturgical duty and worship without the appreciation of all the details of his office. Worship, whilst it rests on words and acts, and is often intensified by them, goes beyond them, rises above them, and when it is in any way fervent, loses touch with the very words and acts from which it took its beginning and its direction. Word succeeds word—but the movement of the heart which one word may inspire is often too expansive to take note of the word that succeeds. Action follows action—but the heart takes in at a sweep the significance of a whole series of actions, and whilst the details go on externally, lifts itself to God by their spiritual quintessential force. If a man worships with a psalm or a hymn, he does not dwell upon every word, or even realise every word. If he lifts his hands to his heavenly Father, or helps to carry the Ark of the Covenant, he need not advert to every bending of the bodily articulations, or even understand the rings of gold and the poles of cedar that he makes use of. It may be thus with the priest. He may well understand all the great features of the Mass, without being able to explain every word and gesture. But the priest has rules and laws for himself, and holy Church rightly charges him to know both the language and the ceremonial of the Mass.
>
> As for the people, it is abundantly possible for them to understand and follow the Mass without either knowing Latin or possessing minute knowledge of the ceremonies. The

> Mass has broad features, which are easily brought within the comprehension of the least cultivated minds. It is easy to make the faithful realise what is the central point of the Mass—the consecration of Our Lord's Body and Blood. It is easy to point out how certain actions lead up to this and certain others follow it. The preparation for confession, the reading of prayers and of Holy Scripture, the bringing on and oblation of the bread and wine, the Preface, the *Sanctus,* and the Canon—these features, with preliminary explanation, can easily be followed with or without a book. After the Consecration, there is no difficulty in recognizing the "Our Father", the *Agnus Dei,* and the Communion. Every Catholic is carefully taught these things from childhood. It is the Church's direction, as we have seen, that hardly a Sunday should pass, in a public church, without the attention of the faithful being drawn to some mystery of the Mass or some portion of its ceremonial. Besides this, the whole office and rite of the Mass is translated and explained in books of every degree of simplicity and elaborateness. There can be no question, therefore, that the most uninstructed Catholics may, and do, find it perfectly easy to follow the Mass with discernment and devotion.[10]

The two long extracts from Newman's novel *Loss and Gain* quoted in Chapter VI illustrate how well Bishop Hedley's concept of the liturgy worked in practice, a fact to which the observations of Mr. Lloyd George and Dr. Arnold also testify.

I have described the debates on the vernacular in some detail in *Pope John's Council*[iii] and need not duplicate this account. It will suffice to repeat the following points which are fully documented there:

1. The Council Fathers did not intend that there should be a wholly vernacular liturgy and did not imagine that there would ever be a wholly vernacular liturgy (*Pope John's Council,* 1st. ed., p. 223; rev. ed., p.333).
2. It was never intended that prayers pertaining to the priest (now known as "presidential prayers") should ever be in the vernacular (*Pope John's Council*, 1st. ed., pp. 222, 223; rev. ed., pp. 331-332, 333).
3. The intention that Latin should remain the norm is proved by Article 36 of the Liturgy Constitution which gives permission for the vernacular in certain parts of the rite *as a concession.* There is no obligation to introduce any vernacular anywhere in the Mass. Had it been intended to make the vernacular the norm this would have been stated with appropriate permissions to use Latin as a

concession (*Pope John's Council,* 1st. ed., pp. 251-252; rev. ed., pp. 368-370).

4. Even in 1965 the *Consilium* insisted that permission would never be given for a vernacular Canon (*Pope John's Council,* 1st. ed., p. 227; rev. ed., p. 338).

Unfortunately, the Liturgy Constitution did not specifically exclude the extension of the vernacular to the entire Mass, and it is obvious that an entirely vernacular Mass was the aim of those who drafted it. The Fathers did not suspect that the Constitution would be used in this way, as the idea of an entirely vernacular Mass would have seemed preposterous to them (*Pope John's Council*, 1st. ed., p. 223; rev. ed., pp. 333-334). Cardinal Heenan testified that Pope John himself "did not suspect what was being planned by the liturgical experts" (*Pope John's Council*, 1st. ed., p. 223; rev. ed., pp. 333-334). There can be no doubt that the Fathers were deliberately misled and the manner in which this was done can be deduced from an article by a French liturgist, Fr. P. M. Gy, O.P. He explains that the generalised proposals for reform included in the schema for the Liturgy Constitution were supplemented by explanatory commentaries entitled *Declarationes*. However, these *Declarationes* were not binding on the post-conciliar commissions. Thus, the Fathers received the impression that they were simply giving permission for some vernacular in the first part of the Mass (Liturgy of the Word), particularly in the mission countries, but the *Declarationes* which gave them this impression did not bind those who would implement the Liturgy Constitution—in most cases, the very people who had written them! (*Pope John's Council,* 1st. ed., p. 42; rev. ed., p. 61). Father Gy writes:

> One problem that arose was whether or not the *schema* should enter into details. In certain cases it was obviously desirable to have a program of reform precise enough to be sure of implementation. If the formulation of the Council's proposal was too vague, one would risk giving the conciliar fathers the impression that they were being asked to issue *carte blanche* in the matter of liturgical reform. On the other hand, a detailed programme of reform was not worthy of an ecumenical council nor in keeping with its role. The result, in fact, was a *schema* which outlined the principles of reform, what John XXIII called, *apropos* of the breviary, "the higher principles, *altiora principia*", the *schema* itself,

however, being accompanied by *Declarationes*, an explanatory commentary destined for the conciliar fathers. During the conciliar debates of October and November 1962, there were several complaints that the *Declarationes* had not been distributed. At length this omission was remedied in part. The *Declarationes* are the base of the *schema*, it is they which give it its density. They are like the lower part of an iceberg, the most important part, for all that it remains hidden under the water. However, the *Declarationes* are not in any sense binding on the post-conciliar commission.[11]

Fr. Louis Bouyer is a member of the papally-approved liturgical movement which had appeared to find its culmination in the Liturgy Constitution. In 1964 he wrote his book *The Liturgy Revived*, an optimistic appreciation of the Liturgy Constitution which predicts the flowering of a great liturgical renewal. Where the vernacular is concerned he makes an important distinction between prayers addressed to God and readings intended for the instruction of the people. "It is, indeed, a plain matter of common sense that readings in the liturgy, being directly and exclusively intended for the instruction of the people, should be in a language understood by them."[12]

Professor Mohrmann also makes a distinction between purely prayer texts and those destined to be read to the faithful. This distinction is perfectly reasonable.[13] Clearly, the nature of the Epistle and Gospel, for example, is to instruct the faithful and, providing the readings are based on an acceptable translation, there seems no point in reading them in Latin as well as the vernacular at Low Masses. However, at Sung Masses I would advocate retaining the readings in Latin for aesthetic reasons. Those who take the trouble to attend a Sung Mass normally have a greater than average interest in the liturgy and should hence have no trouble in following the readings from their Missals.

Just as it appears reasonable to have the readings in the vernacular, it appears equally reasonable to have the Ordinary of the Mass in Latin. As the Ordinary does not vary (with a few exceptions such as the variations to the Roman Canon at Easter or Christmas), the faithful will experience no difficulty in familiarising themselves with at least the parts that pertain to them. Anyone incapable of using a bilingual Missal would be most unlikely to benefit much from hearing the readings in the vernacular. It is far less difficult to follow

and understand the text of the *Gloria*, *Sanctus*, or *Agnus Dei* in Latin than to master the complexities of a typical Pauline epistle. Retaining the Ordinary in Latin throughout the Roman Rite thus enables the faithful to worship without any difficulty in any country, enhances liturgical uniformity, contributes to a sacral atmosphere, and, above all, safeguards the purity of doctrine by preventing heterodox translations. Father Bouyer writes:

> To dispense altogether with the Latin in worship would mean, for the priests who are to have a first-hand familiarity with the Christian tradition, a very serious loss, for it would mean their estrangement from all the sources of Christian culture in the West.
>
> However, even for parochial celebrations, it is not so clear, as some seem to believe, that the Latin should be simply suppressed. The great eucharistic prayer, which in the Western tradition remains always substantially the same, must and can become familiar to every Christian, with the use of translations properly explained. When it has, it is certainly a great advantage to follow the Church's most important act of worship in the very words which have been used by our forefathers since at least the third century. The same, as the Council expressly mentions, may be said of the five great hymns of the Ordinary of the Mass. It is very easy, even for people with little education, to get to know and understand them, and it would be a pity if they could no longer be sung in the Catholic Church in their traditional musical setting of Gregorian chant, when some Lutheran churches have still retained them in that ancient form....
>
> We should not for that reason forget that a ritual should never be forced into the rigid pattern of contemporaneity. It is a part of Christian ritual, as of any ritual, that it links us with a multi-secular experience, and if we would not accept this we should discard, as well, not only practically everything in our rites, but even the use of the Bible. It is a fact too often neglected that our Lord Himself always worshipped according to the ritual of the Palestinian synagogue, in which only the readings, with a few prayers immediately connected with them, were in the vernacular. The great fixed prayers, however, for the recital of the Shema, the Eighteen benedictions, and the berakah for the last cup of the meal (which are the three main sources of our eucharistic prayers) were all retained in Hebrew, a language at least as dead then, so far as common usage was concerned, as Latin is now. If Our Lord had found such a practice intolerable, He Who so relentlessly denounced the formalism of the Pharisee would certainly not have accepted that practice without a word of criticism, as He did.[14]

During the debate on the Liturgy Constitution, Cardinal Feltin of Paris laid great stress on the necessity for the liturgy to be immediately comprehensible to an unbeliever. He expressed great concern at the unfavourable effect a Latin Mass would have "if by chance the poorly instructed Catholic or even non-Catholic layman should find himself at Mass."[15] The comments of Lloyd George and Dr. Arnold, and my own experience, testify to the

groundlessness of Cardinal Feltin's fears. Father Bouyer shows that attempting to make the Mass comprehensible to unbelievers would do more harm than good:

> The fact that the liturgy is made for the faithful, and not for those who are still outside of the Church, must be stressed especially. More exactly, it is only when they are brought to the threshold of the Church that the liturgy is opened to them, in the preparatory parts of the baptismal liturgy. To say this much *means that it would be a misguided pastoral effort that would try to adapt the liturgy in such a way that even unbelievers could easily follow and understand it. This, indeed, would not be a healthy adaptation of the liturgy, but its destruction.* It had to be underlined, for much confusion has already been introduced in many minds, and much disorder in the celebration, by attempts to distort the liturgy according to a mistaken view of what it should be. Some people have even tried to replace the traditional liturgy (the only one that has a right to this name!) by some more or less fanciful "liturgy of the future".[16] [My emphasis.]

Tragically, the accumulated wisdom of centuries was rejected by the Conciliar Church in favour of the liturgical practice of the sects. There is no more effective demonstration of the collective madness which has gripped the adepts of this Church when it is considered that before the Council at least ninety per cent of the clergy would have wholeheartedly endorsed the eminently sensible case for Latin put forward in this chapter by such outstanding scholars as Dom Guéranger, Fathers Fortescue and Gihr, Bishop Hedley, Professor Mohrmann, and T. S. Gregory. It was also the teachings of the popes, as will be shown in an addendum to this chapter. Now at least the same percentage would consider anyone crazy simply for believing that the case put forward by these scholars merits any consideration. Let Dr. Gihr put this case once more:

> Unity of liturgical language and the consequent uniformity of divine worship form, finally, a strong bond for uniting indissolubly the churches dispersed all over the world, among themselves and with their common center—the Roman Church, the chief and Mother-Church of them all. The bond of a universal language of worship, which embraces the head and the members of the Church, supports and promotes everywhere the unity and the common life and operation of the Church. History confirms this; for it proves that a difference of liturgies, that is, the introduction of national languages into the liturgy, frequently gave or threatened to give rise to heresy and schism. We need only recall to mind the eastern nations, which, for the most part, have a ritual of their own and in the liturgy make use of a language different from the Latin.
>
> While, therefore, the use of the various national languages for divine service is peculiar to the sects and to national churches, the use of the Latin as the common language for divine worship harmonises perfectly with the essence, the object, and the workings of the

> Catholic Church. In her bosom we behold how the Holy Ghost has "gathered all the nations from out of the babel of tongues into the unity of faith." Being formed of "all nations and tribes and peoples and tongues" she constitutes but one family of God, one kingdom of Christ, a kingdom not of this world, but exalted above every nation of the earth. Therefore, it is proper that the Church, when celebrating divine worship, when offering the divine sacrifice, should make use not of the language of some one single country or nation, but of a language that is universal, consecrated, and sanctified. Thus, at the altar it is a figure of the heavenly Jerusalem, where all the angels and saints in unison (*una voce*) sing their "Holy, holy, holy" and Alleluia.[17]

Dr. Gihr rightly attributes the retention of the Latin liturgy to the guidance of the Holy Ghost. If he is not correct it is clear that the Holy Ghost had abandoned the Church for about a thousand years until He returned in the sixteenth century to inspire the Protestant Reformers and then descended once again upon the members of the *Consilium*, inspiring them to follow the example of the sixteenth-century heresiarchs. Indeed, although the question of liturgical language does not involve dogma, the liturgy is so central to the life of the Church that it is hard to see how the Catholic Church could be guided by the Holy Ghost if celebrating Mass in Latin is as harmful as we are now assured it is and yet was allowed for well over a thousand years after Latin had ceased to be the vernacular even in Italy.

In the Bible, madness is attributed to demonic possession; this appears the only explanation for the unholy zest with which the Latin heritage of the Roman Church was cast aside after Vatican II. The process will not be described here as it has been set out in detail in Chapter II. It will suffice to repeat that the abandonment of Latin was almost certainly the most crucial stage in the entire liturgical revolution. Once this had been done, anything could be done. Bringing on the clowns, dancing in the sanctuary, acrobatics before the altar, driving a Volkswagen down the aisle, prancing cheerleaders—all could be accepted easily by congregations who had been induced to accept the destruction of their most precious heritage, the Latin liturgy. This was, so Dr. Gihr believes, something so precious that the faithful would not give it up at any price. They gave it up in the sixteenth century. They gave it up in the twentieth.

In each case the effects of its abandonment have been identical. Dr. Gihr writes:

> The Latin language is consecrated by the mystic inscription attached to the Cross, as well as sanctified by the usage of nearly two thousand years, and hence it is most closely interwoven with the primitive Roman Catholic liturgy of the holy Sacrifice. The inscription on the Cross: "Jesus of Nazareth, King of the Jews" was written in Hebrew, Greek, and Latin (John 19:19-20). These were the three principal languages of that epoch, and by divine dispensation they were, so to say, destined and consecrated on the Cross for the liturgical use of the Church. Through the inscription on the Cross they proclaimed to the whole world the dignity, power, and glory of the Redeemer, the loyalty and dominion of grace which He acquired by His bloody death; at the altar these languages continue to live throughout all ages, and to serve to announce and to celebrate until the end of time the death of Christ for our redemption, whereby the reign of grace is ever more widely extended and firmly established, the kingdom of peace progresses ever more towards its happy consummation. In the first centuries these three languages were employed predominantly, if not exclusively, in the liturgical service.
>
> Of these three languages the Latin at an early date gained the precedence; for, being the language of the Roman world, it became throughout the West with the spread of Christianity also the language of the liturgy. Divine providence selected Rome as the center of the Catholic Church; from Rome the messengers of the faith were sent forth in all directions to spread the light of the Gospel. Along with the grace of Christianity, together with the Catholic faith and its divine worship, the western nations also received Latin as the Church language; for in that tongue the Holy Mysteries were always celebrated, though the nations recently converted spoke a different language and did not understand Latin. Thus the language of the Mother Roman Church became the common language of worship of all her daughters, the Catholic Christian Churches established from Rome in the West. In the beginning Latin was understood and spoken in many localities by the people, but it continued to be the liturgical language even after it had been superseded by other tongues in civil life, and had ceased to be the language of the people and of the country. For centuries the Latin language has ceased to be spoken in the daily life and intercourse of the world, but it will continue to live immortal by ecclesiastical usage and in the sanctuary of divine worship unto the consummation of ages. The most sacred reminiscences, the history and the acts of the Catholic Church are intimately connected with it. From the beginning of Christianity the sublime mystery of the Mass was celebrated, the sacramental means of grace were administered, God was glorified, men were sanctified and led to salvation in this language. It is without doubt elevating and inspiring to offer sacrifice and pray in the very language and in the very words, whose forcible yet sweet tones once resounded in the mouths of the primitive Christians and our forefathers in the dark depths of the Catacombs, in the golden areas of the ancient basilicas, and in the sumptuous cathedrals of the Middle Ages. In the Latin language of divine worship innumerable saints, bishops, and priests of all times have offered sacrifice, prayed, and sung; in it the most magnificent formulas are composed—prayers of incomparable beauty and "marvellous hymns, which echo throughout the vaults of Catholic churches, now resounding in great exaltation or sung in soft strains of sweet joy, now weeping in sorrow, at another time lamenting in sympathetic grief for Christ." Should not this ancient Latin language of divine service, so venerable and

hallowed in its origin and use, be extremely dear and precious to us, so that we would not for any price give it up or be deprived of it at the celebration of Holy Mass? [18]

Well, the faithful were prepared to give up the Latin liturgy or, at least, they were not prepared to resist when ordered to do so by their clergy. And the great pastoral benefits of the vernacular? They were as ephemeral as at the Reformation. Let the final word on the question of Latin go to the greatest layman in English history, a man who was not prepared to follow the lead of the clergy. Here is what St. Thomas More had to say about the effectiveness of the vernacular in sixteenth-century Europe. He could have been speaking of the abandonment of Latin and the changes in the Mass after Vatican II.

Fyrst in many places they sange the seruyce in theyr mother tonge, men and women and all and that was a prety sporte for them for a whyle. But after a lytell use thereof, the pleasure of the newel tye passed and they set somewhat lesse thereby than by a thre mannes song [a convivial song sung in parts]. They chaunged also the masse and sone after that many cast it vp clene.[19]

ADDENDUM

THE POPES ON LATIN

PIUS VI—*Auctorem Fidei*, 1794.

In condemning the errors of the Synod of Pistoia, Pope Pius VI rejected their demands for the vernacular as follows: "As referring to the use of the vernacular in liturgical prayers—false, rash, disturbing the prescribed order of the celebration of the mysteries, *and easily productive of many evils"* (*plurium malorum facile productrix*). [My emphasis.]

PIUS XI—Apostolic Letter *Officiorum Omnium*, 1922.

In this letter Pope Pius XI explained that the "knowledge and use of this language", so intimately bound up with the Church's life, is important "not so much on cultural or literary grounds but for religious reasons". He conducted a scientific inquiry into the subject and indicated three qualities of the Latin language which harmonise to a remarkable degree with the Church's nature. "For the Church, precisely because it embraces all nations and is destined to endure until the end of time...of its very nature requires a language which is universal, immutable, and non-vernacular."

PIUS XII—*Mediator Dei*, 1947.

"The use of the Latin language prevailing in a great part of the Church affords at once an imposing sign of unity and *an effective safeguard against the corruption of true doctrine.*" [My emphasis.]

JOHN XXIII—*Veterum Sapientia*, 1962.

"The Catholic Church has a dignity far surpassing that of every merely human society, for it was founded by Christ the Lord. It is altogether fitting, therefore, that the language it uses *should be noble, majestic, and non-vernacular."* [My emphasis.]

PAUL VI—Apostolic Letter *Sacrificium Laudis*, 1966.

In this letter Pope Paul VI instructed religious orders who sing the Divine Office in choir that they must continue to use Latin and Gregorian Chant. "The Latin language is assuredly worthy of being defended with great care instead of being scorned; for the Latin Church *it is the most abundant source of Christian civilisation and the richest treasury of piety*....We must not hold in low esteem these traditions of your fathers which were your glory for centuries." [My emphasis.]

Footnotes

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[i] See "The Anti-liturgical Heresy". Appendix VII to *Pope John's Council*.

[ii] Canon 9 of the Twenty-Second Session of the Council of Trent (1562) reads: "If anyone says that the rite of the Roman Church prescribing that a part of the Canon and the words of consecration be recited in a low tone of voice, should be condemned; or that Mass should be celebrated only in the vernacular; or that water should not be mixed with the wine offered in the chalice since that would be contrary to Christ's decrees: let him be anathema." This canon does not preclude the use of the vernacular or reciting the words of consecration in an audible voice.

[iii] See 1st. ed., pp. 221-224, 250-252; rev. ed., pp. 331-335, 367-370.

Notes

1 HSM, pp. 319-321.
2 J.C. *Hedley, The Holy Eucharist* (London, 1907), pp. 197-200.
3 CE, vol. XIII, p. 68, col. *2.*
4 LL, pp. 7-8.
5 LL, pp. 8-9
6 LL, pp. 76-78.
7 HSM, p. 324.
8 W.F.P. Stockley, *Newman, Education, and Ireland* (London, 1933), p. 165.
9 Cited by T. Charles-Edwards in *It Seems to Me* (published by Scottish *Una Voce*).
10 *Op. cit.,* Note 2, pp. 201-202.
11 VLC, p. 22.
12 LR, pp. 93-94.
13 LL, p. 75.
14 LR, pp. 95-97.
15 XR-1, p. 100.
16 LR, pp. 77-75.
17 HSM, p. 328.
18 HSM, pp. 322-323.
19 *The Confutation of Tyndale's Answer,* Complete Works of Thomas More, vol. VIII, pt. 1, (Yale University Press, 1973), p. 126.

XVII

A Sacred Stillness Reigns

Let us observe the solemn silence of the Canon. This complete silence is the most effective expression of the adoration and reverence due to God Who comes to us in the Mystery of the Mass. The ordained priest of God, like Moses, will enter alone the clouds that cover the mountain of God, while we continue in those sentiments of thanksgiving and reverence that we have learned from the angels. The strains of their chants will re-echo in our thoughts during the breathless silence of the Canon, until with overflowing hearts we join once more in the final, assenting Amen.

—Fr. Pius Parsch
The Liturgy of the Mass, p. 257

In his epic work *The Mass of the Roman Rite*, Fr. Joseph A. Jungmann describes the beginning of the Canon of the Mass in the following words:

> The priest enters the sanctuary of the Canon alone. Up till now the people have thronged about him, their songs at times accompanying him in the fore-Mass. But the songs have become less frequent, and after the steep ascent of the Great Prayer they have come to an end in the triple *Sanctus*. A sacred stillness reigns; silence is a worthy preparation for God's approach. Like the High Priest of the Old Testament, who once a year was permitted to enter the Holy of Holies with the blood of a sacrificial animal (Hebr. 9:7), the priest now separates from the people and makes his way before the all-holy God in order to offer up the sacrifice to Him.[1]

The fact that a sacred stillness no longer reigns during the numerous Eucharistic Prayers of the New Mass indicates, as Father Bouyer has testified, that the reform we have is not simply contrary to what the Fathers of Vatican II desired but represents a turning of the back upon the liturgical movement of which Father Jungmann was one of the most outstanding figures.[2] According to Fr. Anthony Boylan, Secretary of the Liturgical Commission of England and Wales, the silent Canon is not simply no longer obligatory, it is forbidden. Writing in *The Universe* on 27 July 1979, Father Boylan insisted: "At the present time, when Mass is celebrated according to the Roman Rite, whether in Latin or a vernacular language, to recite the Eucharistic Prayer inaudibly is *forbidden*."

The prohibition of the silent Canon is not simply a matter of aesthetics, it is of the very greatest ecumenical significance. Protestant approval could never have been secured for a liturgy which permitted a silent Canon—and Father Jungmann has given the reason why: "the priest now separates from the people and makes his way before the all-holy God in order to offer up sacrifice to Him." In the Eastern liturgies, not only is the Eucharistic Prayer said inaudibly, so is the Preface.[i] What is more, such is the reverence for the sacred prayer that the priestly prerogative of saying it is emphasised by the celebrant's retirement behind the *ikonostasis* from which he will emerge bringing the true Body and Blood of Christ as food for the faithful.

For a Protestant, there is no difference in essence between a priest and a layman. A priest is simply a president, a man appointed, *inter alia*, to preside at the Communion Service and distribute Holy Communion. The Eucharistic Prayer is no more his prerogative than that of any other member of the congregation, he simply says it as their appointed representative. As Cranmer expressed it:

> As in a prince's house the officers and ministers prepare the table, and yet other, as well as they, eat the meat and drink the drink; so do the priests and ministers prepare the Lord's Supper, read the Gospel, and rehearse Christ's words; but all the people say thereto, Amen; all remember Christ's death, all give thanks to God, all repent and offer themselves an oblation to Christ, all take Him for their Lord and Saviour, and spiritually feed upon Him; and in token thereof they eat the bread and drink the wine in His mystical Supper.[3]

Thus, the practice of the silent Canon, as Dr. Gihr explains, "betokens the Consecration and Sacrificial Act to be an exclusively priestly function."[4] As there is no exclusively priestly function in a Protestant Communion Service, because for a Protestant there is no priesthood beyond the common priesthood of all the faithful, the sixteenth-century Reformers abolished any ceremony or custom which could indicate belief in any form of priesthood distinct from that of the faithful. Cranmer ordered his entire service to be said "playnly and distinctly".[5] This is just one indication of the thoroughness with which he gave liturgical expression to his belief that:

> As for the saying or singing of mass by the priest, as it was in time passed used, it is neither a sacrifice propitiatory, nor yet a sacrifice of laud and praise, nor in any wise allowed before God, but abominable and detestable; and therefore may well be verified the saying of Christ, "That thing which seemeth an high thing before men, is an abomination before God."[6]

Not only is the silent Canon unacceptable to Protestants as an indication of belief in a ministerial priesthood[ii] but as contrary to the nature of the Lord's Supper as a memorial in the commonly accepted sense of this word:

> His holy Supper was ordained for this purpose, that every man eating and drinking thereof should remember that Christ died for him and so should exercise his faith, and comfort himself by the remembrance of Christ's benefits; and so give unto Christ most hearty thanks, and give himself also clearly unto him.[7]

If the Eucharistic Prayer is simply an announcement of God's saving deeds (the *berakah* thesis discussed on berakah).
during which the Narrative of the Institution at the Last Supper is read aloud, then clearly these saving deeds should be proclaimed audibly in a language "understanded of the people".[iii]

The Council of Trent anathematized anyone who condemned the silent Canon or insisted upon the exclusive use of the vernacular during the Mass. The Ninth Canon on the Most Holy Sacrifice of the Mass, in its Twenty-Second Session (1562) reads:

> If anyone says that the rite of the Roman Church prescribing that a part of the Canon and the words of Consecration be recited in a low tone of voice, should be condemned; or that Mass should be celebrated only in the vernacular; or that water should not be mixed with the wine in the chalice since that would be contrary to Christ's decree: let him be anathema.[8]

It should be noted that the Canon refers to a "low tone of voice" and, in this respect, the term "silent Canon" is not strictly accurate. The prayers of the Divine Office can be offered mentally but during the prayers of the Mass the priest must at least be able to hear himself. The prayers must be recited not merely mentally but vocally (*vocaliter*).

It is clear that anyone who insists that the Canon must not be recited inaudibly is anathematised under the terms of Canon Nine. Obviously, this Canon precludes neither the introduction of the

vernacular nor the audible recitation of the Eucharistic Prayer; it anathematises those who condemn these practices as a matter of principle. Father Boylan most certainly does this when he quotes the General Instruction as follows:

> The General Instruction on the Roman Missal, n. 12, says: "The nature of the 'presidential prayers' (*i.e.,* the Eucharistic Prayer and the orations) demands that (*exigit ut*) they be spoken in a loud and clear voice (*clara et elata voce proferantur*) and that they be listened to by everyone with attention (*ab omnibus cum attentione auscultentur*)."

The implications of this claim are as serious as they are obvious. It means for well over a thousand years the Church has demanded that the Eucharistic Prayer be recited in a manner that is *contrary to its nature.* Anathemas of a General Council are infallible but, according to Father Boylan—who is no more than quoting the General Instruction—the Council of Trent has infallibly anathematised those who rightly condemn a practice contrary to the nature of the Eucharistic Prayer. In other words, it is the anathema which is in error, not those condemned by it. Well, it's a point of view! The reader must choose between the Council of Trent and the General Instruction. Furthermore, if Father Boylan is right, then the Orthodox Church and the Catholic Eastern rites proclaim the Eucharistic Prayer in a manner that is contrary to its nature. Well, that, too, is a point of view. Father Boylan and the authors of the General Instruction are welcome to it! I am sure that they do not consider themselves in the least arrogant; revolutionaries never feel the least compunction in overthrowing the traditions and received wisdom of centuries or even millennia. They are the chosen ones, the elect, the men with the message, prophets of a new and liberating revelation.

Obviously, in explaining that an inaudible recitation of the Canon is not contrary to its nature it is not intended to imply that it would not be legitimate to recite the Canon audibly. This was the practice in the early centuries. Father Amiot writes:

> For long the Canon was said aloud, probably to a recitative, but simpler, tone like the Preface. Recitation in a low voice appears towards the middle of the eighth century, and in the ninth century with *Ordo Romanus II* silent recitation became obligatory. In the east

the practice was adopted much earlier. Everywhere the tendency was to surround the Canon with respect and a sense of mystery and to reserve it to the celebrant alone.[9]

Father Fortescue believes that a practical reason accounts for the adoption of the silent Canon: "The Sanctus sung by the choir took some time; meanwhile the celebrant went on with the prayer, which in that case had to be said silently. So it became a custom, a tradition, and later mystic reasons were found for it."[10]

What is certain is that the transition must have taken place under the guidance of the Holy Ghost and the reason is not hard to find—there could be no more appropriate manifestation both of the nature of the Canon and the awesome powers of the sacrificing priest. This is made clear in the quotation from Father Jungmann which began this chapter. Similar sentiments expressed by other Catholic authors are not hard to find—and the Catholic who would have questioned them before Vatican II would have been rare indeed.

"Here we must pause," wrote Cardinal Wiseman, "because the subject becomes too sacred for our pen; the ground upon which we are about to tread is holy, and the shoes must be loosed from the feet of him who will venture upon it."[11]

The Council of Trent teaches:

> Holy things must be treated in a holy way and this sacrifice is the most holy of all things. And so, that this sacrifice might be worthily and reverently offered and received, the Catholic Church many centuries ago instituted the sacred Canon. It is free from all error and contains nothing that does not savour strongly of holiness and piety and nothing that does not raise to God the minds of those who offer the Sacrifice. For it is made up from the words of Our Lord, from apostolic traditions, and from devout instructions of the holy pontiffs.
>
> Having the nature that he does, man cannot easily meditate on divine things without external helps. For this reason, Holy Mother Church has prescribed certain rites for the Mass, some parts to be said in a low tone of voice, some to be said more loudly. She also has made use of ceremonies such as sacred blessings, candles, incense, vestments, and other things of like nature which have come down from apostolic teaching and tradition. All these things are used to point up the majesty of this great sacrifice and to raise the minds of the faithful through these visible signs of religion and piety to the contemplation of the very exalted things hidden in this sacrifice.[12]

There are so many exalted things hidden in this sacrifice that it could provide an endless source of meditation for the greatest saint. The sacrifice is made present upon the altar by the power of the

words of consecration spoken by the priest alone in the name of Christ and *not* as the representative of the faithful.[iv] *Hoc est enim Corpus Meum: Hic est enim Calix Sanguinis Mei.* After these words bread and wine are present on the altar no longer.

> By the transubstantiation of bread into the Body of Christ, and of wine into His Blood, both His Body and Blood are rendered really present; but the eucharistic species under which He is present symbolise the violent separation of His Body and Blood, and so a commemorative showing forth of the death which took place in reality on Calvary is repeated in each Mass, because by distinct representations Christ Jesus is signified and shown forth in the state of victim. [13]

The miracle has happened. Past, present, and future have united in Christ. They have been made present on the altar before us. Christ is with us now in the present, renewing His sacrifice which happened in the past so that in the future we may come to heaven where He is now. God unites with man, heaven with earth, death with eternal life, suffering with glory. All unite in Christ, who is God and Man, in heaven and on earth; who died and lives; who was glorified through suffering. He has come among us as He came before, so that we might have an acceptable offering to make to the Father, the pure oblation spoken of by the prophet Malachias, and so that man may be united with God through Himself in the unity of the Holy Ghost.

Dr. Gihr has expressed perfectly the reaction of a true Catholic to this supreme moment in the Mass:

> In every Host there are miracles, as numerous as stars in the firmament,—yet not the slightest trace of the wonders appears externally. With all this the ecclesiastical rite harmonizes perfectly. The holy silence is quite suited to indicate and to recall the concealment and depth, the incomprehensibleness and ineffableness of the wonderful mysteries that are enacted on the altar.
>
> Silent prayer is related to religious silence, and, therefore, expresses the humility, reverence, admiration, and awe wherewith the Church administers and adores the Mystery of the Altar. "The Lord is in His holy temple; let all the earth keep silence before Him" (Hab. 2:20).
>
> The sight of the priest at the altar, communing amid profound stillness with God alone, is, therefore, also an excellent means afforded to arouse and promote in those who are present the proper dispositions, with which they should admire, adore, and offer along with the priest so grand and sublime a Sacrifice. *Quam terribilis est haec hora*—thus does the deacon cry out to the people in the Syrian liturgy—"How terrible is this hour!" While the tremendous Sacrifice is being accomplished on the altar, all present should be immersed in silent contemplation and in devout meditation of the divine Mysteries.[14]

Fr. Maurice Zundel has written beautifully on the same theme:

> The Canon of the Mass guides us silently to the heart of the Mystery. In silence we go to meet Silence. We wait "until He come." Our eyes, we know, will not see Him, our hands will not touch Him. God is a Spirit; He remains such even in the sacred humanity which gives Him to us.
>
> God is a secret audible only when self is silent.
>
> The very formulae have a silent character. Their sublimity is their modesty. They possess the lowliness of the bread and wine, and their glory is self-effacement. Different conjectures have been made about their origin and arrangement. It is certain that they were not all composed at the same time and that they were refashioned several times before the pontificate of St. Gregory who left them as we read them today. Their unity is internal. None obtrudes itself, none forces itself on our attention, none disturbs the silence. Since the mystery of faith is present, they do not attempt to utter it. All their life is within....Silence alone can confront the soul with the crucified love of her God. The formulae say nothing of this meeting. They bring us to it without mentioning it. Like God they respect the secret of the soul, they preserve the spirit of poverty.[15]

The Conciliar Church appears possessed by an unholy fear of silence—perhaps because it is in silence that we are most likely to meet God.

> *Dum medium silentium tenerent omnia,*
> *et nox in suo cursu medium iter haberet,*
> *omnipotens sermo tuus, Domine, de caelis*
> *a regalibus sedibus venit.*[v]

Introit for the Sunday within the Octave
of Christmas (Wisdom 18:14-15)

Footnotes

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[i] But the Words of Institution are spoken audibly.

[ii] This is the term used to distinguish the priesthood conferred by ordination from the common priesthood of all the faithful.

[iii] Article XXIV of the Thirty-Nine Articles states: "It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understanded of the people." This was a rephrasing of Article XXV of the original Forty-Two Articles. It was altered as direct defiance of the Ninth Canon of the Twenty-Second Session of the Council of Trent, on the Mass.

[iv] "The unbloody immolation by which after the words of consecration have been pronounced, Christ is rendered present on the altar in the state of a victim, is performed by the priest alone, and by the priest insofar as he acts in the name of Christ, not insofar as he represents the faithful" (Pope Pius XII, *Mediator Dei*).

[v] It is interesting to note that the Latin text does not correspond with the Vulgate. This is because the propers of the older Masses in the Roman Missal actually pre-date the

Vulgate.

Notes

1 *The Mass of the Roman Rite* (London, 1959), pp. 384-385.
2 DC, p. 99.
3 *Cranmer on the Lord's Supper* (London, 1907), p. 246.
4 HSM, p. 582.
5 Rubric in the 1549 Communion Service.
6 *Op. cit.*, Note 3, p. 252.
7 *Ibid*., p. 251.
8 D, 956.
9 *History of the Mass* (London,1959), p. 77.
10 TM, p. 327.
11 HSM, p. 578.
12 D, 942-943.
13 *Mediator Dei* (CTS edition), para. 74.
14 HSM, pp. 583-584.
15 *The Splendour of the Liturgy* (London, 1939), pp. 169-170.

XVIII

Introibo ad Altare Dei

The form of a table shall more move the simple from the superstitious opinions of the popish Mass unto the right use of the Lord's Supper. For the use of an altar is to make sacrifice upon it: the use of a table is to serve for men to eat upon.

—Nicholas Ridley
Bishop of London, 1550

The Church attaches supreme importance to the altar in her liturgy, and prior to 1969 had regulated every aspect of its form and furnishing down to the most minute detail. This is because the altar is the focal point of the whole liturgy; it is the *raison d'être* of the building in which it stands. The church exists for the altar, not the altar for the church. The supreme function of the Mystical Body is to offer solemn worship to our Creator, and the supreme expression of this worship is the Most Holy Sacrifice of the Mass offered by the consecrated hands of a priest upon a consecrated altar within a building which is itself consecrated for the sacrifice.

The altar is not simply the sacrificial stone upon which Christ, our Priest and Victim, offers Himself daily in His Eucharistic Sacrifice; the Church has proclaimed time and again that in her mind the altar represents the Lord Himself. He is Altar, Victim, and Priest; and the reverence for the altar, expressed in the dignity and restraint which should characterise the design of every altar, symbolises the reverence due to Christ Himself. She has declared this in the Roman Breviary Office for the Dedication of the Lateran, 9 November, nocturn ii., lesson iv.: "The altar which, anointed with oil, denotes the representation of Our Lord Jesus Christ, who is our Altar, Victim, and Priest." The *Ritus Servandus in Solemni Expositione et Benedictione Sanctissimi Sacramenti* speaks of "the consecrated altar representing Christ Himself". The *Pontificale Romanum* expands this truth still further by including the members in union with the Head of the Mystical Body. In the rite for the ordination of subdeacons, it says:

> For the altar of Holy Church is Christ Himself, as John bears witness, who, in his Apocalypse, tells us that he beheld a golden altar set before the throne, on and by which the offerings of the faithful are made acceptable to God the Father (Apoc. viii, 3). The cloths and corporals of this Altar are the members of Christ, God's faithful people, with whom, as with costly garments, the Lord is clad, according to the Psalmist—"The Lord reigns, He is clothed with majesty" (Psalm 92:1).

The altar must be constructed of stone because it represents Christ, the living foundation and altar stone which imparts to the spiritual edifice of the Church its existence, its strength, its immovable firmness, its imperishable duration. Christ is that "living stone" which was "rejected" by an unbelieving and corrupt world, but "chosen and honoured of God" (I Peter 2:4). Since He, as chief cornerstone, imparts salvation and life to the faithful, so also is He as "a stone of stumbling" and "a rock of scandal" (I Peter 2:8) to the unbelieving unto perdition; for "whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder" (Matt. 21:44).

The altar must be covered with three clean and blessed linen cloths which not only symbolise the members of the Mystical Body but the linen cloths with which Christ was wrapped while lying in His tomb. For this reason any material apart from linen, *i.e.*, any material not made from flax or hemp, is strictly forbidden—even such a material as cotton which may equal linen in quality, firmness, and beauty. This applies to all the white material destined for the service of the altar, *e.g.*, corporals, palls, purificators, albs, amices, finger towels.

Altar cloths must be blessed by the bishop or someone who has the faculty before they can be used for Mass. The use of altar cloths goes back to the earliest centuries and was firmly established by the fourth century. The custom of using three cloths dates from the ninth century and eventually became mandatory for the licit celebration of Mass. Apart from the symbolic reasons which have been given, the use of three cloths has the practical function of insuring that should the Precious Blood be spilt it will be absorbed by the altar cloths.

Besides the three altar cloths there is another linen cloth, waxed on one side, which is called the *chrismale* (cerecloth), which must

completely cover the table (*mensa*) of the altar. Its purpose is to keep the altar cloths dry in churches susceptible to dampness and to prevent them from being stained by the oils used in the consecration. It cannot be counted as one of the three altar cloths and is removed with them on Holy Thursday.

The altar should be elevated as it is a mystical Mount Calvary to which the priest ascends each day to make present upon it that very sacrifice offered by Christ upon Mount Calvary nearly two thousand years ago. This applies especially to the main altar to which several steps should ascend.[i]

The consecration of the altar constitutes the most solemn and magnificent ceremony of the ritual for the consecration of a church. In the prayers for the consecration of the altar, reference is made to the Holy of Holies, of the old law, to the stone-altar of Jacob, to the place which the blood of Abel sprinkled, to the spot where Isaac was to be immolated, to the altar on which Melchisedech offered sacrifice, and to that which Moses built. The altar, therefore, recalls the places of sacrifice on which these figurative sacrifices were offered. It is also a figure of that venerable table at which Our Lord offered His Eucharistic Sacrifice at the Last Supper. It recalls Golgotha where the sacrifice of our Redemption was accomplished; the Cross upon which Our Saviour offered His sacrifice; and even the tomb in which the Body of the Sacred Victim rested. The altar is "the seat of the Body and Blood of Christ"; it is a figure of the heavenly throne of the Lamb of God and of that altar in heaven beneath which repose those "that were slain for the word of God and for the testimony which they held" (Apoc. 6:9).

As the altar is the throne and symbol of Christ it has been incensed since at least the fourth century; this brings to mind the angel in the Apocalypse who "stood before the altar having a golden censer: and there was given to him much incense, that he should offer the prayers of all saints, upon the golden altar which is before the throne of God" (Apoc. 8:3).

Since the Holy Sacrifice must never be celebrated without light, that is, without burning candles, there must always be at least two candles upon the altar. The candlesticks should be of metal or wood,

beautiful in form, and always kept clean and bright. For mystical reasons the Church prescribes that the candles used at Mass and other liturgical functions must be made of bees' wax (*luminaria cerea*). The pure wax extracted by bees from flowers symbolises the pure flesh of Christ received from His Virgin Mother, the wick signifies His soul, and the flame His divinity. It is permitted to mix other forms of wax with bees' wax under certain circumstances. Candles have been placed upon the altar since the tenth century.

In the middle of the altar there must be a crucifix so placed that it may easily be seen by priest and people. The crucifix must be on the altar as it represents Mount Calvary and, as Calvary, should be adorned with the Cross to which, while Mass is being celebrated, priest and people should frequently raise their eyes and look upon the image of the Crucified.

Among the most important items with which the Christian altar is ornamented is the altar frontal or *antipendium.* The frontal is a covering of honor for the body of the altar, which, as has been explained, represents Christ Himself. There is no symbolic gesture in the entire liturgy more beautiful than the manner in which Our Lord, as represented in His consecrated altar, puts on robes of majesty to correspond with the liturgical season or a particular feast. The rite for the ordination of subdeacons speaks of "the faithful with whom the Lord is clothed as with costly garments". The red frontal reveals the victory of the *Rex Martyrum* (King of Martyrs) realised afresh in another of His members. His own purity is reproduced again in the white robe of such great feasts as Easter, feasts of His Blessed Mother, and feasts of His virgin saints.

On Holy Thursday when, after Mass, the stripping of the altars (*denudatio altarium*) takes place, the stark symbolism is enhanced when the frontal, the Robe of Majesty, is removed as well as the linen altar cloths, revealing the stark and naked altar with its five crosses symbolizing the five wounds of our crucified Saviour. The desolation of Christ is made more evident by the complete annihilation of colour. The removal of the frontal and altar cloths symbolises not simply the shameful stripping of Christ's most pure Body but His abandonment by His disciples, who are symbolised by

the frontal and altar cloths. Like words, music, movement, or fragrance, colour is one of the means chosen by Holy Mother Church to bring home divine truths through the agency of the senses.

The altar frontal serves not simply to emphasise the union of the Head of the Mystical Body with the saint commemorated by the feast of the day. The coloured frontal also brings into clear prominence the union of the Head with the priest at the altar through whom He renews the Sacrifice of Calvary upon the altar. Regrettably, the use of the altar frontal was by no means universal even before Vatican II. Much beautiful symbolism is lost if the altar representing Christ, and the ministers renewing His Sacrifice upon it, are not vested in the same colour.

Every Catholic altar is a reflection of the golden altar in heaven (Apoc. 8:3). No expense of wealth or effort can be too great to insure its beauty. The greatest of saints whose lives have been a model of self-denial and holy poverty have considered no expense too great in decorating the house of God and its greatest treasure, the altar. The enemies of the Church have often contrasted the richness of Catholic churches with the poverty of the people in certain countries. It was Judas who condemned Mary Magdalen for anointing Christ with precious ointment which could have been sold to help the poor. It is frequently the poorest of God's people who are the most generous in making sacrifices to insure that their churches provide a fitting setting for the Holy Sacrifice—and in doing so receive a solace which makes endurable a life that might otherwise have been more than could be borne.

> The altar, upon which the Eucharistic God and King is enthroned, is for all devout and faithful souls a most sacred place and a most happy heaven upon earth, the dearest home and the most blissful paradise. The unbroken stillness, the solemn dim light, the mystic glow of the sanctuary lamp, the familiar nearness, the blessed presence of the Eucharistic Saviour—often enable the weary soul at the foot of the altar to enjoy a foretaste of heavenly bliss and a supermundane peace, while the restless world without is full of noise and tumult, fatiguing and torturing itself in its feverish race for gain and in the pursuit of pleasure.[1]

And how does the Conciliar Church show its esteem for the altar of God? This can be discovered in the General Instruction on the

Roman Missal, numbers 259 to 270. Some of the traditional regulations are still recommended but are not mandatory, which means that neo-Protestant clergy can ignore them with impunity. Thus, the altar should be made of natural stone but need not be (no. 263). An altar stone containing the relics of martyrs is to be commended but is optional (no. 266). Only one cloth (not necessarily linen) is required upon the altar—the frontal is not even mentioned (no. 268). It is not necessary to have a crucifix or candles upon the altar—they can be "placed near it" (nos 269 and 270). There is no mention of altar steps. Thus, not one, not even one, of the mandatory requirements developed over two thousand years to insure that the altar which represents Christ is of fitting dignity has been retained by the Conciliar Church.

Footnotes

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[i] Altar steps—desirable from practical and symbolic reasons—occur from a very early period and have been in general use from the sixth century at least. These steps should be constructed so as to be ascended on three sides; the highest should be wide enough to enable the priest to genuflect without difficulty. For Solemn High Mass the different steps help to distinguish the different ranks of the ministers at certain points *i.e.*, the celebrant on the top step, the deacon on the center one, and the subdeacon on the bottom step.

Notes

1 HSM, p. 247.

XIX

Mass Facing the People

Yn lle allor, trestyl trist;
Yn lle Krist mae bara.
—St. Rhisiart Gwyn[i]

In 1974 a parish priest in south east London included a very depressing item in his weekly newsletter. He explained that a Protestant stonemason who had been doing some work in his church that week had told of a heartbreaking task he had been given the week before. The mason had been ordered to smash an exquisitely beautiful stone altar in a north London convent and replace it with what he described as two great hunks of stone. As a true craftsman he had found the task utterly repugnant, particularly as this altar was irreplaceable because, he feared, there was not a mason in Britain capable of producing such superb work today. This worthy Protestant would have no doubt felt even more confused had it been explained to him that he had been playing a part in the great renewal of Catholic worship following the Second Vatican Council. Writing in the *Clergy Review* in August 1972, Father Napier, Superior of the London Oratory, noted that such incidents had occurred in almost every Catholic church in Britain in order to facilitate the celebration of Mass *versus populum*, facing the people:

> A practice which only some ten years ago was the rarest curiosity has now become so completely accepted that there is scarcely a church in the country where architects have not been called in to redesign the altar and its surrounding sanctuary in conformity, as it is said, "with the Vatican decrees"....The clergy as a body seem to have convinced themselves that such a form of celebration is positively required for the celebration of the reformed liturgy.

By 1978 few London churches were still holding out against this trend. Father Napier's own London Oratory was a notable exception.

In its April 1977 issue, *The Wanderer* carried a letter from Mr. Alan Funk, protesting against the proposed removal of the main altar in the Church of St. John the Baptist, Earl Park, Indiana. He wrote:

St. John's was constructed in 1902 in the Romanesque style with the appearance of a basilica; since that time it has been a landmark of the prairie town of Earl Park and its 500 people. The magnificent main altar was the gift of a wealthy Protestant woman who donated it as a gesture of goodwill when the church was built at the turn of the century, a time when local animosity between Protestants and Catholics ran high. The removal of this altar represents not only the loss of an object of community pride and historical significance, but also exemplifies the recent trend in the Church toward the abandonment of much of beauty and aesthetic value in favor of stark functionalism.

The same issue of *The Wanderer* carried a report on the controversy citing one parishioner who claimed that 90 per cent of the congregation favoured keeping the old altar. However, the pastor, Fr. Donald Gross, claimed that Church regulations required the removal of the altar: "The Church has rules that we must follow. And according to the rules we must replace the altar."

The claim that traditional altars must be destroyed and replaced with tables in order to conform to Church law is the standard response to complaints from the faithful.

Those who criticise the destructive zeal of our contemporary ecclesiastical vandals are usually answered in the manner employed by Father Gross. Indeed, those who complain in the name of tradition are not infrequently informed that far from being traditionalists, they are neo-Protestants employing their private judgement to protest against what the Church in her wisdom has decreed. Nor do the partisans of vandalism have any hesitation in informing the protesters where the order to destroy Catholic altars originated. Terence Wynne, who served for some years as editor of *The Universe* (Britain's most widely read Catholic weekly), had no hesitation in stating publicly why "the altar should be turned towards the people at Mass." He explained that: "The short answer is because the bishops of the world meeting at the Vatican Council considered it a necessary liturgical change so that the laity could become more involved in the offering."[1]

Mr. Wynne also introduced an argument which proponents of a *versus populum* celebration bring forward as their trump card: "Christ—Whom the priest represents at Mass—did not sit with his back to the Apostles at the Last Supper."

Any comparison with the Protestant Reformation is rejected by the argument that this is not a reversion to the sixteenth-century Protestantism but to the practice of the ancient Church. Fr. Cuthbert Smith put traditionalists in their place by explaining that Mass facing the people had always been the practice in such Roman basilicas as St. Peter's and that "This so-called 'Basilican' arrangement can be seen today in scores of ancient churches up and down Italy and in other parts of the ancient world. From all this, it will be clear, I think, that celebrating Mass facing the people has nothing whatever to do with the Protestant Reformation, but it is the ancient custom of the Catholic Church."[2]

The truth is that the concept of a celebration deliberately orientated to face the people was an invention of Martin Luther. It had never been the ancient custom of the Catholic Church; the "Basilican" arrangement which has confused Father Smith is the exception to an almost universal rule.

Those responsible for the replacement of dignified altars by miserable tables are not reticent in explaining the advantages of the innovation, the principal one being that the congregation is better able to see and hear what takes place. Thus the National Liturgy Commission of England and Wales (with no apology to St. Richard Gwyn) claims: "Celebration facing the people permits them to see the sacred action better, improves their dialogue with the celebrant and clearly indicates the unity of priest and people in the one celebration."

The principal arguments in favour of Mass facing the people can, then, be summarised as follows:

1. It is in conformity with the Last Supper.
2. It is the ancient custom of the Catholic Church.
3. It is required by the law of the Church.
4. This law originated with Vatican II.
5. It has important pastoral advantages particularly as regards:

a) visibility
b) audibility

Each of these arguments will be examined in detail and it will be made clear that, as with most of the propaganda in favour of the liturgical revolution, they are no more than gratuitous assertions devoid of any factual basis.

(1) Mass facing the people conforms to the Last Supper.

A favourite argument in favour of the vernacular is that the Last Supper was a vernacular celebration. In point of fact, much of the Paschal liturgy was in Hebrew which was as far removed from the contemporary vernacular (Aramaic) as Latin is from modern French. Jews throughout the world still use Hebrew as their sacral language for worship. Terence Wynne, like other apologists for the liturgical revolution, probably considered himself on firm ground in claiming that Christ did not sit with His back to the Apostles at the Last Supper. Strictly speaking, his statement is accurate, but, nonetheless, the Last Supper cannot be cited to support a *versus populum* celebration, quite the contrary. At the Last Supper Our Lord most certainly did not face His Apostles across a table. Father Napier explained in *The Clergy Review* that:

> At any banquet—including the Last Supper—all the guests would have been ranged on the same side of the table, usually curved, leaving the other side free for the approach of the servants. The idea of putting oneself opposite a guest at table could not have arisen in Christian antiquity. The communal character of the meal was rather accentuated by the contrary disposition, the fact that all the participants were together on the same side of the table.[3]

The participants in the Last Supper, or any solemn Jewish feast, would not have been concerned at who was facing whom, but to insure that they were all facing the Temple in Jerusalem. This was the practice of orientation, a universal religious phenomenon. Professor Cyrille Vogel notes that:

> Orientation is a constant and universal religious phenomenon. As regards the precise direction which must be adopted, religions can be divided into two groups:
>
> (a)The first includes cults which adopt an orientation of a "geographical" or local nature, varying in consequence according to the region in which the believer lives: thus Islam prescribes turning in the direction of the kaaba of Mecca, and Judaism requires its members—if they find themselves outside the limits of the Temple—to turn towards the city of Jerusalem.

(b) In the second group are cults which practice an orientation of an astronomic (*versus solem orientem*) or cosmic nature: these include most classical religions and Christianity.[4]

Thus, at the Last Supper, Christ and His Apostles all faced the same direction, a direction with a particular sacred significance—this was the precise arrangement in the pre-conciliar Mass (and still is in the Eastern Churches—Orthodox and Uniate). Mass facing the people is thus a departure from the practice utilised at the Last Supper.

(2) Mass facing the people is the ancient practice of the Catholic Church.

Mgr. Klaus Gamber, Director of the Liturgical Institute of Regensburg, replies to this claim as follows: "There never was a celebration *versus populum* in either the Eastern or Western Church. Instead there was a turning towards the east."[5]

This is a fact of history concerning which there is unanimity among serious scholars. In his book *Architecture et Liturgie* (Paris, 1967), Fr. Louis Bouyer proves conclusively that there is *no* evidence from antiquity that the Eucharistic liturgy was ever celebrated facing the people. Other important studies on this topic include an article by Professor Cyrille Vogel in *L'Orient Syrien* in 1964 which is notable for the extent of its documentation; and J. Braun's book *Der Christliche Altar* (Munich, 1932). The Apostolic Constitutions, which could date back to the third century, prescribe that churches should be constructed with their "heads" turned toward the east.[6] Professor Vogel states: "Since about the year 200, and possibly from the beginning of the second century, both in the east and in the west, Christians prayed facing the east in the direction of the rising sun."[7] He points out that it is not correct to speak of the celebrant having his back to the people but rather "facing the east *together with* the people."[8] Professor Vogel explains that this practice did not originate as a direct "borrowing" [*un emprunt direct et voulu*] from any of the pagan cults involving the worship of the *Sol invictus* (the unconquered sun) or with the feast of *Natalis solis invicti* (the birth of the unconquered sun) which marked the winter solstice—about 25 December. The adoption of the eastward direction for worship was due to the pervasive influence of the entire cultural milieu in which

the early Christians found themselves. It was also a reaction against the Jewish practice of turning towards Jerusalem to pray. The east symbolised the heavenly Jerusalem in contrast with the earthly Jerusalem of the Jews.[9] Once adopted, the practice was easily invested with impressive and inspiring Christian symbolism, although for some centuries warnings were issued against any confusion between orientation in Christian and pagan worship. St. Leo the Great warned that even the appearance of a parallel between the two must be avoided. Christians worshipped not the Sun-king but the King of the sun because the sun itself was created by Christ (*non est Dominus Sol factus, sed per quem Sol factus est*).

The Christians of antiquity found a rich and seemingly inexhaustible symbolism in the eastward direction. Our Lord had faced the west while redeeming mankind upon the Cross, and by looking towards the east we are actually facing Him because the Sacrifice of the Cross is made present during the Mass. The *Sol invictus* of paganism had become a symbol of the unconquered Christ, the victor over death and Satan, the Prince of this world. Christ, the *Sol Salutis* (Sun of Salvation) was also the *Sol Justitiae* (Sun of Justice) of Malachias 4:2. St. Thomas Aquinas taught that the eastward direction symbolised both Paradise lost and Paradise regained. "Paradise was situated in the east according to the Septuagint version of Gen. ii., and so we signify our desire to return to Paradise."[10]

During Mass the priest stands between people and altar, a mediator between God and man, the outermost representative of humanity standing at the very point where heaven and earth come together when the sacrifice of the Son is brought down upon the altar. The priest is also like a shepherd in the east—not driving his flock from behind but leading them. They know him and he knows them. They are the people of God processing through the desert of this life to the Promised Land, symbolised by the east, priest and people together striving to regain that lost Paradise won back for them by Christ, the *Sol Salutis.* There is a tradition that when the *Sol Justitiae* returns, like lightning flashing from east to west, it will be during the celebration of Mass. With their eyes fixed on the east,

priest and people alike are ready to meet Him. The *Parousia,* the Second Coming, was awaited with great eagerness by the early Christians. They knew that Isaias had prophesied:

> *Quis suscitavit ab oriente Justum*—Who hath raised up the just one from the east, hath called him to follow him? He shall give the nations in his sight, and he shall rule over kings, he shall give them as dust to his sword, as stubble driven by the wind, to his bow (41:2).

And, in the Prophecy of Ezechiel:

> *Et ecce gloria Dei Israel ingrediebatur per viam orientalem*—And behold the glory of the God of Israel came in by the way of the east: and his voice was like the voice of many waters and the earth shone with his majesty (43:2).

Psalm 67 praises God "Who mounteth above the heaven of heavens, to the east"—*super caelum caeli, ad orientem.* Zacharias prophesied: "Thus saith the Lord of hosts, saying: Behold a Man, the Orient is His name"—*Ecce Vir Oriens nomen ejus* (Zach. 6:12). This prophecy is fulfilled in St. Luke's Gospel: "The Orient from on high hath visited us" (Luke 1:78). The birth of the Messiah had been heralded by *stellam ejus in Oriente:* "For we have seen His star in the east and are come to adore Him" (Matt. 2:2). St. Thomas Aquinas refers to the fact that it is from the east that Christ will return: *"Sicut enim fulgur exit ab oriente et paret usque in occidentem, ita erit et adventus Filii hominis"* (Matt. 24:27).[11]

The Witness of Archaeology

Professor Vogel has proved beyond any shadow of doubt that from the time Christians were first allowed to build churches they constructed them along an east-west axis. He divides these ancient churches into two categories: Type A with the entrance at the east end and the apse at the west; Type B with the apse at the east end and the entrance at the west.[12] He notes that at the beginning of the fourth century the majority of sacred buildings in the West had the apse at the west end and the entrance at the east, whereas in the East the opposite was the case.[13] By the end of the fourth century almost every church in the East had the apse at the east end, and from the start of the fifth century this was the invariable rule.[14]

There was a similar, if less rapid, trend in the West, and by the second half of the fifth century most Western churches had the apse at the east end.[15] Roman basilicas such as St. Peter's, which still have the apse at the west end, are a reminder of the first century of church building when this had been a common practice.

The error made by unscholarly proponents of Mass facing the people is to conclude that the orientation of the altar in such basilicas as St. Peter's proves that in ancient times Mass was celebrated *versus populum.* The concept of a *versus populum* celebration is one that would have been totally alien to the ancient Church. The first recorded instance of a reference to a celebration *versus populum* is by Martin Luther.[16] Professor Vogel writes:

> There was never any question of placing the celebrant *versus populum* with the aim of deepening the participation of the faithful in the celebration. The idea that the congregation must see the liturgical actions in order to play a more effective part is a modern idea (the desire to see the Host, which originated in the Middle Ages, originated from other causes). In the ancient Church (and in the Eastern Churches today), to participate in the liturgy means that each category of person taking part should say the words and carry out the actions allocated to it (the sacred ministers, the choir, and the people), and not follow every action of the liturgy visually. The celebrant neither faced the people nor turned his back to them, but faced the east.[17]

Where the apse was at the west end of the church the people would not stand directly in front of the altar but in the aisles, men on one side and women on the other. The altar would not necessarily be in the apse but could be between the apse and the nave. The altar would be the focal point of a semi-circle and during the eucharistic celebration the celebrant and congregation would all be facing east, *i.e.*, turned towards the entrance, which would be kept open. When the celebrant addressed the congregation, during the sermon, for example, they would turn towards him. A number of ancient liturgies contain directions, usually delivered by a deacon, for the congregation to turn to face the east or, as it was often expressed, towards God. Professor Vogel writes:

> The expression *Conversi ad Dominum oremus* is found at the conclusion of forty-seven authentic sermons of St. Augustine, Bishop of Hippo. The participle *conversi*, in the vocabulary of St. Augustine, signifies "turn towards the east."[18]

Where the apse was situated at the east end of the church the entire celebration would be conducted facing the east and the celebrant would face the people only when addressing them directly, *e.g.*, for the sermon or such greetings as *Dominus vobiscum.* In his book *Der Christliche Altar* (Munich, 1932), the German archaeologist J. Braun produces evidence based on his own research which proves that the theory of celebrations *versus populum* lasting until at least the Middle Ages is pure fantasy. North of the Alps, there are about 150 altars dating from the first millennium still in their original position, and not more than two of these could have been used for a celebration *versus populum.* It is also of considerable significance that the Eastern Churches developed the custom of concealing their altars with the *Ikonostasis,* and these Churches have always been characterized by their fidelity to tradition. Fr. Joseph Jungmann writes:

> The different Oriental rites have never countenanced the practice of celebrating the liturgy in this position (*versus populum*). This is worthy of note because these rites have generally preserved the primitive, traditional practices of the Church most faithfully and because they have retained to this day a very active and close participation of the laity. [19]

The existence of the *Ikonostasis* manifests a belief that it is not simply unnecessary for the congregation to see every part of the liturgical action, but that there are certain parts which they should positively not be allowed to see. Sufficient stress has not been placed on the fact that almost all principles which the liturgical experts of the Roman Rite now maintain are essential for a satisfactory celebration of the Eucharist are a straightforward and even offensive condemnation of the practice of Eastern Christians. In the Churches of the East the mentality of the ancient Church is still maintained—the Eucharistic celebration is an act of worship. St. Augustine's admonition *conversi ad Dominum* is timeless. Priest and people come together to turn towards the Lord, to offer Him a solemn sacrifice, to forget the things of earth and fix their gaze upon the heavenly Jerusalem. The call in the West today is to relate the Mass to everyday life. But the Mass is related not to everyday life, but to eternal life, and this is something which the traditional eastward

celebration made clear. This, says Father Jungmann, was the practice of the ancient Church:

> Now the priest is standing at the altar, generally built of stone, as the leader of his people; the people look up to him and to the altar at the same time, and together with the priest they face towards the east. Now the whole congregation is like a huge procession, led by the priest and moving east towards the sun, towards Christ the Lord.[20]

(3) Mass facing the people is required by the law of the Church.

There is no rule, rubric, regulation, or law in existence within the Roman Rite stipulating that Mass shall be celebrated facing the people. Indeed, the rubrics of the *Novus Ordo Missae* specifically envisage the traditional practice and instruct the priest to turn to face the congregation at various points and then to turn back to the altar, *e.g.*, numbers 107, 115, 116, 122, 198, and 199 of the General Instruction on the Roman Missal (*Institutio Generalis*).

However, although there is no law commanding Mass to be celebrated facing the people, Article 262 of the *Institutio Generalis* could be interpreted as a mandate for altar smashing. A frequent criticism of the pre-conciliar Church is that it was "legalistic". The pre-conciliar Church certainly did have rules and regulations and enforced them universally and impartially. There is a different form of legalism in the Conciliar Church. Rules and regulations are frequently invoked when they can be used to undermine the traditional faith, but they are frequently ignored with impunity by liberals. Thus, sanctions would be taken against a priest saying the Tridentine Mass but not against a priest giving Communion in the hand even before this had been authorised by the Vatican. Where smashing altars is concerned, the legalism of the Conciliar Church would operate as follows. Its spokesmen would concede that there is no law ordering Mass facing the people but would claim that Article 262 of the *Institutio Generalis* stipulates that the main altar should be freestanding to make such a celebration possible—even if it is never used for such a celebration. The background to Article 262 will be discussed in the next section.

(4) This law originated with Vatican II.

When considering the connection between Mass facing the people and Vatican II the following documents must be kept in mind:

(a) The conciliar Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of 4 December 1963.
(b) The Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy (*Inter Oecumenici*) promulgated by the Sacred Congregation of Rites on 26 September 1964.
(c) The General Instruction on the Roman Missal (*Institutio Generalis*) originally published by the Sacred Congregation of Rites on 6 April 1969 and amended in the edition of the Roman Missal published on 26 March 1970 (a fourth edition was published in 1975).

In point of fact there is not a single reference to Mass facing the people anywhere in the documents of Vatican II. The first explicit reference to Mass facing the people appeared in the instruction *Inter Oecumenici.* "It is better (*praestat ut*) for the main altar to be constructed away from the wall so that one can move round it without difficulty, and so that it can (*peragi possit*) be used for a celebration facing the people" (No. 91).

The reference to the construction of altars would appear to make it clear that this article is applicable only to altars in new churches. However, the preceding article (No. 90) refers to "building new churches and in repairing and adapting old ones". This article bases itself upon Article 124 of the Vatican II Liturgy Constitution. However, those who care to check the Constitution will find that this particular article does not refer to "repairing or adapting" old churches but *only* to the building of new ones. When reading the various documents purporting to implement the Liturgy Constitution it is always worth checking references back to the Constitution to discover whether it says what these documents allege.

When the General Instruction on the Roman Missal (*Institutio Generalis*) was published in April 1969, the process was taken a step further. Article 262 is identical with Article 91 of the Instruction *Inter*

Oecumenici with one crucial exception, the words *"praestat ut"* (it is better) have been removed so that it now states that: "The main altar should be constructed away from the wall so that one can move round it without difficulty and so that it can be used for a celebration facing the people." A reference is then given to *Inter Oecumenici,* Article 91, which, as has been shown, does not say that the altar *should* be constructed away from the wall but that *it is better* that it should.

Another point of interest here is that both *Inter Oecumenici* and the *Institutio Generalis* were produced by Archbishop (then Father) Bugnini's *Consilium* even though they were approved by the Pope and promulgated by the Sacred Congregation of Rites. The manner in which it "developed" the teaching of the Council on a freestanding altar and Mass facing the people provides a revealing example of the manner in which the *Consilium* did its work. This can be summarised as follows:

(i) Vatican II does not mention a freestanding altar or Mass facing the people.
(ii) Article 124 of the Liturgy Constitution includes the recommendation that: "When churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful." There is no mention of altars.
(iii) In 1964, the *Consilium* expands this sentence to include adapting old churches, brings up the subject of altars, and states that "it is better" that they should be freestanding.
(iv) In 1969, the *Consilium* states in the *Institutio Generalis* that the main altar should be freestanding and cites its own 1964 document (*Inter Oecumenici*), which does not state this, as its authority.

(5) Mass facing the people has important pastoral advantages.

(a) Visibility

Professor Vogel has already been cited to the effect that the idea that the congregation needs to see everything that takes place in the liturgy is a modern idea. It is alien to the entire Catholic liturgical ethos in both East and West and confers no pastoral benefit whatsoever, even for children. On the contrary, far from deepening the attention of the congregation it is likely to diminish it. When the priest faces the people across the altar there is no variation to stimulate interest. He simply stands there talking at the people and, in the New Mass, the number of visual gestures such as genuflections and signs of the cross has been drastically curtailed. The traditional Mass was, as Monsignor Knox observed, a kind of sacred dance with continual variation.[21] The priest would turn to greet the congregation from time to time, he would turn to show them the Host in the *Ecce Agnus Dei,* he would raise Host and Chalice high and make his double genuflection. This was all combined with the contrast between the silence of the Canon and the ringing of the bells. The Eastern Churches certainly show great pastoral insight in having the most sacred moments of the liturgy enacted behind the *Ikonostasis.* When the priest re-emerges bringing God the Son, the dramatic impact is considerably enhanced. Added to this, of course, is the significance of the eastward orientation—priest and people facing the heavenly Jerusalem to offer their solemn sacrifice.

It is quite obvious that many clergy, the younger ones in particular, have been struck by the evident boredom and apathy on the faces of their congregations and have been prompted to arouse interest by providing the people with a dramatic performance. If they succeed in this it is not the liturgical actions which are stimulating interest but the antics of the celebrant, often of a most unedifying nature. As this topic "The President as Actor" was the subject of Chapter VIII, it will not be enlarged upon here.

(b) Audibility

Leaving aside the question of electronic aids, it is obvious that the priest will be more audible if facing the people. The question then arises as to whether the Mass needs to be audible. An important

distinction must be made here between those parts which are addressed to God and those parts which are addressed to the people, and this is one respect in which there was a place for reform. Certain parts of the Mass are intended for the instruction of the people, the Epistle and Gospel are obvious examples. Prior to the Council these were first read in Latin at the altar and then in the vernacular by the priest, facing the people. It would have been a reasonable extension of the reform undertaken by Pope Pius XII had the rubrics been modified so that the parts of the Mass intended for the instruction of the people could have been read to them directly in the vernacular. Those who would oppose such a development are not traditionalists but immobilists. An immobilist is opposed to any change simply because it is a change. It is understandable that many traditionalists, rightly horrified by the destruction of the Roman Rite, have developed an immobilist attitude and oppose any change whatsoever. They would thus make no distinction between a change with serious doctrinal implications, such as the abolition of the Offertory Prayers, and one with no such significance, such as the congregation singing the *Pater Noster* in a *Missa Cantata.* The Dialogue Mass is an accepted practice among French traditionalists while some English traditionalists look upon it as tantamount to Modernism. Such an attitude plays into the hands of the Modernists as it enables them to fabricate a caricature of the true traditionalist position.

The most reasonable position to adopt as regards the question of audibility, which was discussed in Chapter XVII, is that those parts of the Mass intended for the instruction of the people should be read directly to them in the vernacular. Those parts of the Mass addressed to God should be said facing the altar and need not be audible or in the vernacular. In this case, a distinction should be made between such prayers as the *Gloria*, in which the congregation can join, which can be said aloud, and the Canon, which is said by the priest alone in the person of Christ (*in persona Christi*), and need not be audible. If this principle is accepted the value of a celebration *versus populum* as an aid to audibility need not arise.

Father Napier has noted that the predilection for Mass facing the people evinced by such pioneers of the Liturgical Movement as Dom Lambert Beauduin, was precisely in order to enable the scripture readings to be directed to the people.[22] A celebration *versus populum* was quite compatible with the rubrics of the Missal of St. Pius V which had taken cognisance of the existence of altars such as that in St. Peter's.[ii] Once it is accepted that these readings can be read directly to the people, there is no justification whatsoever for the ridiculous and uncatholic practice of celebrating the entire Mass *versus populum*.

TRESTYL TRIST

> "So, mass, priest, and altar are replaced by Lord's Supper, minister, and Holy Table, and the westward replaces the eastward position of the celebrant."[23]
>
> Douglas Harrison, Anglican Dean of Bristol

It is convenient to examine the question of the introduction of table-like altars apart from that of the orientation of the altar. Theoretically, a table could be used for a celebration in which priest and people faced east together. However, in practice Mass *versus populum* and the *trestyl trist*, miserable table, are part of the same phenomenon, the Protestantisation of the Catholic liturgy. It is a carbon copy of what took place at the Reformation. At this point, the reader should refer to *Cranmer's Godly Order*, 1st. ed., pp. 95-98; rev. ed., pp. 179-187, where the replacement of altars by tables is described in detail, together with the significance placed on this step by the Reformers themselves. This is best summarised by Ridley's explanation:

> First, the form of a table shall more move the simple from the superstitious opinions of the Popish Mass unto the right use of the Lord's Supper. For the use of an altar is to make sacrifice upon it; the use of a table is to serve men to eat upon.[24]

In making this statement Ridley is doing no more than voice the common opinion of all the Reformers. Thus the abandonment of the eastward position and the adoption of a table in place of an altar signified the rejection of sacrifice and, therefore, were invested with an anti-Catholic signification. Hence the use of a table can never be acceptable in Catholic worship. The practice of Mass facing the people had been popularised in Europe by some proponents of the Liturgical Movement well before Vatican II, although, as has been explained, this did not necessarily indicate a Protestant outlook but simply a desire that the instructional readings could be read directly to the congregation. However, some discerning Catholic-minded Anglicans expressed serious reservations when High Church and Anglo-Catholic clergy began aping this practice. Hugh Ross Williamson had been a convert to Anglicanism from Nonconformity

and while an Anglican he rejected the practice as incompatible with Catholic belief:

> From my childhood, I had been accustomed to the Nonconformist Communion Service and had watched my Father sitting behind the Holy Table, with the chapel deacons on both sides of him, facing the congregation and reading the narrative of the Last Supper before the memorial bread and wine were handed round to the congregation. At Romsey, at Trowbridge, and at Hove this had been a regular monthly ritual and from the time I began to think seriously, it struck me as improper. It was as if they were on a little stage, acting the Supper to us; and one of the reliefs of going to Mass was that the priest was on the same side of the altar as the congregation and that God was our common host. Moreover, as a practical point, one was not distracted by watching the faces of the deacons and banishing from one's mind the intrusive thought of how unlike they were to the Apostles.
>
> The Nonconformist, which is the true Protestant arrangement, had, moreover, a definite doctrinal significance. It was the liturgical witness to the belief that Holy Communion was nothing more than a family meal around a table and not a mystical sacrifice in which the priest, by the miracle of transubstantiation, offered on behalf of the congregation the true Body and Blood of Christ to God before distributing the "food of immortality" to the worshippers.
>
> The bitter seventeenth-century struggle between Archbishop Laud and the Puritans centered here. What is often represented as Laud's attempt to restore "dignity and decency" to Church services[iii] was, in fact, his determination to make the "Holy Table" into an "Altar". And this had to do with doctrine, not with dignity.[25]

Mr. Ross Williamson noted that Anglo-Catholic clerics who wished to justify their adoption of the *versus populum* position claimed that they "were trying to keep abreast of the latest developments of continental Catholicism and that the Catholic Church in England would in due time probably follow our lead."[26] Unhappily, the final prediction has proved to be only too accurate.

At this point some consideration must be given to objections which will be raised by those wishing to defend the Protestantisation of our liturgy. They would correctly point out that the early Christians referred to the "table of the Lord". This is because the word "altar" was avoided in the early centuries as a result of its pagan connotations. As early as the fifth century the word altar (*altare*) was in use as well as the word table (*mensa*).[iv] "Altar" then came into exclusive use except when referring to its function as the table which the faithful approached for the sacred banquet (*sacrum convivium*). The Christian altar could be most accurately described as an altar-table. In the Jewish Pasch the lambs were sacrificed on the altar in

the temple and then taken to the homes of the worshippers for the paschal banquet—altar and table were separated. In the Christian Pasch, Christ's sacrifice is made present on the altar, which then serves as the table which the faithful approach with fear and trembling to receive the Body of Christ. There is, thus, no valid comparison between the manner in which the early Christians used the word "table" and the manner in which it was used by Ridley—to show publicly that it was not intended to offer a sacrifice. What was acceptable before the Reformation was not acceptable after it because, as Hugh Ross Williamson has explained, the use of a table had become a positive public symbol that what was being celebrated was a Protestant Lord's Supper and not the Holy Sacrifice of the Mass. Pope Pius XII taught categorically: "It would be wrong to want the altar restored to its ancient form of a table."[27]

A second argument liberals will use is that the early Christians actually used a wooden table for the Eucharist. No one disputes this. It must be remembered that, until they were actually allowed to build churches in the fourth century, the early Christians worshipped in their homes (house-churches) or, less frequently, in the catacombs. It would be unrealistic to take what was done in time of persecution as the norm in time of freedom. It must also be remembered that liturgy, like dogma, is not static. Just as the doctrine of the Trinity was understood and defined more clearly as the centuries passed, so the liturgy gradually came to show ever more clearly in its outward signs that it was a solemn sacrifice. When Christians were first allowed to build churches they did so with the altars directly over the tombs of the martyrs. This custom must have been derived directly from the practice of offering Mass on the marble slabs that covered the graves of the martyrs in the catacombs and explains why, as the Church spread, the practice grew up of incorporating the relics of two martyrs into the altar-stone. Marble slabs were incorporated into altars as early as the fifth century although some wooden altars were still in use in the Latin Church as late as the eighth century. From the ninth century onwards, the use of stone altars in the Latin Church was virtually

universal. The Orthodox Church permits the use of wood, stone, or metal in building altars.

It is true that many, if not most, Catholic churches now have permanent stone tables, though some still use wooden ones, but this does not make the innovation any more acceptable. Ridley said that the use of a table was to serve men to eat upon, he did not specify that it was to be a wooden table. Nor did Pope Pius XII condemn only wooden tables—he said that it would be wrong to want "the altar restored to its ancient form of a table." Thus even the permanent stone tables which now disfigure so many Catholic churches come under the condemnation of Pope Pius XII.

It is by no means suggested that every Catholic priest who has replaced his altar with a table has adopted Ridley's Eucharistic theology. Most of them have probably done so simply because all their colleagues were doing so and it seemed the Vatican-Twoish thing to do. Others were ordered to install a table by their bishops. There is certainly a feeling of safety in numbers, and it is priests who have refused to smash beautiful altars, to build which they had sometimes personally collected the pennies of their poor parishioners, who appear eccentric and opposed to "progress". Whatever the beliefs and motives of priests who have turned their altars round, it does not change the fact that they have acquiesced in another step in the Protestantisation of our liturgy, a step which Protestants will certainly welcome as such.

Footnotes

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[i] These lines come from the "carolau" of the Welsh Martyr, St. Richard Gwyn. They are translated:

"In place of an altar there is a miserable table,
In place of Christ there is bread."

He concludes with these words:

O daw gofyn pwy ai kant,
Athro plant o Gymro
Sydd yn kymryt karchar beth

Yn byw mewn gobeth eto.

"If it should be asked who sang this,
—a teacher of Welsh children
Who endures imprisonment as a small thing
And lives still in hope."

Ironically, when the Mass of St. Richard Gwyn is celebrated in Wales today it will almost invariably be upon a *trestyl trist*, a miserable table.

[ii] See *Ritus servandus in celebratione Missae*, V, Article 3.

[iii] *I.e.*, by restoring the "Holy Table" to its pre-Reformation position against the east wall.

[iv] A Catholic altar should be made of natural stone. It consists of a top slab (*mensa*), the supports (*stipites*), and the altar cavity for relics (*sepulchrum*), in which the altar stone containing these relics is placed.

Notes

1 *The Universe,* 26 February 1971.
2 *The Universe,* 5 March 1971.
3 *The Clergy Review,* August 1972, p. 627.
4 OS, pp. 4-5.
5 *Theology Digest,* vol. 22, no. 2, Summer 1974, p. 154.
6 CE, vol. XI, p. 305, col. 2.
7 OS, p. 3.
8 OS, p. 8.
9 OS, pp. 6-7.
10 ST, II-II, Q. 84, ad 3.
11 *Ibid.*
12 OS, pp. 15-16.
13 OS, p. 16.
14 OS, p. 23.
15 OS, p. 22.
16 *Op. cit.,* Note 5, p. 154.
17 OS, pp. 13-14.
18 OS, pp. 11-12.
19 J. Jungmann, *The Early Liturgy* (London, 1966), p. 138.
20 *Ibid.*
21 Ronald Knox, *The Mass in Slow Motion* (London, 1961), p. 3.
22 *Op. cit.,* Note 3, p. 625.
23 D. Harrison, *The First and Second Prayer Books of King Edward VI* (London, 1968), p. vi.
24 See CGO, p. 97, for a longer extract.
25 H. R. Williamson, *The Walled Garden* (London, 1956), pp. 164-165.
26 *Ibid.,* p. 165.
27 *Mediator Dei* (CTS edition), para. 66.

XX

The Tabernacle

To separate tabernacle from altar is to separate two things which by their origin and their nature should remain united.

—Pope Pius XII

Reverence for the Body and Blood of Christ was highly developed by the fourth century. A passage attributed to St. Cyril of Jerusalem, often cited as propaganda for Communion in the hand, warns the faithful against allowing the smallest fragment of the Host to fall to the ground:

> For if you mislay any, you would clearly suffer a loss, as it were, from one of your own limbs. Tell me, if anyone gave you gold-dust, would you not take hold of it with every possible care, ensuring that you did not mislay any of it or sustain any loss? So will you not be much more cautious to ensure that not a crumb falls away from that which is much more precious than gold or precious stones?[1]

The logical outcome of this developing sense of reverence was the practice whereby the priest placed the Host directly upon the tongue of the communicant.

The Blessed Sacrament was reserved for the purpose of giving Holy Communion outside Mass from the earliest centuries, but it was not reserved specifically for the purpose of adoration until the tenth century. Prior to this the faithful came to their churches to pray before the altar upon which Our Lord descended when the words of consecration were spoken at Mass. From the tenth century onwards the Blessed Sacrament was generally reserved in a receptacle shaped like a dove suspended over the high altar; but fixed and locked tabernacles were also known and, indeed, prescribed by the regulations of Bishop Quivil of Exeter at the end of the thirteenth century, though in England they did not come into general use before the Reformation had banished the Real Presence of Our Lord from English churches.[2] One of the demands of the Western rebels in 1549 was: "We will have the Sacrament hange over the hyeyhe aulter, and there to be worshypped as it was wount to be."[3]

The fixed tabernacle spread gradually, but the practice of reserving the Blessed Sacrament in a receptacle suspended over the altar, or in a separate Sacrament-House, could still be found in such countries as Germany and Belgium until the decision of the Sacred Congregation of Rites of 21 August 1863 put an end to the employment of such receptacles.[4]

In the Code of Canon Law, Canons 1268 and 1269 order that the Blessed Sacrament be reserved in an immovable tabernacle, which, as a general rule, should be placed in the center of the high altar (*in media parte altaris posito*) except in cathedral or conventual churches, where it should be placed on a side altar. It is advisable that the tabernacle doors clear the *mensa* (altar stone) by an inch or more. Two doors are more convenient than one. The tabernacle may be constructed of any durable material provided it is proof against damp. In shape it may be octagonal, hexagonal, square, or round and surmounted by a dome or apex and terminated by a cross or figure of the risen Lord. It should be firmly riveted to the altar, and may be gold inside or lined with wood covered with white silk.

Every tabernacle containing the Blessed Sacrament should be covered with a veil. This veil is the one essential indication of the Presence within the tabernacle, even more so than the lamp or lamps which burn before it. When the veil of the tabernacle, together with the frontal, follows the liturgical colour of the day, the sequence of colour brings out with a force beyond the power of words how Our Blessed Lord on His altar and in His tabernacle identifies Himself with the feast of the saint, as the Head with the members of His Mystical Body.

During the pontificate of Pope Pius XII neo-Protestant tendencies within the Church had already begun to manifest themselves. Attempts were made to detract from the honour rightly given to the Blessed Sacrament by claiming that the presence of the tabernacle on the altar diverted attention from the sacrifice. It was argued that if Christ were already present upon the altar in the tabernacle the impact of His being brought down upon the altar when the priest spoke the words of consecration would be considerably lessened. With typical perceptiveness, Pope Pius XII unmasked the true

motives of those wishing to separate altar and tabernacle in an address delivered to the International Congress on Pastoral Liturgy, 22 September 1956. Less than eleven years later, the Sacred Congregation of Rites issued the Instruction *Eucharisticum Mysterium* repudiating the teaching of Pope Pius XII and endorsing that of the theologians he had condemned. This instruction has proved to be a Magna Charta for neo-Protestant vandals within the Church.

In 1956 Pope Pius XII repeated the teaching of Trent on the Real Presence and explained:

> He who clings wholeheartedly to this teaching has no thought of formulating objections against the presence of the tabernacle on the altar. In the instruction of the Holy Office *De arte sacra*, of 30 June 1952, the Holy See insists, among other things, on this point: "This supreme Sacred Congregation strictly commands that the prescriptions of Canons 1268 (2) and 1269 (1) be most faithfully observed: 'The Most Blessed Eucharist should be kept in the most distinguished and honourable place in the church, and hence as a rule at the main altar unless some other be considered more convenient and suitable for the veneration and worship due to so great a Sacrament....The Most Blessed Sacrament must be kept in an immovable tabernacle set in the middle of the altar.' "
>
> There is a question, not so much of the material presence of the tabernacle on the altar, as of a tendency to which We would like to call your attention, that of *a lessening of esteem for the presence and action of Christ in the tabernacle*. The sacrifice of the altar is held sufficient, and the importance of Him who accomplishes it is reduced. Yet the person of Our Lord must hold the central place in worship, for it is His person that unifies the relations of the altar and the tabernacle and gives them their meaning.
>
> It is through the sacrifice of the altar, first of all, that the Lord becomes present in the Eucharist, and He is in the tabernacle only as a "*memoria sacrificii et passionis suae*". To separate tabernacle from altar *is to separate two things which by their origin and their nature should remain united*.[5] [My emphasis.]

Some sections of Canon 1268 which Pope Pius XII did not include in the address which has just been cited are particularly relevant in relation to the post-conciliar revolution. The section of the Canon which the Pope cited refers to the possibility of a more convenient and suitable place for the location of the tabernacle than the main altar. The Canon goes on to specify that in cathedrals, collegiate, or conventual churches where choral services are celebrated on the main altar it is advisable to reserve the Most Blessed Sacrament in another chapel, but that in such cases "the altar at which the Most Blessed Sacrament is kept must be more beautifully adorned than

any other, so that by its very appointments, it may the more effectively move the faithful to piety and devotion."

Thus the situation before Vatican II was as follows: under normal circumstances the tabernacle was to be situated on the principal altar of the church; voices had been raised objecting to this practice on the grounds that it detracted from the sacrifice, but Pius XII warned that behind these objections lay a tendency to lessen esteem for the Blessed Sacrament; the Pope stressed that tabernacle and altar should by their origin and nature remain united.

There is not one word in the teaching of Vatican II suggesting either that the tabernacle should be removed from the principal altar or that there is any objection to celebrating Mass on an altar where the Blessed Sacrament is reserved. The only reference to the tabernacle in the Constitution on the Sacred Liturgy occurs in Article 128. This Article will be quoted in full as it is another example of the "time bombs" referred to in *Pope John's Council.* Although it gives no hint of changing altars to tables and demoting the Blessed Sacrament from the main altar, it leaves the way open to virtually any degree of vandalisation in the sanctuary and gives national hierarchies *carte blanche* to act according to whatever whim happens to take them—or rather their liturgical commissions.

> Along with the revision of the liturgical books, as laid down in Article 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the disposition of material things involved in sacred worship. These laws refer especially to the worthy and well-planned construction of sacred buildings, the shape and construction of altars, the nobility, location, and security of the Eucharistic tabernacle, the suitability and dignity of the baptistry, the proper use of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, and introduced where they are lacking.
>
> According to the norm of Article 22 of the Constitution, the territorial bodies of bishops are empowered to adapt matters to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.[6]

The Instruction *Inter Oecumenici* of 26 September 1964 reiterates the traditional position regarding the tabernacle. Article 95 states:

> The Blessed Sacrament is to be reserved in a solid, burglar-proof tabernacle in the center of the high altar or of another altar if this is really outstanding and distinguished. Where there is a local custom, and in particular cases to be approved by the local

> Ordinary, the Blessed Sacrament may be reserved in some other place in the church; but it must be a very special place, having nobility around it, and it must be suitably decorated.
>
> It is lawful to celebrate Mass facing the people even if on the altar there is a small but adequate tabernacle.[7]

The next pronouncement on the position of the tabernacle comes in a document far more authoritative than any of the post-conciliar instructions on the liturgy—the Encyclical *Mysterium Fidei* of Pope Paul VI dated 3 September 1965. This document is a papal act. Pope Paul reiterates the traditional teaching in Article 66:

> Liturgical laws prescribe that the Blessed Sacrament be kept in churches with the greatest honour and in the most distinguished position.

Quite clearly the high altar is the most distinguished position in the church, and it is hard to see how even in new churches the tabernacle could be sited anywhere but the high altar without defying this encyclical which, after all, simply reiterated the established law. This defiance is even more manifest when an existing tabernacle is relegated from the high altar to a less distinguished position.

On 25 May 1967 the Instruction *Eucharisticum Mysterium* was promulgated by the Sacred Congregation of Rites. This instruction reverses the teaching of *Inter Oecumenici* and, more important, of *Mysterium Fidei. Eucharisticum Mysterium* changes the *law* that the tabernacle should normally be in the position of greatest honour upon the high altar to a recommendation that it should not normally be on the high altar. Article 53 includes the following:

> It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church, above all in those churches where marriages and funerals take place frequently, and in places which are much visited for their artistic or historical treasures.[8]

Significantly, there is no reference in this Article to any previous document of the Church—which is not surprising, as this is a radical innovation. Paradoxically, Article 54 of *Eucharisticum Mysterium* is a repetition of Article 95 of *Inter Oecumenici*—thus conflicting instructions are placed side by side. This would prove no

embarrassment for the liberal liturgists, who would ignore Article 54 and use Article 53 as a mandate for demoting the Blessed Sacrament.

This recommendation is also contrary to Canon 1268, which stipulates that the tabernacle should be on the high altar as the norm. *Eucharisticum Mysterium* recommends that the tabernacle should be in a side chapel as the norm. It adds the very vague proviso that this should be so in churches and chapels where marriages and funerals take place frequently, without explaining what is meant by "frequently", or why marriages and funerals necessitate the demoting of the Blessed Sacrament to a position of less honour. The churches visited for historical and artistic treasures would frequently be those referred to in Canon 1268 where choral office was sung, and so the Blessed Sacrament would already be reserved in a separate chapel.

Catholics who use the term "demoting" to describe the removal of the Blessed Sacrament from the main altar to a separate chapel will find that bishops in particular consider it a most emotive term and (where they have the courtesy to answer a complaint) deny with some indignation that there is any demotion involved. Their standard ploy is to cite some well-known church, such as Westminster Cathedral in London, where the Blessed Sacrament was reserved in a separate chapel long before Vatican II.

This argument is specious in the extreme. The *Concise Oxford Dictionary* defines "demote" as "Reduce to a lower rank or class." There is thus no valid comparison between a church where the Blessed Sacrament has been demoted from the principal to a lesser altar and one in which It has *always* been reserved in a specifically designed Blessed Sacrament Chapel. This is similar to the case of the abolition of the specifically sacrificial Offertory Prayers in the Mass. Apologists for the reform claim that there is no question of lessening emphasis on the sacrifice as these prayers were not always included in the Mass. However, the situation before these prayers were included and the situation now that they have been removed (to the great approval of Protestants who also removed them at the Reformation) are of an entirely different significance.

Eucharisticum Mysterium even goes as far as advising that Mass should not be celebrated on an altar where the Blessed Sacrament is reserved. It states (Article 55):

> It is more in keeping with the nature of the celebration that the eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

It must be noted firstly that this is no more than the expression of an opinion and has no legal force, although it has been used to deceive the ordinary faithful into believing that the removal of the tabernacle from the main altar is a mandatory change. Secondly, it must be noted that *Eucharisticum Mysterium* contradicts the teaching of Pope Pius XII, who taught that tabernacle and altar should by their nature and origin be united. The fact that the instruction was approved by Pope Paul VI does not necessarily mean that he had so much as read it. *Eucharisticum Mysterium* is not a papal act and contradicts *Mysterium Fidei,* which is. Catholics are therefore on safe ground if they opt to be guided by Pope Pius XII rather than by a recommendation of a Roman Congregation which contradicts his teaching, that of Pope Paul VI, and the Code of Canon Law. The instruction even contradicts itself as it states in paragraph 54 (quoting *Inter Oecumenici,* Article 95): "It is lawful to celebrate Mass facing the people even if on the altar there is a small but adequate tabernacle."

The next relevant document is the General Instruction on the Roman Missal, issued in 1969 and amended in 1970. In Article 276 this Instruction repeats the recommendation of *Eucharisticum Mysterium* that the Blessed Sacrament should be reserved in a special chapel.[i] Once again, it must be noted this is no more than a recommendation without any legal force. Nonetheless, *Eucharisticum Mysterium* and the General Instruction are invariably cited as if they were legally binding in order to quell any opposition to the vandalisation and Protestantisation of Catholic sanctuaries.

Finally, on 21 June 1973, the Sacred Congregation for Divine Worship promulgated the Instruction *Eucharistiae Sacramentum* on

Holy Communion and the Worship of the Eucharistic Mystery Outside of Mass. This document contains much admirable doctrine but also many deplorable concessions likely to lessen respect for the Blessed Sacrament. It reiterates (Article 6) the recommendation of *Eucharisticum Mysterium* that the Blessed Sacrament should not be reserved on an altar upon which Mass is to be celebrated, citing *Eucharisticum Mysterium,* Article 55, as its authority for this recommendation.[9]

Those who wish to know what *legislation* actually exists with regard to sanctuaries should consult Canons 1268 and 1269. Those who require a clear papal directive should refer to the address given by Pope Pius XII to the International Congress on Pastoral Liturgy on 22 September 1956 and to the Encyclical *Mysterium Fidei* of Pope Paul VI. There has been no *papal* teaching on this topic since *Mysterium Fidei,* only the instructions of Vatican departments which have received generalised papal approval.

Unfortunately, in the Conciliar Church neither tradition nor legality are considered obstacles to imposing the liturgical revolution. I will cite just one of a number of cases known to me in which the tabernacle has been removed from the main altar against the wishes of parishioners and in defiance of Canon Law and Pope Paul's *Mysterium Fidei.* In 1978, a priest who had taken over a London parish decided to remove the tabernacle from the main altar. He called a parish meeting to discuss the "proposed changes". The proposed changes consisted of architect's plans in an evidently finalised form with architect and contractor on hand to answer questions. It was a case, not of discussion, but of a *fait accompli.* As a majority of the meeting was evidently against the change, the priest said there would be no vote. When asked why the tabernacle had to be removed, he stated that it was to conform with Vatican II. A parishioner informed him that Vatican II had not ordered the removal of the tabernacle from the main altar. He replied that he was satisfied that it had and, in any case, his bishop had ordered the changes and he had taken an oath of obedience.

A group of parishioners then wrote to the bishop, who admitted that he had not even seen the plans but that they were in accordance

with the directives of the Constitution on the Sacred Liturgy which recommended that tabernacles be placed in a separate chapel distinct from the central part of the church. He had also been assured that a majority of the parishioners supported the plans. He refused to meet the parishioners who had written to him. We thus have the Supreme Pastor of a diocese refusing to meet members of his flock, telling them that plans which he had not seen conformed to a non-existent directive in the Liturgy Constitution, and assuring them that they were in a minority when their parish priest had refused to allow a vote which would have proved the contrary. A meeting to secure final approval for the plans was then held to which admission was permitted only to those who had received a written invitation from the parish priest. It appears that the plans were approved unanimously, no one who opposed them having been invited. Critics of the plans, some of whom had spent their lives in the parish and donated time and money generously to build the beautiful church which was to be vandalised, were then classified as divisive.[ii] Needless to say, they then gave up the fight; there was nothing more they could have done. Had they complained to the Apostolic Delegate or to the Holy See, they would probably either have received no answer at all or been told not to oppose changes approved by their bishop. As the Conciliar Church contains no structures which enable the laity to be heard, let alone to receive justice, it is hardly surprising that so many have decided that the one way in which they can uphold the traditional faith is to support priests who continue to celebrate the Tridentine Mass.

Apart from the doctrinal significance of demoting the Blessed Sacrament to side chapels in almost every church in every Western country, note should be taken of the material cost. The vandalisation of tens of thousands of sanctuaries must certainly have cost tens if not hundreds of millions of pounds—and for what? The much vaunted renewal of Vatican II has made little impact beyond the liturgical sphere. Clearly, the changes in the Mass represent the most deplorable result of the Council, but the changes in the sanctuary are the most obvious to anyone entering a Catholic church today. It is a sad reflection upon the majority of our Catholic clergy when it is

remembered that these changes were not ordered by the Council and can even be shown to be contrary to the teaching of *Mysterium Fidei*. Clearly, it was a case of one priest doing it because his neighbour was doing it until eventually everyone did it. Let us hope that upon reflection, some, at least, regret what they have done.

Rorate, caeli.

See how the Holy City is deserted now,
Sion is empty,
Jerusalem has been desolated,
The place where Thou didst dwell
in holiness and glory
where our fathers
sang Thy praises.

Footnotes

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[i] In the translation published by the Catholic Truth Society in England, Article 276 reads: "It is *strongly* recommended that the Blessed Sacrament be reserved in a special chapel well suited for private prayer (and adoration) *apart from the nave*." The italicized words do not occur in the Latin text and the words in brackets, which do occur in the Latin text, have been omitted from the translation. These words, "and adoration", did not occur in the first (1969) edition of the General Instruction, so severely criticised by Cardinals Ottaviani and Bacci, but were inserted in the 1970 version together with a number of other amendments designed to give the General Instruction a Catholic veneer.

[ii] I have complete documentation concerning this incident, including copies of the correspondence with the bishop.

Notes

1 See Chapter XXII for a longer extract.
2 CE, vol. XII, pp. 784-755.
3 CGO, p. 121.
4 CE, vol. XIV, p. 424, col. 2.
5 *The Liturgy* (Boston, 1962), pp. 513-514.
6 W. Abbott, *The Documents of Vatican II* (London, 1967), p. 176.
7 Complete text in OCT but not AF.
8 CTS edition, p. 43. No paragraph numbers are provided in AF.
9 AF, p. 244.

XXI

Holy Communion Under Both Kinds

If anyone says that the holy Catholic Church was not led by good reasons to have the laity and clerics who are not celebrating Mass communicate under the species of bread alone: let him be anathema.
—The Council of Trent

There is no theological objection to the laity receiving Holy Communion under both kinds (*sub utraque specie*). The controversy on this topic was initiated by those who claimed that there is a theological objection to the reception of Holy Communion under one kind only.

Communion was normally received under both kinds throughout the Church until the twelfth century, and the practice has continued in the Eastern Church, both Orthodox and Uniate, until the present day. Latin Rite Catholics who assist, for example, at the Ukrainian liturgy may receive Holy Communion in the manner proper to that rite, *i.e.*, a small portion of the Host which has been soaked in the Precious Blood is placed upon the tongue with a spoon.

In the Latin Church, the transition to the practice of Communion under the form of bread alone for the laity was prompted by practical and disciplinary reasons. There was no doctrinal significance in the change. Among the probable reasons cited by *The Catholic Encyclopedia* are the reverence due to this most august Sacrament, the danger of spilling the Precious Blood and other forms of irreverence, the inconvenience and delay in administering the Chalice to large numbers, the difficulty of reservation for Communion outside Mass, and the not unreasonable objections on hygienic grounds to large numbers of people drinking from the same chalice.[1]

Writing in the thirteenth century, St. Thomas Aquinas makes it quite clear that "the custom of many churches" for the Host to be given to the communicant but not the Chalice is definitely motivated by these practical considerations alone. The denial of the Chalice to the laity has no doctrinal significance. He notes that the essence of

the Mass lies in the fact that it is the representation (re-presentation) of Our Lord's Passion and that this is effected by the double consecration. Thus, the double consecration is necessary for the *sacrifice*. "Our Lord's Passion is represented in the very consecration of this sacrament, in which the Body ought not to be consecrated without the Blood."

But the Mass is both sacrifice and sacrament. The fullest possible participation in the sacrifice is achieved by sacramental Communion in which the Divine Victim is received. The Divine Victim cannot be received any more fully under both kinds than under one kind, and hence while the celebrant must communicate under both kinds, no one else need do so:

> On the part of the sacrament it is proper for both the Body and the Blood to be received, since the perfection of the sacrament lies in both, and consequently, since it is the priest's duty both to consecrate and finish the sacrament, he ought on no account to receive Christ's Body without the Blood.
>
> But on the part of the recipient the greatest reverence is called for, lest anything happen which is unworthy of so great a mystery. Now this could especially happen in receiving the Blood, for, if incautiously handled, it might easily be spilt. And because the multitude of the Christian people increased, in which there are old, young, and children, some of whom have not enough discretion to observe due caution in using this sacrament, on that account it is a prudent custom in some churches for the Blood not to be offered to the reception of the people, but to be received by the priest alone...the Body can be received by the people without the Blood: nor is this detrimental to the sacrament. Because the priest both offers and consumes the Blood on behalf of all; and Christ is fully contained under either species.[2]

Even during the centuries when Communion under both kinds was the normal practice there were exceptions. Tertullian and St. Cyprian testify that as early as the third century it was the general practice for the faithful to take home a portion of the Eucharistic Bread to reserve for private Communion. This usage, which had probably sprung up during the persecutions, is attested to in the fourth century by St. Basil and St. Jerome. It endured in the East until the eighth century. The sick and children were also given Communion under one kind only. In some Eastern churches newly baptised babies still receive Holy Communion under the form of wine. Anchorites were allowed to reserve the Sacrament and communicate under the form of bread as late as the ninth century.

The Good Friday Liturgy, when clergy and laity also receive under one kind only, is a relic of a practice which dates back to the fourth century and was originally not confined to Good Friday. The fact that Communion under one kind was considered acceptable so widely and for so long proves that the Church has never considered it theologically objectionable.

At the beginning of the fourteenth century the followers of John Hus in Bohemia made the reception of Holy Communion under one kind a matter of theological controversy, going so far as to condemn the practice as sacrilegious. The Church could not accept that a practice approved by her authority could be sacrilegious and the Hussites were condemned by the Council of Constance, 1415:

> Although in the early Church this Sacrament was received by the faithful under both species, still, to avoid certain scandals and dangers, the custom was introduced with good reason, that this Sacrament be received under both species by those who consecrate, and by the laity under the species of bread only. For it should be firmly believed, and not doubted in the least, that the entire Body and Blood of Christ are truly contained under both the species of bread and under the species of wine....Therefore, to say that it is sacrilegious or that it is wrong to observe this law or custom, must be considered erroneous. And those who obstinately maintain the opposite of what has been put down should be treated as heretics and severely punished by the bishops or by their officials or by those whose duty it is to investigate heresy.[3]

It must be stressed here that the Council is not condemning the practice of Communion under both kinds but the principle that Communion under one kind is theologically objectionable. This is precisely the same principle which prompted Pope Gelasius I (died 496) to promulgate a decree obliging the faithful to receive Communion under both kinds. This was done as the only effective way of detecting the Manichees who, though present in Rome in large numbers, sought to divert attention from their hidden propaganda by feigning Catholicism. As they held wine to be impure and essentially sinful, they would refuse the Chalice and thus be recognized.[4]

The fact that the Manichees had been able to abstain from the Chalice until the decree of Pope Gelasius indicates that, in fifth-century Rome, it was not the invariable practice for the laity to receive the Precious Blood. Had this been the case the Manichees

would have drawn attention to themselves at once, but if a good number of other communicants received under only one species, though not from doctrinal motives, there would have been nothing exceptional about the behaviour of these heretics.

In January 1979, the Catholic Truth Society of England and Wales published a pamphlet entitled *Communion Under Both Kinds*, clearly designed to prepare the way for the imposition of this practice as the norm in Britain.[i] It is alleged on page nine that one reason for the adoption of the practice of Communion under one kind was the influence of the pagan Roman concept of sacrifice:

> When these ideas were transferred to the offering of the eucharistic sacrifice, then clearly the essential thing was that the priest should do what Christ commanded and pronounce the right words over the bread and wine. The separate consecration, not the distribution and reception by the people of the body and blood of Christ, was seen as the essential element in sacrifice.

There are two points of interest here. Firstly, during the co-existence of Christianity and pagan Rome, the laity normally received Communion under both kinds. The custom of receiving under one kind did not become general until the twelfth century when pagan practice could no longer have had the least influence on the Church. The second point of interest is that the attitude condemned by the Catholic Truth Society, presumably as implicitly pagan, is precisely the teaching of St. Thomas, which has just been cited. The teaching of St. Thomas, in every important respect, was adopted by the Council of Trent which stated that this teaching could never be modified.[5]

The doctrine of the Hussites, which the Council of Constance had condemned, was resurrected by the sixteenthcentury Protestant heretics. The German Reformers set out their principles in the Confession of Augsburg (1530), which condemned the practice of denying the Chalice to the laity as contrary to the law of God and the Scriptures. The introduction of Communion under both kinds was one of Cranmer's first innovations during the reign of King Edward VI. Cardinal Gasquet notes that the Catholic-minded clergy were not disposed to oppose the innovation as it was only a matter of discipline. "The great advantage secured to the innovators by the

adoption of Communion under both kinds in England was the opportunity it afforded them of effecting a break with the ancient missal."[6] This is a typical example of the pattern of compromise in which the acceptance of radical breaks with existing customs prepared the way for a radical break with existing doctrine. As I have shown in *Cranmer's Godly Order*, compromise is a self-perpetuating process.

The demand for Communion under both kinds was eventually incorporated into the Thirty-Nine Articles of the Church of England. Article XXX reads:

OF BOTH KINDS

"The cup of the Lord is not to be denied to the lay people. For both parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike": This Article was added by Archbishop Parker in 1563 and was clearly the Anglican response to the decrees on the same subject which had been promulgated by the Twenty-First Session of the Council of Trent in the preceding year. The teaching of Trent is summarized in the following anathemas:

CANONS ON COMMUNION UNDER BOTH KINDS

1. If anyone says that each and every one of Christ's faithful ought to receive both species of the most holy Sacrament of the Eucharist, because of a command from God or because it is necessary for salvation: let him be anathema.

2. If anyone says that the holy Catholic Church was not led by good reasons to have the laity and the clerics who are not celebrating Mass communicate under the species of bread alone, or that the Church erred in so doing: let him be anathema.

3. If anyone denies that the whole and entire Christ, the source and author of all graces, is received under the species of bread alone, alleging, as some falsely do, that such a reception is not in accord with Christ's institution of the Sacrament under both species: let him be anathema.[7]

It is of particular significance that Article XXX is worded as a direct contradiction of the first of these Canons. This is made particularly clear by comparing the Latin texts. The text of Canon 1 anathematises those who claim that Communion under both kinds is "a commandment from God"—"*ex Dei praecepto*". Article XXX

teaches that Communion under both kinds is demanded "by Christ's ordinance and commandment"—"*ex Christi institutione et praecepto*".

It is not necessary to devote space to the reasons adduced by Protestants for condemning the practice of Communion under one kind or the conclusive arguments brought forward by the Church to refute them. Both sides of the case are well summarised in the relevant article in *The Catholic Encyclopedia*.[8] All that is necessary for the purposes of this chapter is to state the teaching of the Church, which is that there is *no* theological objection to the reception of Holy Communion under one kind by the laity or by the clergy who are not actually celebrating Mass. The Canons of Trent which have just been cited are infallible and irreformable, and every Catholic has an obligation to accept their teaching. At the same time, it can be repeated that there is no theological objection to the reception of Holy Communion under both kinds, and the Canons of Trent do not preclude the reintroduction of the practice within the Latin Rite. Let it be noted once more that the Catholic Church has never denied the Chalice to the laity—it has been denied only to the laity of the Latin Rite.

Unfortunately, the Protestant claim that the Catholic Church had erred in permitting the practice of Communion under one kind has invested this question with a new significance, particularly in countries where Protestants are in the majority. In these countries Communion under both kinds is accepted as the Protestant symbol of true Bible Christianity in contrast to Romish corruptions. It is not, therefore, surprising that when the ecumenically-minded Fathers at the Council initiated a campaign for the revival of the practice within the Latin Rite they were opposed by Fathers from countries with a strong Protestant presence who realised that a change of discipline would be tantamount to an admission that the Church had been wrong and the heretics right. Thus Cardinal Godfrey of Westminster (England) warned that a return to the practice of Communion under both kinds would lead people to think that the Catholic Church was giving in to the Anglicans and other Protestant bodies.[9]

However, the ecumenical faction was determined that Latin Rite Catholics should conform to the Protestant usage. They realised quite correctly that the Church could not be made acceptable to their Protestant friends unless Communion under both kinds was restored. When reading accounts of the debates on this topic it is depressing to see the manner in which Catholic cardinals and bishops utilised the very arguments put forward by the sixteenth-century Protestants. Cardinal Alfrink, for example, claimed: "In refusing to give the Chalice to the laity, the Church was depriving them of their right to conform to Christ's injunction."[10]

The result of the debate was a typical Vatican II compromise, one which appeared to safeguard the traditional position but which left the way open for the total triumph of the liberal objectives. Article 55 of the Liturgy Constitution included the following:

> The dogmatic principles which were laid down by the Council of Trent remaining intact, Communion under both kinds may be granted when the bishops think fit, not only to clerics and religious but also to the laity, in cases to be determined by the Holy See. For example, to the newly ordained in the Mass of their ordination, to the newly professed in the Mass of their religious profession, and to the newly baptised in the Mass which follows their baptism.

It is easy to see, with hindsight, that this was a typical Vatican II time-bomb. It left the way open for the distribution of Holy Communion under both kinds to everyone at every Mass.

Dr. Jaroslav Pelikan, a Protestant theologian, gave a qualified but enthusiastic welcome to the Liturgy Constitution, which, he explains,

> ...does not merely tinker with the formalities of liturgical worship, but seeks to form and to reform the very life of the Church. Since that was also the very aim of the Reformers of the 16th century, it will perhaps be appropriate for me, as a Reformation scholar, to summarize my reactions to the Constitution under three of the rubrics I employed in my book *Obedient Rebels* (Harper, 1964) for an interpretation of the liturgical thought of Martin Luther.

Dr. Pelikan could have gone on to point out that the aim of the Protestant Reformers in the changes they made in the liturgy was, as explained by Luther, to destroy the Mass and, in so doing, destroy the Church: "*Tolle Missam, tolle ecclesiam*." However, Dr. Pelikan

evidently judged it prudent to pass over this point. He does explain that several of the fundamental principles of the Constitution on the Liturgy "represent the acceptance, however belated, of the liturgical program set forth by the Reformers...."

Dr. Pelikan's enthusiasm is not unqualified, however. Commenting on statements in the Liturgy Constitution, which accorded with the Protestant thinking, he adds:

> Such statements are bound to evoke the enthusiastic approval of anyone who believes that the Reformation was the work of the Holy Spirit, but this reaction is turned to disappointment at one crucial point. In view of the explicit commandment of Christ and the evident practice of the early Church, what is the justification for still denying the Chalice to the laity except at a very few special occasions—"in cases to be determined by the Apostolic See" (Article 55 of the Constitution)? At the very least, the restoration of the form of Communion prescribed by Our Lord must be a primary task for the reform of the liturgy in the near future.[11]

The short phrase quoted by Dr. Pelikan from Article 55 of the Constitution on the Liturgy regarding the introduction of Communion under both kinds "in cases to be determined by the Holy See" was soon expanded into a very lengthy list in the *Institutio Generalis* to the New Mass. This list has since been expanded and Communion under both kinds has become a regular practice in some progressive chaplaincies and parishes in Britain. In January 1979, the bishops of America authorised it at all Masses, thus bringing the Church in their country fully into line with Protestant practice.[ii]

As with the imposition of Communion in the hand and lay ministers of Communion, it was a case of the law being adapted to legalise violations rather than the law being enforced. In England, for example, Bishop Alan Clark, who has achieved notoriety both for his role as Co-Chairman of the Anglican-Roman Catholic International Commission (which has produced the Agreed Statements which betray Catholic teaching on the Eucharist, the Priesthood, and Papal Infallibility), and for his animosity towards priests who attempt to uphold tradition (he persecutes them in the name of loyalty to the Holy See), was permitting Communion under both kinds at Sunday Masses in defiance of the Holy See as early as

July 1978. The magazine *Liturgy*, the official journal of the English Bishops' Liturgy Commission, included an article in its August 1978 issue describing how one parish was coping successfully with the problem of distributing Communion under both kinds at Sunday Masses with the help of a dozen lay distributors. The only possible implication to be drawn from this article was: "Go and do thou in like manner." No permission for the distribution of Communion under both kinds had been received from the Holy See in August 1978, or August 1979 for that matter, and so we have the extraordinary spectacle of an official episcopal publication advocating defiance of the Holy See.

When the American bishops debated the proposal to adopt the practice at their November 1978 meeting, Bishop Walter Curtis of Bridgeport explained without a trace of embarrassment how the practice was already working well at one large parish in his diocese. [12] The ecumenically-minded American bishops were so determined to win the approval of their Protestant compatriots that they went to the extent of polling those bishops who could not be present at their November meeting, and eventually were able to attain their objective by just one vote. They claimed that it was not necessary to obtain the permission of the Holy See: "The change requires no action from the Vatican, which in 1970 gave local episcopal conferences permission to choose appropriate circumstances beyond the fourteen occasions already listed in the General Instruction of the Roman Missal."[13]

The document in question is the Instruction *Sacramentali Communione* of 29 June 1970. The permission which this Instruction gives most certainly *does not* cover normal Sunday Masses. The relevant paragraphs read as follows:

1. Communion under both kinds may be distributed in accordance with the judgement of the ordinary in cases determined by the Holy See—as given in the list adjoining this Instruction.
2. Moreover, the episcopal conferences may decide to what extent, for what motives, and in what conditions ordinaries may concede Communion under both kinds in other cases which have great importance for the spiritual life of a particular community or group of the faithful.

3. *Within these limits*, the ordinaries may indicate *particular* cases. This is on the condition, however, that the faculty should *not be conceded indiscriminately*, and that the celebration should be clearly indicated, together with those points to which particular attention must be paid. This faculty *should not be granted on occasions where there are large numbers of communicants*. The *groups* to whom the faculty is conceded should be adequately instructed on the significance of the rite.[14] [My emphasis.]

Clearly, by no stretch of the imagination could paragraph three be interpreted as authorising bishops to permit the distribution of Communion under both kinds at all times at all Masses. In 1980, I had the opportunity to raise the matter personally with the Cardinal Prefect of a Roman Congregation who agreed with me that the hierarchy of the United States of America had acted *ultra vires*, beyond the limits of its authority, and without any authorisation from Rome. It is clear that new Vatican legislation demanding that the distribution of Communion under both kinds be restricted to the specific cases authorised by Rome is aimed principally at the hierarchy of the United States (see addendum to this chapter). Ecumenical zealots in America have made no attempt to conceal either their delight or the reasons for it. A news report in the *St. Paul Pioneer Press* of 15 December 1978 quoted the Archdiocesan Liturgical Director, Fr. James Notebaart, as declaring: "In theology two things have happened. We've returned to our roots and we've come into more acceptable relationships with non-Catholic forms of Eucharists, since many of them have received the cup since the 16th century."

The seriousness of this breach with a Latin Rite tradition of at least eight hundred years was appreciated even by those who have been implacably opposed to the traditionalist movement. Under the editorship of A. J. Matt, Jr., *The Wanderer* has attacked traditionalists with an animosity which, if anything, exceeded that which it displayed towards the liberal forces undermining the Church. However, in an editorial in his 28 December 1978 edition, he expressed his feelings towards the bishops of the United States in a tone of fully justified indignation:

> So Bishops, as you score one more for the dissidents, have a little sympathy for those Catholics who recall the words of St. Peter Canisius, the great theologian of Trent, who

during a debate on this very same issue declared that it was his opinion that "giving the cup to the laity" would be a mistake. It would, he said, "only tend to confuse the faithful Catholics and encourage the disobedience of the recalcitrant."

The fact that the proposal to legalise Communion under both kinds at all Masses created profound misgivings among some American bishops is proved by the fact that the necessary two-thirds majority was achieved by only one vote, even after the extraordinary step of polling bishops absent from the November 1978 meeting—the same procedure was adopted to secure the legalisation of Communion in the hand. The Auxiliary Bishop of Los Angeles, Bishop John Ward, went to the extent of stating that he opposed the innovation because there was "a liturgical revolt brewing among his people who were fed up with a continuous stream of changes."[15]

It is clear that conscientious Catholics have a duty to oppose the introduction of Communion under both kinds at the present time. The opposition should not derive from any objection to the practice as a matter of principle (it is already an accepted practice within the Catholic Church in the Eastern rites) but as a matter of prudence. It represents an unacceptable concession to Protestants who still assert that the Catholic Church has no right to refuse the Chalice to the laity. If the major Protestant bodies were to accept the teaching of Trent that the Chalice is not necessary for anyone but the celebrant, there might then be a case for the Church changing her discipline to permit the optional reception of the Chalice at all Masses. However, and this needs to be noted carefully, there has, as yet, been no sign whatsoever of any major Protestant body making a single important concession in the interests of unity. The concessions have all been on the part of the Catholic Church, without any sign of reciprocity whatsoever on the Protestant side. And why should Protestants reciprocate when the Church is apparently willing to make any and every concession necessary to curry favour with them? Those who grovel are seriously deluded if they imagine that this will convince those they grovel before that there is a need for mutual concession.

Some Protestant sects have now condescended to permit their members to receive Holy Communion at a Catholic Mass provided Communion is given under both kinds. Thus, the ultra-liberal

Protestant Church of the Confession of Augsburg in France now permits its members to receive Communion at a Catholic Mass because it recognises an evangelical theory of sacrifice in the new prayers, but only under the condition that Communion is given under both kinds "in fidelity to the Gospel and to the Reformation". [16] There is no question of a convergence here, no give and take, no mutual concessions. These Protestants consider that the Catholic Church has accepted the Reformation position, and they are therefore willing to receive Holy Communion at our Mass.

Conscientious Catholics should also oppose the introduction of Communion under both kinds at the present time, not simply as an unacceptable concession to Protestants, but as an unacceptable concession to our own liturgical anarchists. The procedure for dealing with the scandals of Communion in the hand and lay-ministers of Communion has been repeated again. Church law is defied by liberal clerics, and the law is changed to conform to their disobedience. Those who continually surrender to anarchist demands are deluded if they imagine that the demands will cease. One abject surrender must inevitably lead to another.

The introduction of Communion under both kinds should also be opposed as it clearly represents a decisive stage in the campaign to transform the Mass from a sacrifice with the Consecration as its culmination to a meal with the people's Communion as the culmination. Pope Pius XII taught in *Mediator Dei* that while it is highly recommended that the faithful receive Communion, their Communion is not an essential part of the Sacrifice.[iii] A Mass at which no one but the celebrant receives Communion is as much a Mass as one with a thousand communicants. The Mass is a sacrifice with a Communion banquet as an optional means of participating in the sacrifice, but no human activity can be defined in terms of an aspect which is optional. An obvious parallel from the secular sphere can be found in sporting activities. Much of the atmosphere and excitement of great sporting activities derives from the presence of the spectators. However, a football game is just as much a football game without anyone present but the players. It would thus be wrong to incorporate the presence of spectators into any definition

of a football game. It is equally unjustified to incorporate the Communion of the faithful into any definition of the essence of the Mass.

One of the reasons put to the Council of Constance for refusing to surrender to the demands of the utraquists was that this could give the impression that the essence of the Mass lay "more in the Communion of the people than in the consecration".[17] In the official propaganda designed to gain acceptance for such abuses as Communion in the hand it is rare to come across any reference to the true nature of the Mass. It is generally taken for granted that the faithful assist at Mass to take part in a fraternal meal.

Writing in *Liturgy,* the official journal of the English Bishops' Liturgy Commission, Fr. Clifford Howell, S.J., has the temerity to deride the practice of the Church for almost a millennium as "defective". He writes:

> And, for several centuries before Vatican II, nobody but the celebrating priest could drink the consecrated wine. Others had nothing to drink—an omission not normal at a meal. Surely these departures from normality constitute a rather defective way of doing what Our Lord said should be done. By what stages did the initially clear signs of a shared meal degenerate into our pre-conciliar usage? "Consuming" rather than eating; an individual thin "wafer" rather than a portion broken from a shared loaf of bread? And doing all this without having anything to drink? Is that the sort of thing we mean when we speak of a "meal"?[18]

Not only does this appear to be the polemic of a sixteenthcentury Protestant Reformer but it would certainly appear to come within the terms of the second of the Tridentine anathemas listed above. I will leave the reader to study the text of the anathema and Father Howell's outburst, and then decide for himself whether Father Howell is claiming that "the holy Catholic Church was not led by good reasons to have the laity and the clerics who are not celebrating Mass communicate under the species of bread alone, or that the Church erred in so doing."

St. Thomas Aquinas refers to the consecrated wine as the "Blood of Our Lord". This was certainly the invariable practice up to the Second Vatican Council, possibly another example of what Father Howell considers "degenerate". It is no longer the case, the meal

obsession has become so predominant that references to "bread" and "wine" have become standard, particularly in the United States. The Federation of Diocesan Liturgical Commissions in America has issued what can only be described as a sub-Protestant tract designed to win approval for Communion under both kinds. It is entitled: *Take This All of You and Drink from It*. This tract clearly envisages the Mass, not as the Cult of God, but the Cult of Man. Reverence to the "bread and wine" is demanded because they constitute something which human hands have made, and in the Cult of Man anything man makes merits reverence:

> We once associated the holiness of the mass largely with its being quite unlike any other experience: the bread, for example, was not like bread. The renewal of the liturgy has not been unconcerned for the quality of holiness. It has assumed that in Christian worship holiness is encountered in giving depth and beauty to human experience. Holiness is in bread that is like our human bread. It is in wine that is shared as a drink. That would seem the only way for a faith like ours, one so rooted in the conviction that creation is good and that God has shared in our common life.
>
> For us then, holiness means that we cannot be casual or careless about bread and wine. We mean to reverence all the goodness of creation and all the good work of human hands.

One of the reasons given by St. Thomas Aquinas for reserving the Chalice to the celebrant was that the Precious Blood could be spilt. This possibility appears to cause little concern to the proponents of Communion under both kinds. On 23 March 1979 the *Catholic Telegraph* published an interview with Fr. Tom Maher, executive director of Archbishop Joseph L. Bernardin's "Worship Office". As regards the "possibility of wine spilling," Father Maher writes: "This is going to happen. It's regrettable but it should not be considered a disaster. Surely the Lord understands that wine occasionally spills, even with the most careful attention."

Father Maher is opposed to the practice of intinction:[iv] "It might be mentioned here that we do not recommend receiving the bread and wine by intinction, that is by dipping the bread into the wine. Such a practice minimizes the sign of eating and drinking and, furthermore, would inhibit people from receiving communion in the hand." He also dismisses any hygienic problems arising from the practice:

> While the guidelines for the Cincinnati Archdiocese recommend that communicants drink from a common cup, the cup is to be wiped after each communicant and the rim turned for the next person. Furthermore, the American Medical Association has gone on record as saying that there is little or no danger of communicating germs when drinking from a communion cup that has been wiped after each use. It also reports that the alcoholic content of the wine inhibits the passage of germs from one person to another.
>
> Of course, we recommend that people with colds or other communicable diseases refrain from drinking from the cup.

These arguments have been repeated in virtually all the propaganda tracts published throughout the United States. The advice given is, to put it mildly, somewhat misleading.

In an article in *The Courier-Journal* on 13 April 1979, Dr. Robert Schiavone noted that the American Medical Association's Department of Religion and Medicine had been disbanded three years previously, as he learned when he telephoned the AMA on 9 March 1979. He warned that a number of serious illnesses could be transmitted by way of a common drinking cup, in addition to such common complaints as colds and throat infections. He made particular mention of mononucleosis and infectious hepatitis, type B. There are over 130,000 cases of the latter disease in the United States each year, and 10 to 14 per cent of those infected become chronic carriers. The only way of sterilising the chalice after each communicant would be to place it in an autoclave at 121 degrees Celsius and under 15 pounds of pressure for 20 minutes or so, or boil it for thirty minutes.

Dr. J. Campbell Howard warned in *The Wanderer* of 19 April 1979 that the precautions of wiping the rim and turning the cup would not reduce the risk of infection, nor would the alcoholic content have any significant effect:

> Communion wine has only 20 per cent bacterial killing power of standard medicinal alcohol or one-fifth of its ability to eliminate bacteria capable of causing strep throat, rheumatic fever, kidney disease, and other bacterial-caused infections. More importantly, what about the virus that can cause infections such as the "common cold," herpes simplex (fever sores) which is also the same fever that can cause encephalitis and its resultant brain damage?

Dr. Campbell also warned that even if those with viral infections abstained from drinking from the chalice it would not reduce

infection: "Unfortunately, although some considerate individuals may wish to refrain from receiving, usually the most contagious stage of viral infections discussed above is immediately before the individual is aware he or she has the disease."

Clearly, our opposition to the practice of Communion under both kinds should not be based primarily on hygienic considerations. They are purely incidental. Our opposition to the practice must be based on the fact that it is accompanied by unacceptable criticism of a practice which has been traditional for nearly a thousand years. The innovation is also an unacceptable concession to Protestants who claim that the traditional Latin Rite practice is contrary to divine precept.

Catholics who remain faithful to the traditional discipline of the Latin Rite can ignore charges that they are opposed to legitimate development or are purely negative in outlook. It is those who wish to ignore an existing practice and revert to a more primitive one simply because it is more ancient who are opposed to sound development. They come under the censure Pope Pius XII applied to those who "desire to restore everything indiscriminately to its ancient condition." This desire, he insisted, is "neither wise nor praiseworthy" but, in fact, "is a wicked movement."[19]

Far from being negative, there is no more positive attitude than that of upholding established Catholic doctrine and tradition, particularly doctrine and tradition which a General Council assures us was reached under the guidance of the Holy Ghost. The Twenty-First Session of the Council of Trent passed the following decree on 16 July 1562. It has never been more pertinent than in the year 1979 when the bishops of the United States surrendered to the demands of Protestants and the blackmail of Catholic rebels and initiated a campaign to make Communion under both kinds the norm at all Masses.

The Laity and Clerics Who Are Not Celebrating Are Not Bound by the Divine Law to Receive Under Both Species

Therefore, the Holy Council, guided by the Holy Spirit, Who is the Spirit of wisdom and of understanding, the Spirit of counsel and of godliness (*see* Isa. 11:2), and following

> the custom and the judgment of the Church itself, teaches and declares that the laity and clerics who are not celebrating are not bound by any divine command to receive the Sacrament of the Eucharist under both species. And faith leaves no possibility of doubting that Communion under one species is sufficient for their salvation. At the Last Supper, Christ Our Lord instituted this adorable Sacrament and gave it to the apostles under the species of bread and wine (see Matt. 26:26 ff.; Mark 14:22 ff.; Luke 22:29 ff.; I Cor. 11:24 ff.). But this manner of institution and of presentation does not prove that all of Christ's faithful are bound by a decree of Our Lord to receive under both species (see 742, can. 1; 743, can. 2). And it is not right to conclude from the words in the sixth chapter of John that Our Lord commands Communion under both species (see 744, can. 3), regardless of how these words are understood according to the various interpretations of the Fathers and Doctors. Christ said, "Unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you" (John 6:54); but He also said, "If anyone eat of this Bread he shall live forever" (John 6:52). Again Christ said, "He who eats My Flesh and drinks My Blood has life everlasting" (John 6:55); but He also said, "The Bread that I will give is My Flesh for the life of the world" (John 6:52). Finally, He said, "He who cats My Flesh, and drinks My Blood, abides in me and I in him" (John 6:57); but He also said, "He who eats this Bread shall live forever" (John 6:59).[20]

Fr. Sydney Smith concluded his now discarded Catholic Truth Society pamphlet entitled *Communion Under One Kind* by insisting that for "those who sincerely believe in the divine character of the Catholic Church" the very fact that the Church sanctions a practice guarantees it is God's will: "The sole fact that a usage like that of Communion in one kind has been allowed to establish itself so universally with the sanction, and even by the direction of the Supreme Authority of the Church, is proof sufficient that the Spirit of God has sanctioned and prescribed it."[21]

Catholics of the Roman Rite have received Holy Communion under one kind for at least eight centuries. The practice proved no impediment to the sanctification of a galaxy of religious and lay saints who never once received the Chalice. No one can foretell the future, but there is little to indicate that the reintroduction of the Chalice will help to form saints who will outshine either St. Teresa of Avila or St. Therese of Lisieux. Long-established liturgical customs can rarely be discarded without spiritual damage ensuing. Let Cardinal Newman have the last word: "Rites which the Church has appointed, and with reason—for the Church's authority is from Christ—being long used cannot be disused without harm to our souls." [22]

ADDENDUM

The Instruction *Inaestimabile Donum* of 3 April 1980, which was discussed in the Author's Introduction, represents a clear desire by Pope John Paul II to bring an end to abuses in the celebration of the New Mass. It states (Article 12):

> With regard to Communion under both kinds, the norms laid down by the Church must be observed, both by reason of the reverence due to the Sacrament and for the good of those receiving the Eucharist, in accordance with variations in circumstances, times, and places.
>
> Episcopal Conferences and Ordinaries also are not to go beyond what is laid down in the present discipline: the granting of permission for Communion under both kinds is not to be indiscriminate, and the celebrations in question are to be specified precisely; the groups that use this faculty are to be clearly defined, well disciplined, and homogeneous.

The Sacred Congregation for Sacraments and Divine Worship had already confirmed in writing to an American inquiry that the bishops of the United States of America had not been authorised to permit Communion under both kinds on Sundays. A letter dated 22 February 1980 (Prot. no. CD 163/80), and signed by the Associate Secretary, Mgr. Virgilio Noè, stated: "The decision of the Episcopal Conference of the United States to allow Communion of the chalice to be given on every Sunday, has not been confirmed by this Congregation. It is therefore necessary to remain within the limits established by the General Instruction of the Roman Missal (1975 edition), nos. 240-243."

Sadly, and, alas, almost predictably, the Vatican eventually repeated its abject surrender on the question of Communion in the hand, and legalised the distribution of Communion under both kinds at all Masses in the United States, and any other country where the bishops requested authorisation for the practice. On 13 October 1984 the Congregation for the Sacraments and Divine Worship informed the National Conference of Catholic Bishops that communion could be distributed under both kinds on Sundays and holydays of obligation if, in the judgement of the diocesan bishop, Communion could be given in an orderly and reverent way.[v]

Footnotes

[i] An excellent pamphlet by Fr. Sydney Smith, S.J., entitled "Communion Under One Kind", has gone down the "memory hole" in the best tradition of *Nineteen Eighty-Four*. The CTS must be one of the world's most Orwellian institutions at present, engaged in a ceaseless process of withdrawing pamphlets stating the teaching of the Church and replacing them with pamphlets stating the opposite—and claiming that this now constitutes the teaching of the Church.

[ii] It could be argued that this is also in line with the practice of the Orthodox Church and the Catholic Eastern Rites. However, in English-speaking countries the thrust of the ecumenical movement is towards unity with Protestant sects. The fact that Protestant and Orthodox practice correspond in this particular instance is purely coincidental. Most of the reforms have removed our liturgical practice farther from that of Orthodoxy in order to ingratiate ourselves with Protestants who have, so far, not made any reciprocal gesture.

[iii] "The Communion belongs to the integration of the Sacrifice; it is a participation in the Sacrifice by the reception of the Blessed Sacrament. And, while it is quite necessary for the sacrificing minister, to the faithful it is only to be highly recommended" (para. 122).

[iv] This is the practice of the Eastern Churches.

[v] A detailed account of the history of Communion under both kinds and the background of the Vatican surrender to the American bishops is available in my pamphlet *Communion Under Both Kinds: An Ecumenical Surrender*, available from the Neumann Press, Long Prairie, Minnesota 56347.

Notes

1 CE, IV, 175, col. 2.
2 ST, III, Q. LXXX, art. iii.
3 D, 626.
4 CE, VI, 406, col. 1.
5 D, 873a.
6 EBCP, p. 79.
7 D, 934-6.
8 CE, IV, 175.
9 XR-1, p. 115.
10 *Ibid.*, p. 116.
11 *Op. cit.*, chapter XX, note 6, pp. 179-181.
12 *Our Sunday Visitor*, 3 December 1978.
13 *Catholic Telegraph*, 15 December 1978.
14 AF, p. 207.
15 *Our Sunday Visitor*, 3 December 1978.
16 A longer extract is available in Chapter XII.
17 S. F. Smith, *Communion Under One Kind* (CTS, 1936), p. 23.
18 *Liturgy*, August 1978, p. 239.
19 *Mediator Dei*, paras. 66 and 68 (CTS edition).
20 D, 930.
21 *Op. cit.*, note 17, p. 29.
22 NAL, pp. 149-150.

XXII

Communion in the Hand

I have no doubt that this usage of not putting these sacraments into the hands of the faithful has been introduced out of a double superstition; firstly, the false honour they wish to show to this sacrament, and secondly, the wicked arrogance of priests claiming greater holiness than that of the people of Christ, by virtue of the oil of consecration.

—Martin Bucer

The manner in which Communion in the hand has been imposed in most Western countries typifies the entire liturgical revolution. It was not part of the program set out in the writings of the great figures of the papally-approved Liturgical Movement. It is not mentioned anywhere in the documents of Vatican II. It was something that 99.9999 per cent of parish priests and the faithful had not even thought about, let alone desired, before the Council. Wherever it has been introduced it represents the legalisation of what was initiated as an act of rebellion, but a rebellion which was in the spirit of the Conciliar Church and hence incorporated into the official practice of that Church.

I have already written a detailed 52-page account of the background to Communion in the hand and will not repeat it in any detail here.[1] Proponents of the practice point out that the Apostles received in the hand at the Last Supper, but do not add that they had just been consecrated as bishops. However, there is evidence that the practice of placing the Host in the hands of the laity was widespread in the early Church even though there is evidence that, in at least some regions, the laity were receiving the Host on the tongue by the end of the sixth century.[2] The Synod of Rouen in the year 650 condemned the reception of Communion in the hand by the laity as an abuse, indicating that reception on the tongue must already have been a long-established practice in that region.[3] The Roman Ordo of the ninth century accepts Communion on the tongue as the normal practice.[4]

Scholars are not clear why the transition took place—differing explanations are given and there is probably some truth in most of

them. The precise reason is not important. What is important is that the change must have been made for good reason under the influence of the Holy Ghost. The change to unleavened bread is given as one reason; the fear of abuse is another; Father Jungmann cites "growing respect for the Eucharist" as the decisive reason.[5]

A study of patristic and early medieval sources reveals a continually heightened appreciation of the Eucharist as the true Body and Blood of Christ—not simply to be received, but to be adored—and of the nature of the Mass as a solemn sacrifice, the prime purpose of which is the adoration of Almighty God. The essential sacrificial act required a validly ordained priest, wheaten bread, and wine. It was offered by the priest acting in the person of Christ. The laity had the awesome privilege of being present at the Sacrifice—but the liturgy naturally and logically came to accentuate the primary role of the priest and the solemnity of the Sacrifice. A booklet of propaganda in favour of Communion in the hand, *The Body of Christ*, issued by the American Bishops' Committee on the Liturgy, writes of this as if it were something to be condemned:

> In the eighth and ninth centuries the laity were almost completely excluded from the celebration. They no longer took the offerings to the altar during Mass, but were required to do so beforehand; the singing was done by the *schola* only; the general intercessions disappeared; the faithful could no longer see what was happening on the altar because the priest was in front of the altar, now sometimes completely surrounded and completely hidden by the *ikonostasis*; the canon was said quietly and everything took place in silence or in a language less understood by the people.

This reads like a list of complaints made by a sixteenthcentury Protestant Reformer and, in most of the instances given, is a condemnation of the present liturgical practice of the Orthodox and Eastern Rite Catholics. As an example of the shoddy scholarship in this pamphlet, and all the propaganda for Communion in the hand, it needs only to be pointed out that the very idea of the faithful needing to see "what was happening on the altar" would have been totally alien to the Christians of this time, as Father Napier, Superior of the London Oratory, has pointed out.[6] Similarly, from the time that Christians first had churches, it was the almost invariable custom for Mass to be offered facing the East, and so the priest

always stood before the altar with his back to the congregation (see Chapter XIX).

It should be noted that the practice currently being imposed upon the faithful does not correspond to that of the early Church. Women did not receive the Host directly into their bare hands but were compelled to cover them with a cloth called the *dominical.* A quotation attributed to St. Cyril of Jerusalem is the text most frequently used to justify the innovation, but it has been carefully edited in a number of the propaganda tracts which various hierarchies have used to brainwash the faithful into turning their backs upon tradition. In this respect it must be stressed that official propaganda does not simply propose Communion in the hand as an option but as by far the preferable option, as the option of the "mature" Catholic.

St. Cyril was a Bishop of Jerusalem and is distinguished chiefly for the great series of lectures (*catecheses*) which he delivered to candidates who were to be baptised at Easter (probably in the year 350). The introductory lectures and the eighteen subsequent *catecheses* are classic theological documents, containing an outstandingly clear and well-argued presentation of the main points of the Catholic Faith. Some of the manuscripts in which these lectures have come down to us also contain five further lectures, supposedly delivered to the same audience during Easter week, in which the candidates were introduced to the great sacramental mysteries of Baptism, Confirmation, and the Eucharist (hence these five lectures are called the *Mystagogical Catecheses*). The manuscripts variously assign the *Mystagogical Catecheses* to authors other than St. Cyril; later writers simply append them to the earlier collection of lectures and regard them as authentic. Modern scholars are divided on their authenticity.[7] In any case, it is one of the doubtful lectures which is so frequently cited today to justify Communion in the hand. Nevertheless, for the purpose of argument, it can be accepted as genuine. Moreover, the features St. Cyril describes are, as will be shown, corroborated by other patristic sources. It will be noted, when the entire quotation is cited, that the author exhibits a clearly defined and cogently argued belief in the essentially *sacrificial* nature

of the Mass and in the full substantial reality of Christ's presence in the sacred species—so much so that he was a great embarrassment to the Protestant Reformers in the sixteenth century. He even speaks of a change of substance in the elements in a manner reminiscent of the doctrine of transubstantiation.

Here is the passage in full (in an original translation):

> Approaching therefore, do not come forward with the palms of the hands outstretched nor with the fingers apart, but making the left (hand) a throne for the right since this hand is about to receive the King. Making the palm hollow, receive the Body of Christ, adding "Amen". Then, carefully sanctifying the eyes by touching them with the holy Body, partake of it, ensuring that you do not mislay any of it. For if you mislay any, you would clearly suffer a loss, as it were, from one of your own limbs. Tell me, if anyone gave you gold-dust, would you not take hold of it with every possible care, ensuring that you did not mislay any of it or sustain any loss? So will you not be much more cautious to ensure that not a crumb falls away from that which is more precious than gold or precious stones?
>
> Then, after you have partaken of the Body of Christ, come forward also for the cup of the Blood. Do not stretch out your hands but bow low as if making an act of obeisance and a profound act of veneration. Say "Amen", and sanctify yourself by partaking of Christ's Blood also. While the moisture is still on your lips, touch them with your hands and sanctify your eyes, your forehead, and all your other sensory organs. Finally, wait for the prayer and give thanks to God, who has deemed you worthy of such mysteries.[8]

The practice of touching the sensory organs with the Host and smearing them with the precious Blood might be thought harmless, if a trifle odd, but it clearly had inherent dangers. It could lead to an extravagant, perhaps superstitious, devotion to the particular Host received by the communicant and to further extravagant piety. This was indeed what did happen, and the practice of actually kissing the Host became widespread. St. Cyril of Alexandria compared the smearing of the sensory organs with the Blood of the Lamb immolated in the Eucharist to the smearing of the doorposts of the captive Jews in Egypt with the blood of a slaughtered lamb. He considered that just as this practice protected the Jews, so the smearing of the sensory organs would prevent the destructive evil of sensory temptation from entering through them.

Further evidence of the wide geographical extension of this strange practice is provided by another bishop of the first half of the fifth century, namely Theodoret, Bishop of Cyrrhus in Syria, who

confirms that the excess of kissing the Host was already in use: "One should consider how during the sacred mysteries we take the limbs of the Spouse, kiss them, embrace them, and apply them to our eyes."[9]

This was no isolated extravagance. The practice of kissing the Host, made possible by its reception in the hand and leading to a distorted theology of the Real Presence, persisted at least down to the end of the eighth century. Our witness is St. John of Damascus (675-749): "Let us receive the body of the crucified, and applying it to our eyes, our lips, and forehead, let us partake of the divine burning coal."[10] It is hardly surprising that, in view of such excesses, the Holy Ghost should have prompted a change, *i.e.*, the placing of the Blessed Sacrament upon the tongue, to ensure proper reverence and decorum.

By the mid-thirteenth century, it was already a firmly established tradition that only what had been consecrated should ever come in contact with the Blessed Sacrament. St. Thomas Aquinas (1225-1274) writes:

> The dispensing of Christ's Body belongs to the priest for three reasons. First, because, as was said above, he consecrates in the person of Christ. But as Christ consecrated His Body at the Supper, so also He gave it to others to be partaken of by them. Accordingly, as the consecration of Christ's Body belongs to the priest, so likewise does the dispensing belong to him. Secondly, because the priest is the appointed intermediary between God and the people, hence as it belongs to him to offer the people's gifts to God, so it belongs to him to deliver the consecrated gifts to the people. Thirdly, because out of reverence towards this sacrament, nothing touches it but what is consecrated, and likewise the priest's hands, for touching this sacrament. *Hence it is not lawful for anyone else to touch it, except from necessity, for instance, if it were to fall upon the ground, or else in some other case of urgency*. [11] [My emphasis.]

Propaganda in favour of Communion in the hand contains a number of claims to the effect that ordination confers no special privilege upon priests as regards handling the Blessed Sacrament. *Take and Eat*, a pamphlet issued with the authority of the bishops of the United States, states: "While in recent times great emphasis has been placed on the sacredness of the hands of the priest, it must be noted that the anointing of the hands at ordination cannot be connected with a special privilege of touching the Eucharist."

Well, St. Thomas Aquinas certainly saw such a connection, hundreds of years before the existence of America had ever been imagined—and it was clearly an accepted tradition by his time. It may well be that this was not the precise or the only reason for the origin of this practice, but to state that an action which has been invested with a particular significance for up to a thousand years does not possess this particular significance is to rob the word "symbol" of any meaning. It is also worth noting that the traditional ordination rite found in the Roman Pontifical contains the following admonition in the charge delivered by the bishop to ordinands: "Realise what you are doing, model yourselves on what you handle, and as you celebrate the mystery of the Lord's death, see that your bodies are wholly dead to every vice and carnal pleasure."

This is a clear reference to the fact that the ordinands will soon be handling the Body of Christ, which is spoken of as a privilege. If every Catholic were permitted to handle the Blessed Sacrament, there would not be much point in making specific reference to it here.

The booklet *Take and Eat* continues: "The special anointing of the hands symbolizes the priest's public ministry of service to others." Does it indeed? It would be interesting to have a source cited for this piece of nonsense. Postmen, doctors, garbage collectors, teachers, road-sweepers, and the armed forces all perform a "public ministry of service to others"—perhaps they should have their hands anointed.

"Further evidence that anointing gives no special title to touching the Eucharist is derived from the reflection on the ministry of deacons, which was always connected with the Eucharist; yet the deacons' hands were never anointed." It can be pointed out that in some regions at least, the deacon's hands were consecrated—as the sixth-century *Epistle of Gildas* and the eighth-century *Pontifical of Egbert of York* prove. While some instances of deacons administering the Host can be adduced from the early centuries, the connection of the deacon with the Eucharist has traditionally been associated with the *chalice.* This is made clear in the citation from St. Thomas Aquinas, who clearly rules out the possibility of the deacon

administering the Host under normal circumstances. *The Catholic Encyclopedia* testifies:

> The care of the chalice has remained the deacon's special province down to modern times. Even now in a High Mass the rubrics direct that when the chalice is offered, the deacon is to support the foot of the chalice or the arm of the priest and to repeat with him the words: *Offerimus tibi, Domine, calicem salutaris, etc.* As a careful study of the first *Ordo Romanus* shows, the archdeacon in the papal Mass seems in a sense to preside over the chalice, and it is he and his fellow deacons who, after the people have communicated under the form of bread, present to them the *calicem ministerialem* with the Precious Blood.[12]

It is also worthy of note that no less a person than Pope John Paul II accepts that there is a connection between the anointing of a priest's hands and handling the Eucharist. In his Letter *Dominicae Cenae* of 24 February 1980, he notes that the ordination rite refers to the fact that the priest handles the Blessed Sacrament. He adds:

> Over and above our commitment to the evangelical mission, our greatest commitment consists in exercising this mysterious power over the Body of the Redeemer, and all that is within us should be decisively ordered to this. We should also always remember that to this ministerial power we have been sacramentally consecrated, that we have been chosen from among men "for the good of men". We especially, the priests of the Latin Church, whose ordination rite added in the course of the centuries the custom of anointing the priest's hands, should think about this.
>
> In some countries *the practice of receiving communion in the hand* has been introduced. This practice has been requested by individual Episcopal Conferences and has received approval of the Apostolic See. However, cases of a deplorable lack of respect toward the Eucharistic species have been reported, cases which are imputable not only to the individuals guilty of such behaviour but also to the pastors of the Church who have not been vigilant enough regarding the attitude of the faithful towards the Eucharist.

The Pope does not simply accept that there is a connection between the anointing of a priest's hands and distributing the Eucharist—he lays great stress upon the connection, making it clear that he would prefer the distribution of Holy Communion to be confined to priests:

> But one must not forget the primary office of priests, who have been consecrated by their ordination to represent Christ the Priest: for this reason their hands, like their words and their will, have become the direct instruments of Christ. Through this fact, that is as ministers of the Holy Eucharist, they have a primary responsibility for the sacred species, because it is a total responsibility: they offer the bread and wine, they consecrate it, and then distribute the sacred species to the participants in the assembly who wish to receive them. Deacons can only bring to the altar the offerings of the faithful and, once they have been consecrated by the priest, distribute them. How eloquent therefore, even if not of

the ancient custom, is the rite of the anointing of the hands in our Latin ordination, as though precisely for these hands a special grace and power of the Holy Spirit is necessary!

To touch the sacred species and *to distribute them with their own hands* is a privilege of the ordained, one which indicates an active participation *in the ministry of the Eucharist*. [Emphasis in the original.]

The Protestant Reformation

Unless we are to conclude that the Holy Ghost had abandoned the Church, it can be presumed that the transition from the reception of Communion in the hand to its reception on the tongue was the result of divine guidance, a true liturgical development. The Instruction *Memoriale Domini*, which Pope Paul promulgated to uphold the traditional practice, explains:

> After the true meaning of the Eucharistic mystery, its effect, and the presence of Christ in it had been profoundly investigated, from a pressing sense of reverence towards this holy sacrament and of the humility which its reception demands, the custom was introduced by which the minister himself would place the piece of consecrated bread upon the tongue of the communicant.[13]

The Protestant Reformers denied that the Eucharistic consecration changes the bread and wine in any way at all beyond giving them a new signification, *i.e.*, they become symbols of the Body and Blood of Christ. Christ is in heaven and nowhere else, they taught, and to offer adoration to the bread and wine ("bread-worship") constitutes idolatry. Martin Bucer expressed the Protestant consensus[i] in his *Censura*, a criticism of the 1549 Prayer Book designed to secure the removal of any prayers or ceremonies which could be taken to imply a Catholic belief in the Real Presence or the Holy Sacrifice of the Mass. The close correspondence between Cranmer's beliefs and those of his mentor, Bucer, is proved by the extent to which he implemented the suggestions of the *Censura* in the 1552 edition of the Prayer Book. Bucer objected to a rubric in the 1549 Communion Service which stipulated that the minister should take only so much of the bread and wine as is sufficient for those about to communicate. He explains:

> This gives rise to the superstition in some quarters that if any of the bread and wine is left over from the communion it is wrong to allow it to go into common use, as though

> even apart from its use at communion something spiritual or holy inhered of itself in this bread and wine; and they consider that however much bread and wine remains after communion they should consume it all themselves. People should therefore be taught that the Lord Christ is not offered in bread and wine but in godly minds, by means of his words and these symbols; and therefore bread and wine, even if it has been placed on the Lord's table, is no more holy apart from its use in the communion which the Lord instituted than any other bread and wine....When we see the effective and pestilential deceptions by which Satan through his Roman Anti-Christs has for these many centuries forced bread upon men for their adoration rather than Christ, so that he has stolen away all feeling for Christ our Saviour and adoration for him, it becomes our duty to abolish from the churches for as long as we can and with all purity of doctrine whatever forms of bread-worship they wish to have employed by the Anti-Christs and preserved in the hearts of the simpler kind of people...the bread and wine are symbols of the body and blood of Christ in which he offers himself to us. Apart from this use they are just like any other bread and wine, for there is no change in their nature and Christ the Lord is not offered in them but in minds which are firm in faith.[14]

Cranmer responded to this criticism by removing the rubric to which Bucer objected from his 1552 Communion Service and including one stipulating that if any bread and wine remain over the minister shall take it home for his own use.

All the Protestants, Luther included, taught that ordination is no more than the public authorisation to undertake the office of minister. There is no difference in essence between a man who is ordained and one who is not; ordination confers no powers not possessed before; there is no question of an indelible priestly character.[15] Thus the practice of the priest placing the Host upon the tongue of the communicant was seen by Bucer as signifying that the Eucharistic bread was not ordinary bread and that the priest who alone was allowed to handle it possessed powers which the layman did not. He therefore censured Cranmer's 1549 Communion Service for retaining the practice whereby the minister placed the Sacrament upon the tongue of the communicant. Cranmer duly complied with Bucer's demands and incorporated the practice of Communion in the hand in his 1552 Prayer Book. The reasons Bucer gives for insisting upon the change are unambiguous:

> I have no doubt that this usage of not putting these sacraments in the hands of the faithful has been introduced out of a double superstition; firstly, the false honour they wished to show to this sacrament, and secondly, the wicked arrogance of priests claiming greater holiness than that of the people of Christ, by virtue of the oil of consecration. The Lord undoubtedly gave these, His sacred symbols, into the hands of the Apostles, and no

one who has read the records of the ancients can be in doubt that this was the usage observed in the churches until the advent of the Roman Antichrist.

As, therefore, every superstition of the Roman Antichrist is to be detested, and the simplicity of Christ, and the Apostles, and the ancient Churches, is to be recalled, I should wish that pastors and teachers of the people should be commanded that each is faithfully to teach the people that it is superstitious and wicked to think that the hands of those who truly believe in Christ are less pure than their mouths; or that the hands of the ministers are holier than the hands of the laity; so that it would be wicked, or less fitting, as was formerly wrongly believed by the ordinary folk, for the laity to receive these sacraments in the hand: and therefore that the indications of this wicked belief be removed—as that the ministers may handle the sacraments, but not allow the laity to do so, and instead put the sacraments into the mouth—which is not only foreign to what was instituted by the Lord but offensive to human reason.

In that way good men will be easily brought to the point of all receiving the sacred symbols in the hand, conformity in receiving will be kept, and there will be safeguards against all furtive abuse of the sacraments. For, although for a time concession can be made to those whose faith is weak, by giving them the sacraments in the mouth when they so desire, if they are carefully taught they will soon conform themselves to the rest of the Church and take the sacraments in the hand.[16]

It will be noted here that the consecration of the priest's hands is seen as indicating the privilege of handling the Host, something denied in such propaganda tracts as *Take and Eat*. The fact that the Protestant Reformers introduced Communion in the hand specifically to deny Catholic doctrines on the priesthood and the Real Presence invested the practice with an anti-Catholic signification from that time onwards. This was a signification it did not possess in the early centuries. This practice is, then, totally unacceptable in Catholic worship, and can never become acceptable. Contemporary Protestants would certainly not change to the reception of Communion on the tongue to accommodate Catholics, and so, in the interests of a spurious ecumenism, Catholics are being made to accept what is now a specifically Protestant practice in order to remove any remaining vestige of external respect for the Blessed Sacrament which those who consider It to be no more than bread would find offensive. This is something which should not surprise us—it is simply a logical continuation of the pattern which began with the destruction of the Mass of St. Pius V.

An Abuse Fostered by Disobedience and Deceit

Communion in the hand was reintroduced into the Catholic Church as an act of rebellion soon after Vatican II. It began in Holland as an arbitrary act of defiance of legitimate authority. Mandatory liturgical norms were defied and Communion was distributed in some Catholic churches in what had been, since the Reformation, the characteristically Protestant manner. It was an abuse and should have been dealt with by the bishops immediately and effectively. Priests who refused to conform to the law of the Church should have been suspended. Such action was not taken, and the practice spread to Germany, Belgium, and France. In these countries the bishops also betrayed their office and allowed the abuse to go unchecked. Thus a practice which had already been made unacceptable to Catholics because of its adoption by Protestants to symbolise their rejection of Catholic Eucharistic teaching, was made doubly unacceptable when it became a symbol of the rejection of ecclesiastical authority by liberal clerics.

The consequences of this rebellion became so serious that the Pope consulted the bishops of the world, and, after obtaining their opinions, promulgated the Instruction *Memoriale Domini* in 1969. The principal points contained are:

1. The bishops of the world were overwhelmingly against the innovation.
2. The traditional manner of distributing Holy Communion must be retained.
3. It is a sign of reverence which does not detract from the dignity of the communicant.
4. The innovation could lead to irreverence, profanation, and the adulteration of correct doctrine.

Therefore:

> The Apostolic See strongly urges bishops, priests, and people to observe zealously this law, valid and again confirmed, according to the judgement of the majority of the Catholic episcopate, in the form which the present rite of the sacred liturgy employs, and out of concern for the common good of the Church.

However, a calamitous error of judgement then followed. It was agreed that wherever the practice "has already developed in any place" a two-thirds majority of the episcopal conference could petition the Holy See for permission to legalise the abuse. Quite clearly, the phrase "has already developed" meant by that date, 28 May 1969. Countries where the practice had not developed by that date were obviously excluded from the concession—and all the English-speaking countries come into this category. Liberal priests in certain countries had found that if they broke the law then the Holy See would amend the law to conform with their disobedience. Liberals in other countries presumed that, if they followed suit, the Vatican would continue to surrender. Their judgement was correct, and not simply as regards Communion in the hand. However, there was one important difference in the situation before and after *Memoriale Domini*. The bishops who, since May 1969, first tolerated, then approved, and are now trying to impose the abuse, are acting in explicit defiance of the clear wishes of Pope Paul VI—and yet they do not hesitate to cite loyalty to the Pope as an excuse for refusing permission for the celebration of the Mass of St. Pius V! In fact, a clear and consistent criterion has been applied by the bishops in respecting the wishes of the Pope: where his wishes are ignored in order to destroy the Faith, this is acceptable; where his wishes are ignored in order to defend the Faith, this is unacceptable.

Significantly, *Memoriale Domini* was not published in a number of countries and so the faithful were kept ignorant of the wishes of the Holy See. Thus they had no basis for resisting the official propaganda designed to impose a Protestant practice upon them contrary to a long-established liturgical tradition and the clearly expressed wishes of the reigning Pontiff. The principal means of doing this in the United States was a booklet entitled *The Body of Christ.* A series of sermons designed to present its contents on a popular level is provided in a booklet entitled *Preaching and Teaching about the Eucharist* by Fr. Joseph M. Champlin. The sermons enable the parish clergy to "sell" the innovation to their parishioners just as commercial salesmen are provided with a prepared sales routine to sell their product. This is how Father Champlin recommends the

parish clergy to explain the revival of Communion in the hand to their congregations:

> Around the time of the Second Vatican Council, some Catholics, following the liturgical principles approved by the bishops, sought to have the ancient practice of communion in the hand restored as an option. As these desires intensified, Pope Paul surveyed bishops throughout the world about the desirability of reintroducing this as an alternative to communion given directly on the tongue. In response to their views, our Holy Father decreed that the present method would be retained, but that bishops in a particular country might vote to introduce communion in the hand as an option. Within a few years' time, the bishops of fifty-four countries have voted in this fashion, with our bishops the most recent hierarchy to do so.[17]

This is propaganda in the direct tradition of the Third Reich. Joseph Goebbels could not have improved on it. Note there are no direct lies. Fr. Joseph M. Champlin wishes congregations to be told that some Catholics sought to have the ancient practice restored—he omits to add that they did this without waiting for permission. The Pope did, indeed, "survey" the bishops throughout the world, but Fr. Joseph M. Champlin deems it unnecessary for congregations to be told that the bishops voted overwhelmingly against the innovation. Is it conceivable that the ordinary Catholic, without any background information, could react in any other way but to conclude that the bishops had approved it? *Memoriale Domini* did, indeed, concede that bishops in a particular country might vote to legalise the abuse (they could hardly "introduce communion in the hand" as it could only be legalised where it was already established illegally)—but Fr. Joseph M. Champlin does not think it would be helpful to let congregations know that this concession applied to countries where the abuse had been established by May 1969. He also deemed it prudent not to have them informed that the Holy Father had strongly urged bishops, priests, and laity to observe the traditional practice and had warned of the dangers to which the innovation could lead. The nearest Fr. Joseph M. Champlin comes to outright untruth is by stating that the rebels who initiated the abuse "were following the liturgical principles approved by the bishops during the Second Vatican Council." Once again, the layman with no background information would conclude that even if not directly mandated by Vatican II, Communion in the hand is the type of

reform for which the bishops voted. There is not one word anywhere in the Liturgy Constitution of Vatican II which hints at this or at any similar innovation. The Council Fathers would, for the most part, have been horrified at the thought. Just how far they were from approving it is proved by the large majority of bishops voting against it as late as 1969. However, in making this allegation, Fr. Joseph M. Champlin is adding his testimony to the accuracy of Chapter XVI (rev. ed., Chapter XVII) of *Pope John's Council,* in which I show that the seeds of all the post-conciliar abuses are contained in the Constitution itself; they are the cunningly contrived ambiguities set to explode after the Council, the "time-bombs" introduced by the "experts" who drew up the documents for which the (mostly naive) bishops voted.

Fr. Joseph M. Champlin is an only too typical exponent of the propaganda used to justify conforming the Catholic liturgy to Protestant practice. The ecumenical motivation of the innovation is concealed from the faithful by frequent claims that it is the revival of a primitive practice. This was a standard argument of the Protestant Reformers. Indeed, an appeal to the primitive Church is a characteristic of heresy.

In 1947, Pope Pius XII issued his Encyclical *Mediator Dei,* which contained an urgent warning against those who attempt to subvert the Faith under the pretext of a return to primitive practice. He warned of "a wicked movement that tends to paralyse the sanctifying and salutary action by which the liturgy leads the children of adoption on the path to their heavenly Father." The *wicked movement* was concerned with reviving obsolete liturgical practices on the grounds that they are more primitive. Pope Pius explains:

> The liturgy of early ages is worthy of veneration; but an ancient custom is not to be considered better, either in itself or in relation to later times and circumstances, just because it has the flavor of antiquity. More recent liturgical rites are also worthy of reverence and respect, because they too have been introduced under the guidance of the Holy Ghost, who is with the Church in all ages even to the consummation of the world...the desire to restore everything indiscriminately to its ancient condition is neither wise nor praiseworthy. It would be wrong, for example, to want the altar restored to its ancient form of a table; to want black excluded from the liturgical colours, and pictures

> and statues excluded from our churches....This attitude is an attempt to revive the "archaeologism" to which the pseudo-synod of Pistoia gave rise; it seeks also to reintroduce the many pernicious errors which led to that synod and resulted from it and which the Church, in her capacity of watchful guardian of "the deposit of faith" entrusted to her by her divine Founder has rightly condemned.[18]

But what was rightly condemned in 1947 was wrongly imposed in 1977. Pope Pius XII did not mention such outrages as lay ministers of Communion, or Communion in the hand: even the most extreme Protestantisers of his day had not imagined such success!

Ancient Rites and Customs

Even the most cursory study of the first eight centuries of the Church's history brings to light innumerable rites and customs which were subsequently abandoned. Candidates for Baptism were required to present themselves for "scrutinies" on seven successive days; to prostrate themselves while lengthy exorcisms were read; the priest anointed their lips and ears with his saliva; they were anointed from head to toe with exorcised oil (I hasten to add that deaconesses performed this function for women); after Baptism the candidates were anointed with perfumed unguents; after their First Communion they were sometimes given a draught of milk and honey. During the Mass catechumens were ordered to leave the church after the Liturgy of the Word (the Mass of the Catechumens); babies who were baptised were given Holy Communion under the form of wine. Long and arduous public penances were imposed for certain sins—penitents were excluded from the churches and had to remain outside in sackcloth and ashes begging for prayers; Lent was truly a time of severe penance, of fasting and abstinence; widows and virgins in particular were exhorted to fast often and pray for the Church. There were very strict rules for anyone wishing to invite a widow for a meal. "Let them be ripe in years," wrote St. Hippolytus, "and let him send them away before evening." Among those who could not be accepted as candidates for Baptism were sculptors, painters, actors, or anyone who gave theatrical performances, charioteers, profligates, eunuchs, charmers, mountebanks, cutters of

fringes of cloth, and soldiers. Concubines were acceptable if they had remained faithful to their master.

The list of ancient customs could be extended indefinitely. It is of no little interest to examine those that have been revived, or later developments that have been reversed, and look for a common denominator in them. This common denominator is not hard to find —it is the bringing of Catholic worship into conformity with that of Protestant sects. The replacement of altars by tables, Communion under both kinds, an audible vernacular liturgy, the abolition of black vestments, of explicitly sacrificial prayers, of wafer-like altar breads—I will not go into detail here, but will simply refer readers to Chapter XXV. I provide more than enough evidence there to prove that the present liturgical revolution, while not identical with Cranmer's, has more than sufficient parallels to outrage any Catholic who loves the Faith. There is, however, no little irony in the fact that Cranmer was sufficiently conscious of the solemnity of Holy Communion, even in his own version denuded of Our Lord's Real Presence, to restrict its distribution to the ordained clergy. There were no lay ministers of Communion for him!

Irregular Procedures

The clear meaning of *Memoriale Domini* is that the abuse was to be tolerated only where Communion in the hand had become established by May 1969. However, the Vatican gave way and agreed to approve it wherever and whenever the practice might become established. Once again, it is typical of the Conciliar Church that no criteria were provided for deciding what was meant by "established". Did it mean just one priest giving Communion in the hand to one person in the whole of the United States? Did it mean its adoption by 50 per cent of the parishes in every diocese?

This most important point was raised by Bishop Blanchette of Joliet, Illinois. When the National Conference of Catholic Bishops debated the question in 1977, Bishop Blanchette explained that the procedure approved by the Vatican was that permission could be requested from the Holy See if the contrary usage prevailed.[ii] He

pointed out that the bishops could hardly take the second step without taking the first:

> I said, we are now going to discuss and probably vote on whether we want to petition the Holy See, and we have not established that a contrary usage prevails. I said a simple way to do that would be to ask the Ordinaries to indicate whether in their dioceses the contrary usage prevails. The Ordinary should know, he is the shepherd of the diocese. He has been asked to obey and his priests have been asked to obey, so if anybody knows whether the contrary usage prevails, he should. And so I asked that the agenda be amended so that the first step—finding out whether the contrary usage prevails—could be verified, and if it were verified then we could get on with the rest of the agenda. But if the first step is not verified, how can we logically go on to the second step? That was my motion.[19]

Bishop Blanchette's motion was supported in writing by five other bishops and sustained by the president of the conference. According to the rules, there should have been a written vote, but supporters of the innovation objected and voted, on a show of hands, to rule the president out of order. Even Cardinal Krol later condemned the use of a parliamentary device to get rid of a motion on a crucially important topic. It therefore seems quite reasonable to ask: just how legal was this vote?

Then, of course, other extraordinary measures were taken to get the innovation adopted. Retired bishops were prevented from voting, and, when the necessary majority had still not been achieved, bishops who had not been present were polled until the necessary total was arrived at. Those who criticise the innovation are attacked for making a fuss about a "trivial" matter. Well, if the matter is so trivial, the steps taken to force the innovation through are certainly extraordinary.

It is quite certain that the contrary usage prevailed in England and Wales only to the most limited extent. It is unlikely that there were more than a few dozen parishes or centers in the entire country where the abuse had been established. There was certainly no interest in and no desire for the practice among the mass of the Catholic population. However, the English have their own way of doing things. The bishops applied for the indult in secret. Few of the parish clergy and laity had any idea that this had been done. Thus the bishops were saved the embarrassing task of making public the

manner in which they had established that the contrary usage prevailed. This was most convenient for them as it did not prevail beyond the few dozen centers of rebellion to which I have just referred. The bishops find themselves in a discreditable position whether the contrary usage prevailed or not—and this applies to all countries. If it did prevail they were guilty of condoning a widespread rebellion against the authority of the Holy See; if it did not prevail they are guilty of deceiving the Pope and obtaining an indult under false pretenses. If the English bishops stated that the practice was widespread, or even that there was a widespread desire for it, there is no doubt that deception was involved and the indult could be invalid under the conditions of Canon 40.[iii]

The situation in Canada is similar. I have a large dossier compiled by a Canadian priest explaining the manner in which the practice was introduced in that country. The Canadian bishops refused to make public the grounds on which they based their request for an indult:

> There was a report in the press that the permission was sought because some of the faithful wanted a return to the early Christian mode of distributing Communion. If this was the case one is forced to ask: how many requested it? Certainly not more than one in ten thousand. None of us has heard of any opinion poll. Twelve pastors who discussed the question in one Archdiocese said that they had never had one such request. In one Archdiocese of over 150 parishes it is doubtful if Communion was given in the hand in more than two or three parish churches. Mostly it was in seminaries, retreat houses, convents, high schools, and colleges that the practice grew. Even after the indult some Canadian bishops have not given permission for Communion in the hand. Others have done so reluctantly. Some have placed conditions, *e.g.,* one must be confirmed. One Archbishop in giving the permission said: "To my knowledge there has been no popular demand on the part of the bishops, clergy, or laity for this liturgical change." Some have even said that they were disappointed that the permission was granted or have given as reasons that it was allowed in neighbouring dioceses or people should get used to what they may encounter in another diocese.

A uniform pattern thus emerges. A petition is sent to the Holy See asking for an indult to legalise an abuse without any attempt being made to establish that it has developed to any significant extent, a prerequisite for obtaining the indult. If evidence purporting to prove that the contrary usage prevails does exist, it is kept secret. Those inclined to secrecy often have something to hide.

The Bishops of England and Wales went a step further by concealing the fact that they had applied for the indult. The mass of the faithful did not know that this had been done until they opened their Catholic papers on 21 May 1976 to find the announcement, accompanied by a barrage of propaganda in favour of the Protestant practice. Meanwhile the Catholic Truth Society had been preparing pamphlets and posters to back up the press campaign and these were brought out of hiding to coincide with the announcement. In some dioceses, parish clergy had been notified a day or two before but many received the same contemptuous treatment accorded to the laity. I have confirmed this by contacting dozens of priests personally. One, from a northern diocese wrote: "The first I heard of it was on the television news, *viz*. that the bishops had decided to allow the practice. It came as a shock."

The anguish which the imposition of the abuse has caused many fine priests could not possibly be exaggerated. One priest of the Archdiocese of Westminster (England) told me that the legalisation of the abuse and the manner in which it had been done behind the backs of the parish clergy made him feel that his fifty years in the priesthood were no more than a mockery. Not all laymen are aware of the close bond which is supposed to unite a bishop and his priests. The behaviour of the bishops in this instance is tantamount to a father changing his job and selling the family home without so much as mentioning it to his wife and children, simply presenting them with a *fait accompli* and giving them a few hours' notice to pack up and move. I have personal knowledge of about a dozen priests who retired rather than have the practice imposed on them. It must be remembered that although the laity are, in theory at least, given a choice in the manner in which they wish to receive Holy Communion, no such choice has been offered to the clergy. The bishops have ordered them to give Communion in the hand to any layman who demands it. God does, indeed, write straight with crooked lines as some of them are now saying the Tridentine Mass for groups of traditional Catholics. Others have simply retired from the active ministry rather than compromise themselves by participating in an act involving such disrespect to the Blessed

Sacrament. Others have been forced to retire simply for making their opposition to the practice known. One English convent-chaplain was dismissed for reading *Memoriale Domini* to the nuns even though he had agreed to give Communion in the hand after doing so; all he wished to do was to prove to them that Pope Paul VI had asked for the traditional practice to be upheld. An American priest has informed me how his bishop ordered him to retire because he had made my book *Communion in the Hand and Similar Frauds* available to his parishioners. "You have no right to a personal opinion," the bishop explained. Many others have decided to submit to the episcopal *diktat* and remain in their parishes even though every Mass is an agony for them. Their feelings were summed up perfectly by Fr. John E. Komar in a letter to *Our Sunday Visitor* which was published on 23 October 1977:

> Now that Communion in the hand has been forced on us traditionalist clergy without any regard for our feelings or respect for our opinions, I believe a special note of "congratulations" should be given to all the "progressives" in the Catholic Church.
>
> You have often gotten your way; you have forced all priests to agree with you, whether we like it or not, and if we don't, then we are told we must accept everything under strict obedience to the hierarchy (which most of you do not believe in).
>
> This I have done, but now I must tell you of my feelings. Being a priest under these conditions is no longer something special to me; it has now become merely a "job," a routine function. This is not the priesthood I have known and loved. This is not the priesthood that I studied for and dedicated my life to so many years ago.
>
> I certainly will not give up my priesthood for anyone or anything, but it will be very different now, working under these conditions.
>
> So I speak to the progressives, I want to thank all of you for taking the joy and love out of my priesthood and leaving me with nothing more than an empty bitter feeling. My prayers will still be for you but with this intention: that you will not do further harm to the Church.

In England, to add insult to injury, the Catholic Information Office stated that there had been widespread consultation among priests and laity![20] The cloak and dagger method which the English bishops used to impose the abuse even provoked an adverse comment in the Summer 1976 issue of *Music and Liturgy*, the mouthpiece of some of Britain's most extreme exponents of liturgical innovation. While predictably enthusiastic about Communion in the hand, an editorial stated:

> The manner in which it was introduced was unfortunate.... The National Liturgical Commission was obviously prepared for an outcry; there can be no other explanation for the ridiculous secrecy in which the whole thing was shrouded (priests notified only a few days before the starting-date, with strict instructions not to tell a soul couched in terms like "not for release before 00.01 hours on such-and-such a date"). The same sort of thinking must account for the overlong and, to be honest, rather boring CTS pamphlet: the sheer weight of argument and documentation, ramming home the same point over and over and over again, must have been intended to take the steam out of the "opposition" before they had a chance to really get going. A pity, then, that this propaganda should have contained several errors of fact and misquotation which were eagerly seized upon by the antis and which provided some cynical amusement for the pros.

The worst of these errors of fact was the claim made in the CTS pamphlet *The Reception of Holy Communion in the Hand* that the Eastern Churches have preserved the practice of Holy Communion in the hand. This is complete nonsense as the practice in the Eastern Churches, Uniate and Orthodox, is for the laity to receive Communion under both kinds placed on the tongue by a priest using a spoon. At the end of the Orthodox Liturgy, blessed bread is sometimes distributed to the congregation. This has not been consecrated and is received in the hand. It may be the reason why some non-Orthodox imagine that Communion is given in the hand. The fact that this pamphlet was written by Fr. Anthony Boylan, General Secretary of the Liturgy Commission of England and Wales, is an only too typical example of the crass ignorance of so many of those styling themselves as liturgical experts.

I wrote to a number of influential prelates regarding the false statements made in the CTS pamphlet, including the Apostolic Delegate. A reply from his secretary agreed with me that the statement was incorrect, to be regretted, and that the pamphlet should be withdrawn. This was in August 1976—the same pamphlet with the same falsehood is on sale today!

Brainwashing the Faithful

Unfortunately, the type of propaganda used to propagate the innovation was certain to succeed. This propaganda violates the basic norms of natural (let alone Christian) ethics, but the effectiveness of propaganda does not depend on ethical standards.

The Nazis proved that the constant propagation of false or slanted information would eventually convince the ordinary German, who was not able or, more likely, would not trouble, to consult alternative sources of information. Stalin observed that most people do not have critical minds.[21] Most are content to accept that official information is correct information. Thus, in an editorial on 21 May 1976 *The Universe* (Britain's largest-circulation Catholic weekly) informed its readers: "Pope Paul has given permission for Holy Communion in the hand because he believes, as do the bishops, that it will emphasise the sacred nature of the communicant as a temple of the Holy Spirit, as well as the sacred nature of the Eucharist as the Body and Blood of Our Lord."

The ordinary Catholic would not read this and ask himself: "Is it true?" He would accept that it was true simply because he had read it in *The Universe.* It would be unrealistic to expect him to react in any other way. He will therefore remain unaware of the fact that Pope Paul had made it quite clear that he wished the faithful to adhere to the traditional manner of receiving Holy Communion, that a minority of English bishops fought the innovation tooth and nail, or that the traditional manner of reception did not detract from the dignity of a baptised Christian as a temple of the Holy Ghost but was intended to emphasise the nature of the Blessed Sacrament as the Body of Christ. The Protestant Reformers abolished the traditional practice to emphasise their belief that the Eucharist is NOT the Body of Christ, and yet *The Universe* claimed, without a word of explanation, that this innovation emphasises the Real Presence, secure in the knowledge that this gratuitous and nonsensical assertion would remain unchallenged, or that, if a challenge did come, it could be suppressed and kept from the knowledge of its readers.

The Body of Christ (the principal source of propaganda utilised by the American bishops) contains example after example of totally gratuitous assertions regarding the merits of Communion in the hand. But gratuitous assertions are effective if they cannot be challenged, or if challenged, the challenge can be kept from the knowledge of almost all of those concerned. Thus the booklet states:

"Receiving the Lord into the palm of our hand brings out the truth that we are cleansed and consecrated by these rites, sharers in Jesus' priesthood, and a new creation."

The correct response to such nonsense is to ask: "How does it bring out this truth? Who says that it does? Why doesn't the traditional manner of receiving the Host bring out this truth with equal clarity? If it does not bring out this truth with equal clarity, why did the Holy Ghost allow the practice of receiving the Host on the tongue to develop and endure for more than a thousand years? Why does the Holy Ghost allow this truth to be obscured in the Orthodox Churches and the Catholic Eastern Rites today? Why did the great priests of the liturgical movement not recommend the introduction of Communion in the hand? Why is the practice not referred to in any document of Vatican II? Why did Pope Paul VI uphold a practice which obscures this truth in *Memoriale Domini?* Why does Pope John Paul II forbid Communion in the hand in Rome? Why, as *The Pilot* of 19 October 1979 testifies, did he repeatedly refuse to give Communion in the hand during his visit to America in 1979?"

But these questions will rarely be asked because the ordinary Catholic rarely questions what his bishops impose and, in any case, would not have the background knowledge to challenge the gratuitous assertions of his bishops even if he had the inclination. Those who ask questions can either be suppressed or dismissed as rebels and schismatics. Communion in the hand is now the mature, intellectual, sophisticated, Vatican II, People of God on the march, adult thing to do—and woe betide those who do not keep in step. Now that the practice of Communion in the hand has been established, its proponents will not encounter much opposition. While the number favouring the innovation was minimal, infinitesimal even, this is irrelevant to the liberal campaign. Revolutionaries do not need massive support to succeed. They simply require minimal opposition. The number of Catholics who will put themselves out to combat the abuse will be very small indeed, even among those who oppose it. The tendency among most so-called conservatives is to grumble at each abuse as it arrives and then accept it. Ironically, those who have imposed this divisive

practice will have no difficulty in having those who oppose it labelled as divisive. The Eucharist, the source and sign of Catholic unity, has been made a source of dissension at the altar rails themselves (in the very rare cases where they have not been destroyed).

Dietrich von Hildebrand spoke out against Communion in the hand with great courage. This chapter will conclude with some words of Professor von Hildebrand. They require no comment.

> Unfortunately, in many places Communion is distributed in the hand. To what extent is this supposed to be a renewal and a deepening of the reception of Holy Communion? Is the trembling reverence with which we receive this incomprehensible gift perhaps increased by receiving it in our unconsecrated hands, rather than from the consecrated hand of the priest?
>
> It is not difficult to see that the danger of parts of the consecrated Host falling to the ground is incomparably increased, and the danger of desecrating it or indeed of horrible blasphemy is very great. And what in the world is supposed to be gained by all this? The claim that contact with the hand makes the Host more real is certainly pure nonsense. For the theme here is not the reality of the matter of the Host, but rather the consciousness, which is only attainable by faith, that the Host in reality has become the Body of Christ. The reverent reception of the Body of Christ on our tongues, from the consecrated hand of the priest, is much more conducive to the strengthening of this consciousness than reception with our own unconsecrated hands. *Visus, tactus, gustus in te fallitur, sed auditu solo tuto creditur*, says St. Thomas Aquinas in his magnificent hymn *Adoro te* ("Sight, touch, and taste would err about Thee, but through hearing alone are we given certain faith").[22]

Footnotes

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[i] An exception to this consensus is found in the Lutheran doctrine of consubstantiation which teaches that Christ is present together with the bread and wine. The Catholic teaching is that nothing remains of the bread and wine after the consecration beyond their appearances or accidents.

[ii] *Memoriale Domini* authorises a ballot of the members of an Episcopal conference "if the contrary usage has already developed." This clearly means by that time, *i.e.*, May 1969.

[iii] Canon 40 states that in all rescripts (permissions by the Holy See granting some favour or dispensation) the condition *si preces veritate nitantur* is to be understood ("provided that the recitals of the petition are true"). Truth is therefore an essential condition for the validity of every rescript.

Notes

1 *On Communion in the Hand and Similar Frauds* (St. Paul: The Remnant Press, 1998).

2 St. Gregory, *Dialog.* iii, 3. PL, LXXVII, col. 224.

3 Some authorities place the Synod of Rouen in the mid-ninth century. Others speak of two synods. It is the fact that Communion in the hand was condemned as an abuse which matters, not the exact date of the Synod.
4 PL, LXXVII, col. 994.
5 *The Mass of the Roman Rite* (London, 1959), p. 510.
6 *The Clergy Review,* August 1972, p. 628.
7 On the question of the dubious authorship of this lecture see J. Quasten, *Patrology,* vol. III (Utrecht 1963),, pp. 364-366.
8 St. Cyril, *Catechesis mystagogica* V, xxi-xxii, ed. Toutée-Maran, pp. 331-332. Reproduced in PG, XXXIII.
9 Theodoret of Cyrrhus in *Canticum Canticorum,* interpretation I, p. 1.
10 *De fide orthodoxa,* IV, 13. PG col. 1149b.
11 ST, III. Q. 82, Art. 13.
12 CE, vol. IV, p. 649, col. 2.
13 The full text of *Memoriale Domini* is available in the booklet mentioned in Note 1.
14 E. C. Whitaker, *Martin Bucer and the Book of Common Prayer (*Essex, 1974), pp. 40-42. This book contains the complete text of the *Censura* in Latin and English.
15 See *The Order of Melchisedech,* Chapter II, for a detailed examination of the Protestant concept of the ministry.
16 This is an original translation. The relevant passage occurs in the Whitaker text (*op. cit.,* note 14), pp. 34-36.
17 J. M. Champlin, *Preaching and Teaching about the Eucharist* (Indiana, *1977*), p. 15.
18 *Mediator Dei* (CTS edition), paras. 66 and 68.
19 *National Catholic Register,* 12 June 1977.
20 *The Tablet,* 22 May 1976, p. 507.
21 *The Great Terror* (Pelican edition), p. 740.
22 DV, pp. 67-68.

XXIII

The Ottaviani Intervention

The innovations in the Novus Ordo Missae*, and on the other hand the things of eternal value relegated to an inferior or different place (if indeed they are still to be found at all), could well turn into certainty the suspicion, already prevalent, alas, in many circles, that truths which have always been believed by Christians can be altered or silenced without infidelity to that sacred deposit of doctrine to which the Catholic Faith is bound forever.*

—Letter accompanying *Brief Critical Study of the New Order of Mass*, sent to Pope Paul VI by Cardinals Ottaviani and Bacci

The Critical Study[i] of the New Mass sent to Pope Paul VI by Cardinals Ottaviani and Bacci was referred to in Chapter II (see Ottaviani). As I explained there, at least a dozen cardinals had been expected to endorse it. Dr. Elizabeth Gerstner from Germany, together with Mgr. Renato Pozzi, a prelate of the Roman Rota, played an active part in the moves to obtain these signatures between May and September 1969. The problem was to get someone to be the first to sign. Cardinal Larraona, for example, promised that he would sign if Cardinals Ottaviani and Bacci would sign first. This was an important step forward as Cardinal Larraona was Prefect of the Sacred Congregation of Rites. Cardinal Ottaviani spent several days examining the Critical Study and the covering letter before he would sign it. He had a long conversation with Monsignor Pozzi, pen and paper in hand, and commented on various points. "It is rather strong to claim that the New Mass is contrary to Trent but, displeasing as it is (*per quanto dispiace*), it is true (*e vero*)." The Cardinal eventually signed the letter on 13 September (although it is dated 3 September, Feast of St. Pius X). And then on 14 September disaster struck. Dr. Gerstner had given a copy of the Critical Study to a French traditionalist priest, explaining that it would be presented to the Pope with the signatures of many cardinals. It was not to be published for at least a month after the Pope had received it so that he would have ample time to have a change of heart without making it appear that he was giving way to pressure. But the priest

concerned published it in his journal without consulting anyone. Now that the document had been published without the Pope having seen it, the position of the organizers was completely undermined. However, they decided to press ahead. On 28 September Cardinal Bacci signed and on 29 September the Critical Study and covering letter were presented to Pope Paul VI.[ii] Obviously, the impact made with the signatures of two cardinals was far less than would have been the case if fifteen had signed. However, the impact was still considerable because the arguments in the Critical Study were so well founded. It resulted in the serious modifications to the General Instruction described in Chapter XIII and, as it was published in various traditionalist journals and translated into different languages, it alerted many Catholics to the doctrinal implications of the *Novus Ordo Missae.* In England and Wales, for example, the Latin Mass Society sent a copy to every parish priest.

Not surprisingly, the Conciliar Church could not allow such a challenge to remain unanswered but, as the Critical Study was unanswerable, it could not be refuted by honest argument. Attempts were made to undermine it in three ways. First came Pope Paul's address to a General Audience on 19 November. This response was based on the "appeal to authority" technique. The Pope said that the New Mass conformed to authentic tradition and therefore it did. It was hard to criticise the New Mass after this address without the appearance of deliberate disloyalty and even disobedience to the Pope. (The full text of the address is included in Appendix II).

Next came the revision of the General Instruction and the addition of a Foreword to the revised version, both published in the 1970 Missal. The Foreword stated clearly that the *Novus Ordo Missae* was intended to express the traditional faith, and thus removed the misgivings of some of those who had been rightly alarmed at the *Novus Ordo Missae* and the General Instruction. It also gave the impression of having corrected the deficiencies of which the Critical Study complained without making any improvements whatsoever in the *Novus Ordo Missae* itself.

The third method of refuting the Critical Study was to attempt to undermine its credibility. This was done by falsely alleging that Cardinal Ottaviani had never given permission for his letter to the Pope to be published, and that he had since retracted his objections to the New Mass. These allegations have been repeated so frequently in the press of the Conciliar Church that the ordinary faithful have come to accept them as true. A recent example occurred in an article by Mgr. Aimé-Georges Martimort, a French liturgist who was a *peritus* at the Council. His article has been reproduced in a number of publications, including *L'Osservatore Romano* (English edition) of 26 August 1976. The relevant passage reads as follows:

> The beginning of hostilities took place in Rome itself, shortly after the publication of the new *Ordo Missae* in April 1969. Two Italian priests, one of whom, if I remember rightly, was a member of the staff of a Roman Congregation and the other a teacher in an ecclesiastical faculty, drew up a 29-page booklet entitled: *Breve esame critico del "Novus Ordo Missae".* This booklet was addressed to Paul VI by Cardinals Ottaviani and Bacci, who explained, in the covering letter, that this new *Ordo Missae,* "if one considers the new elements admitting of very different appreciations, which seem understood or implied, departs in an appalling way, as a whole and in detail, from Catholic theology on Holy Mass, such as it was formulated at the 20th session of the Council of Trent...." And the letter ended with the wish that "the possibility should be maintained of continuing to have recourse to the complete and fruitful Roman Missal of St. Pius V...." This letter became common knowledge. In Italy where sorry campaigns of slanders against Cardinal Lercaro, President of the liturgical *Consilium*, were rife, the weeklies and certain daily papers got hold of it. In France, it was reproduced in *Itinéraires* in December 1969. In February, however, Cardinal Ottaviani declared "that he was sorry that his name had been abused, in a direction he did not wish, by the publication of a letter which he had addressed to the Holy Father, without authorising anyone to publish it." He declared that he was satisfied with the doctrinal clarifications that the Pope had given in two addresses in November 1969.

This passage contains some serious factual errors, the first being that the Critical Study was the work of two Italian priests. The principal author was French. Needless to say, what matters is not the number or nationality of the authors but the accuracy of their critique of the *Novus Ordo Missae.*

Monsignor Martimort then makes some allegations, doubtlessly in all good faith, which are of the utmost possible seriousness as they involve the good name of Cardinal Ottaviani. Those who have read *Pope John's Council* will certainly be aware that if any cardinal in this

century merits the title "Confessor" then that cardinal is Cardinal Ottaviani. If there is one lesson which history teaches us it is that truth is indeed great and has a habit of prevailing. In this instance it has prevailed through the instrumentality of Jean Madiran, the editor of *Itinéraires.* It is probable that only a few readers of this book will have heard of *Itinéraires* or its editor and so a little supplementary information is necessary to insure that the testimony of Jean Madiran is evaluated at its true worth. *Itinéraires* is a French traditionalist journal which appears monthly, it can be up to 350 pages long, and costs twelve dollars an issue. It is certainly the most scholarly traditionalist journal appearing anywhere in the world; there is nothing comparable, in English-speaking countries at least. Jean Madiran, like the paper he edits, is a man with no equivalent in English-speaking countries. His writing is on such a level in its theological, polemical, and literary aspects that there is no one in the English-speaking world to whom we can compare him. He has engaged in countless controversies with progressive priests, the French hierarchy, and the Vatican itself. To the best of my knowledge he has never been shown to be in error where a question of fact is concerned. He is a man whose integrity would not be questioned even by his worst enemies. *Itinéraires* itself deals with such topics as theology, the liturgy, philosophy, and politics in such depth and at such an intellectual level that English-speaking Catholics would be quite astonished. The very fact that a journal such as *Itinéraires* exists should be a source of pride and encouragement to traditionalists everywhere.

Monsignor Martimort's allegations are that (1) Cardinal Ottaviani's letter to Pope Paul VI which accompanied the Critical Study was published without the Cardinal's permission; and (2) the Cardinal declared that his anxieties concerning the *Novus Ordo Missae* had been put to rest in view of clarifications made by the Pope. These allegations are based upon a letter which it is alleged that Cardinal Ottaviani sent to a certain Dom Lafond on 17 February 1970. The background to this letter is as follows. A defence of the *Novus Ordo Missae* entitled *Note Doctrinale sur le nouvel Ordo Missae* was published as a supplement to the journal *Défense du Foyer,* No. 111 of

February 1970. The author, or principal author, was Dom Gerard Lafond, founder of and chaplain to a new order of chivalry named the *Chevaliers de Notre Dame* (Knights of Our Lady), which was still awaiting full Vatican recognition. Among the claims made in the *Note Doctrinale* were the following: that Cardinal Ottaviani had seen and approved the texts of the *Novus Ordo Missae* (p. 36); that Cardinal Ottaviani was actually the author of certain passages and that others had been adopted at his request (p. 36); that it was precisely the passages composed by Cardinal Ottaviani which had been attacked in the Critical Study (p. 36); that Cardinal Ottaviani had not approved the Critical Study (p. 36); and that it was probable that its contents had been withheld from him (p. 37).

It is here recommended that the reader examine the complete text of Cardinal Ottaviani's letter to the Pope, which is included as an Addendum to this chapter. It will become apparent immediately that the charges made by the Cardinal against the New Mass are of the gravest possible nature and that, together with Cardinal Bacci, he had decided to forward the Critical Study to the Pope "after lengthy reflection and prayer". Yet Dom Lafond claims in his *Note Doctrinale* that, in fact, the Cardinal had not even read the study and that the texts which it attacked had not only *all been approved by him* but had, in part, *been composed by him or included at his suggestion.* Not one word of proof is adduced anywhere in the *Note Doctrinale* to substantiate these incredible and defamatory allegations which, if true, meant that the Cardinal had become senile and nothing he said or wrote could be taken seriously.

Jean Madiran provided a most detailed analysis of the whole affair in a supplement to *Itinéraires* No. 142 of April 1970, a document of considerable historical importance from which he has generously given me permission to quote. With regard to the allegations in the *Note Doctrinale,* which have just been cited, Madiran writes:

> Such accusations are more than simply slanderous; in themselves they are truly raving, for they enlarge on the extravagant to a quite extraordinary degree.
>
> One can see in this (composition) the inordinate frenzy typical of the Mafia when it has lost its head; the unbelievable vulgarity of a nobody which it displays when it finds itself unseated. At all costs, and by no matter what means, it was imperative to diminish the

repercussion and the significance of Cardinal Ottaviani's step. Moreover Dom Lafond does not claim to reveal this astounding "news" from his own sources. At one point he says: "we are in a position to state that" and elsewhere he says that it is "probable" (!). Pierre Lemaire, on page 4 of his edition of the *Note*, informs us obscurely that "it appears from several indications" that Cardinal Ottaviani "has seen and approved the texts published" (in the new *Ordo Missae*). I would like to believe that both men have been manipulated and duped. Nevertheless, the minimum use of their critical faculties would have saved them from swallowing such fantastic tales so easily. The tales are odious, too, and they also bear the responsibility for their public diffusion, a responsibility which their shadowy "informers" have cheerfully left on their shoulders, and which will remain theirs, the wretches.

However, outrageous as the allegations made in *Note Doctrinale* most certainly are, they pale into insignificance in the light of the letter which Cardinal Ottaviani is supposed to have written to Dom Lafond, the letter cited by Monsignor Martimort. A facsimile reproduction of this letter together with a translation is also included as an Addendum to this Chapter. The letter was published by Monsieur Pierre Lemaire in *Défense du Foyer* No. 112 of March 1970. In this letter the Cardinal is purported to state that he has read the *Note Doctrinale,* which includes scandalous calumnies concerning himself; that he not only approves of it but congratulates Dom Lafond on the dignity of its expression; that he did not authorise the publication of his letter to the Pope; and that all his anxieties have been set at rest by two papal allocutions.

On page 4 of the *Note Doctrinale* Monsieur Lemaire had appended a list of eminent ecclesiastics who had given it their approval. Among them is included the name of Mgr. Gilberto Agustoni, the secretary of Cardinal Ottaviani. At this time Cardinal Ottaviani was almost totally blind and had to rely on the advice of his secretary with regard to the documents he signed. Jean Madiran had no hesitation in claiming that Monsignor Agustoni had tricked the Cardinal into signing the letter and accused him of a public felony—challenging Monsignor Agustoni to contest this charge in the ecclesiastical courts if he disputed it. Monsignor Agustoni did not accept the challenge and soon afterwards relinquished his position as Cardinal Ottaviani's secretary. Here is the text of Madiran's public accusation against Monsignor Agustoni:

And so the *Note* which casts such accusations against Cardinal Ottaviani was approved by Mgr. Gilberto Agustoni who, *himself,* was not struck by physical blindness, and who can read in person the texts to which he gives his approval.

I hereby declare that by doing that in his express capacity as the secretary of Cardinal Ottaviani, he has committed a public felony.

If the disloyal secretary is displeased with this designation, he has only to summon me to answer before the ecclesiastical courts. He will find me there opposite him.

The authors of the despicable deed went even further. On a second occasion—the approval of these insane accusations against Cardinal Ottaviani—they made the Cardinal sign it himself: and this time it was not merely an approval, but *congratulations,* if you please, praising "the dignity of expression", which represents the acme of cynical derision.

Naturally, I was not in the room, nor in the wings, the day the treacherous secretary made Cardinal Ottaviani sign this letter to Dom Lafond. I am unaware if he told him, as he guided the blind man's hand towards the place of signature, that the matter concerned an almsgiving or some word of encouragement to the Little Sisters of the Poor. But Pierre Lemaire, who is innocent to the very end, has published the "facsimile" of this letter and its signature. Compare the signature at the foot of the letter to Dom Lafond with other signatures of Cardinal Ottaviani, even recently, and with that at the foot of the letter to Paul VI in 1969. You will perceive the difference. [Emphasis as in the original.]

And what of the other allegation made by Monsignor Martimort also based on the spurious letter to Dom Lafond? He alleges that the Cardinal had never authorised publication of his letter to the Holy Father. Here is Madiran's reply:

Secondly, the letter to Dom Lafond asserts that Cardinal Ottaviani did not *authorise anyone* to publish his letter to Paul VI. It is an untruth. In October 1969, Cardinal Ottaviani personally gave this authorisation to our eminent collaborator and friend, l'abbé Raymond Dulac. This authorisation especially concerned the review *Itinéraires,* but not it alone.

A misunderstanding, perhaps? Not at all. More than a month after the letter to Dom Lafond, I received a *personal* assurance from Cardinal Ottaviani *himself* that the authorisation was authentic, real, not revoked, and that there was no misunderstanding about it, nor about the use which we have made of it.

This is my testimony. If Cardinal Ottaviani's secretary contests it, he can ask for my explanation before the ecclesiastical courts. I will be in attendance. I warn him that I will challenge all the written evidence of the Cardinal which may be produced, and that I will ask for his physical appearance and oral deposition before the court.

I am perfectly aware of the intrinsic and perhaps even the historic gravity of my implications above, I re-read them, I persist, and I sign before God and men. [Emphasis as in the original.]

As this question of the letter to Dom Lafond is of such importance, some space must now be devoted to a possible objection which Monsignor Martimort could bring forward in reply to what I have

written. He could argue that as Cardinal Ottaviani was practically blind it is possible that the situation could have been quite the reverse, that the Cardinal could have been duped into signing the letter to the Pope but not the one to Dom Lafond. Such a thesis appears unconvincing for the following reasons:

1. No one has ever contested the fact that the Cardinal sent this letter to the Pope—only that he had given permission for its publication.
2. Who could possibly have tricked him into signing the letter to the Pope? His secretary was a supporter of the *Novus Ordo Missae* and would not have done so.
3. As I have already shown, the Cardinal hesitated for several days before summoning up the courage to sign the Critical Study, and he certainly discussed it with Monsignor Pozzi. There is not the least doubt that he gave a great deal of thought to the Critical Study before endorsing it.
4. A point which the apologists for the New Mass invariably pass over in silence is the fact that no claim was ever made that Cardinal Bacci had written one word modifying or retracting anything in the letter. The apologists for the New Mass have acted as if the letter came from Cardinal Ottaviani alone and conveniently overlook the fact that it was a joint letter. But Cardinal Bacci was not blind and could not be deceived into signing a letter of retraction.
5. Can it be imagined for one moment that a public figure with the reputation of Jean Madiran would make such serious charges against Monsignor Agustoni and offer to substantiate them in court, if there was the least possibility of his being proved wrong? If there is one man in France whom the progressive establishment would dearly love to discredit, that man is Jean Madiran.

Finally, suppose Monsignor Martimort could prove that his allegations were correct, that the Cardinal had not authorised the publication of his letter and that he had retracted his charges. This

would not affect the fact that he had signed it, nor the validity of the conclusions in the Critical Study upon which the letter was based, nor the fact that Cardinal Bacci had also signed it and had made no retraction.

As regards the alleged "slanders against Cardinal Lercaro", it is impossible to comment on them as Monsignor Martimort has not been specific. As he was unwilling to be specific he should not have introduced the matter, and it is hard to see what any allegations made regarding the person of Cardinal Lercaro could have to do with theological criticism of the *Novus Ordo Missae.*

ADDENDUM

The Letter of
Cardinals Ottaviani and Bacci
To Pope Paul Vi

Most Holy Father,

Having examined, and presented for the scrutiny of others, the *Novus Ordo Missae* prepared by the experts of the *Consilium ad exsequendam Constitutionem de Sacra Liturgia,* and after lengthy reflection and prayer, we feel it to be our duty in the sight of God and towards your Holiness to put forward the following considerations:

(1) The accompanying critical study is the work of a group of theologians, liturgists, and pastors of souls. Brief though it is, it sufficiently demonstrates that the *Novus Ordo Missae*—considering the new elements, susceptible of widely differing evaluations, which appear to be implied or taken for granted—represents, as a whole and in detail, a striking departure from the Catholic theology of the Holy Mass as it was formulated in Session XXII of the Council of Trent, which, by fixing definitively the "canons" of the rite, erected an insurmountable barrier against any heresy which might attack the integrity of the Mystery.

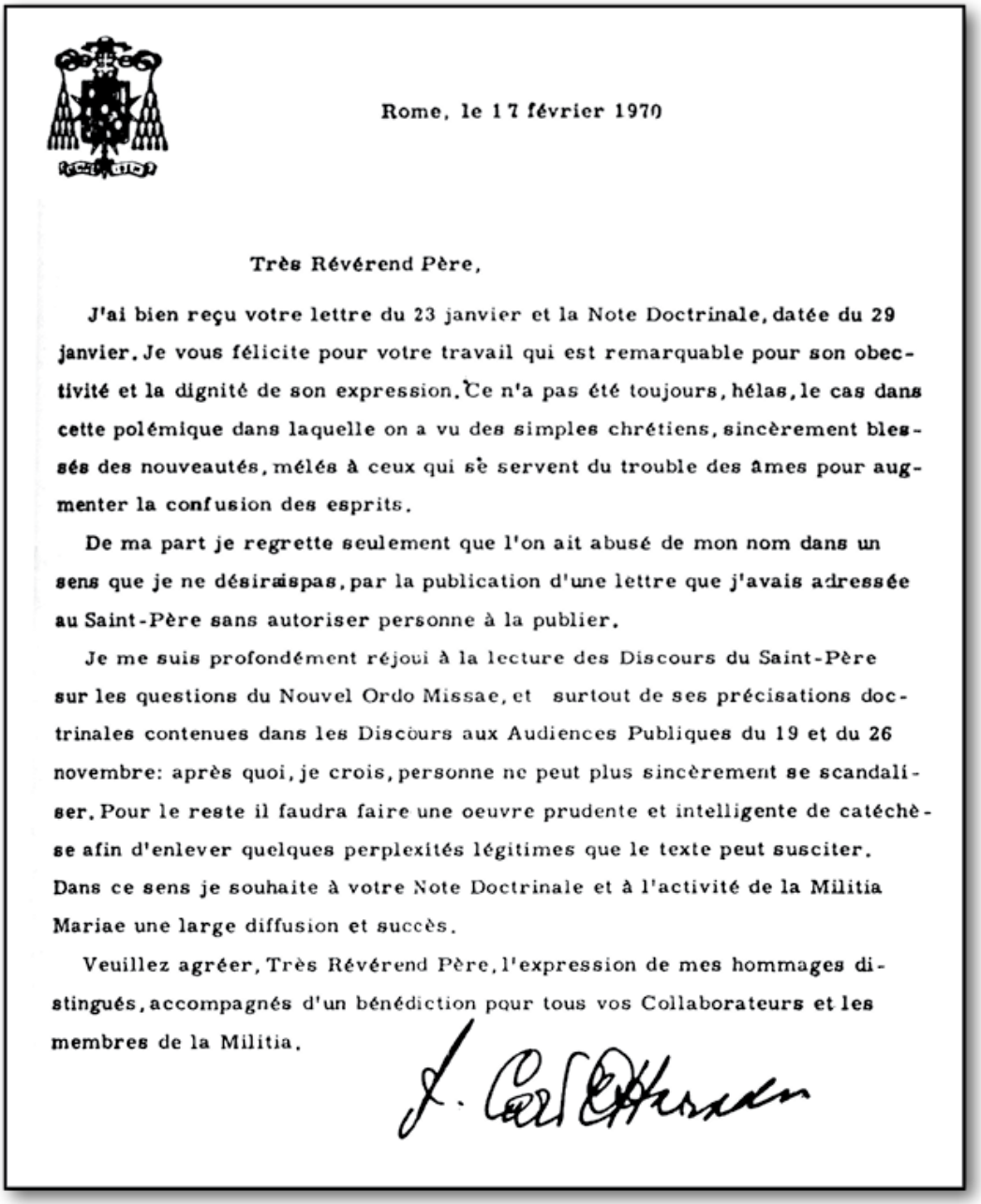
(2) The pastoral reasons adduced in support of such a grave break —even if they could stand up in the face of doctrinal reasons—do not appear sufficient. The innovations in the *Novus Ordo Missae,* and on the other hand the things of eternal value relegated to an inferior or different place (if indeed they are still to be found at all), could well turn into a certainty the suspicion, already prevalent, alas, in many circles, that truths which have always been believed by Christians can be altered or silenced without infidelity to that sacred deposit of doctrine to which the Catholic faith is bound forever. Recent reforms have amply shown that fresh changes in the liturgy could not but lead to utter bewilderment on the part of the faithful, who are already giving signs of restiveness and of an indubitable

lessening of faith. Amongst the best of the clergy the practical result is an agonising crisis of conscience of which numberless instances come to our notice daily.

(3) We are certain that these considerations, which spring from the living voice of shepherds and flock, cannot but find an echo in the paternal heart of your Holiness, always so profoundly solicitous for the spiritual needs of the children of the Church. The subjects for whose benefit a law is passed have always had—more than the right—the duty, if it should instead prove harmful, of asking the legislator with filial trust for its abrogation.

Therefore we most earnestly beseech your Holiness not to deprive us—at a time of such painful divisions and ever-increasing perils for the purity of the Faith and the unity of the Church, daily and sorrowfully echoed in the voice of our common Father—of the possibility of continuing to have recourse to the fruitful integrity of that *Missale Romanum* of St. Pius V, so highly praised by your Holiness and so deeply venerated and loved by the whole Catholic world.

Feast of St. Pius X
A. Card. Ottaviani
A. Card. Bacci



Rome, le 17 février 1970

Très Révérend Père,

J'ai bien reçu votre lettre du 23 janvier et la Note Doctrinale, datée du 29 janvier. Je vous félicite pour votre travail qui est remarquable pour son obectivité et la dignité de son expression. Ce n'a pas été toujours, hélas, le cas dans cette polémique dans laquelle on a vu des simples chrétiens, sincèrement blessés des nouveautés, mélés à ceux qui se servent du trouble des âmes pour augmenter la confusion des esprits.

De ma part je regrette seulement que l'on ait abusé de mon nom dans un sens que je ne désiraispas, par la publication d'une lettre que j'avais adressée au Saint-Père sans autoriser personne à la publier.

Je me suis profondément réjoui à la lecture des Discours du Saint-Père sur les questions du Nouvel Ordo Missae, et surtout de ses précisations doctrinales contenues dans les Discours aux Audiences Publiques du 19 et du 26 novembre: après quoi, je crois, personne ne peut plus sincèrement se scandaliser. Pour le reste il faudra faire une oeuvre prudente et intelligente de catéchèse afin d'enlever quelques perplexités légitimes que le texte peut susciter. Dans ce sens je souhaite à votre Note Doctrinale et à l'activité de la Militia Mariae une large diffusion et succès.

Veuillez agréer, Très Révérend Père, l'expression de mes hommages distingués, accompagnés d'un bénédiction pour tous vos Collaborateurs et les membres de la Militia.

J. Card. Ottaviani

Rome, 17 February, 1970

Most Reverend Father,

I have received your letter of 23 January and your *Note Doctrinale* of 29 January. I congratulate you on your work, which is remarkable for its objectivity, and the dignity of its expression. Such has not always been the case, alas, in this controversy, in which one has seen simple Christians, genuinely upset by novelties, involved with those

who exploit the troubled state of souls in order to increase the confusion of minds.

For my part, I only regret that my name has been abused in a way that I did not desire, by the publication of a letter which I had addressed to the Holy Father without authorising anyone to publish it.

I rejoiced profoundly on reading the discourse by the Holy Father on the question of the new *Ordo Missae*, and particularly at the doctrinal details contained in his discourses at the Public Audiences of 19 and 26 November, after which, I believe, no one can be genuinely scandalised anymore. As for the rest, a prudent and intelligent catechetical work must be undertaken in order to remove a few legitimate perplexities which the text is capable of arousing. In this sense I wish your *Note Doctrinale* and the activity of the Militia Mariae widespread diffusion and success.

Most Reverend Father, please accept my esteemed compliments, which come with my blessing for all your collaborators and members of the Militia.

Footnotes

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[i] The complete Italian title is *Breve esame critico del novus ordo missae* (*Brief Critical Study of the New Order of Mass*). In the United States it is usually referred to as "The Ottaviani Intervention".

[ii] The background to the Critical Study provided here is based upon a written account which Dr. Gerstner supplied to me specifically for this book.

XXIV

Archbishop Bugnini
Great Architect of the Revolution

Truly, if one of the devils in C. S. Lewis' The Screwtape Letters *had been entrusted with the ruin of the liturgy he could not have done it better.*

—Dietrich von Hildebrand
The Devastated Vineyard

Archbishop Bugnini was born in Civitella de Lego (Italy) in 1912. He began his theological studies in the Congregation of the Missions (the Vincentians) in 1928 and was ordained in this order in 1936. For ten years he did parish work in a Roman suburb and then, from 1947 to 1957, was involved in writing and editing the missionary publications of his order. In 1947, he also began his active involvement in the field of specialised liturgical studies when he began a twenty-year period as the director of *Ephemerides Liturgicae*, one of Italy's best-known liturgical publications. He contributed to numerous scholarly publications, wrote articles on the liturgy for various encyclopedias and dictionaries, and had a number of books published on both scholarly and popular levels.

Father Bugnini was appointed Secretary to Pope Pius XII's Commission for Liturgical Reform in 1948. In 1949 he was made a Professor of Liturgy in the Pontifical *Propaganda Fide* University; in 1955 he received a similar appointment in the Pontifical Institute of Sacred Music; he was appointed a Consultor to the Sacred Congregation of Rites in 1956; and in 1957 he was appointed Professor of Sacred Liturgy in the Lateran University.

Then, in 1960, Father Bugnini was placed in a position which enabled him to exert an important, if not decisive, influence upon the history of the Church: he was appointed Secretary to the Preparatory Commission for the Liturgy of the Second Vatican Council.[1] He was the moving spirit behind the drafting of the preparatory schema, the draft document which was to be placed before the Council Fathers for discussion. Carlo Falconi, an ex-priest

who has left the Church but keeps in close contact with his friends in the Vatican, refers to the preparatory schema as "the Bugnini draft". [2] It is of the greatest possible importance to bear in mind the fact that, as was stressed in Monsignor Bugnini's own journal, *Notitiae*, the Liturgy Constitution which the Council Fathers eventually passed was substantially identical with the draft schema which he had steered through the Preparatory Commission.[3]

According to Fr. P. M. Gy, O.P., a French liturgist who was a consultor to the pre-conciliar Commission on the Liturgy, Father Bugnini:

> ...was a happy choice as secretary. He had been secretary of the commission for reform set up by Pius XII. He was a gifted organiser and possessed an open-minded, pastoral spirit. Many people noted how, with Cardinal Cicognani, he was able to imbue the discussion with the liberty of spirit recommended by Pope John XXIII.[4]

Father Bugnini wrote a long article describing the work of the Commission in *L'Osservatore Romano* on 1 April 1962.

The Bugnini schema was given its definitive shape and was accepted by a plenary session of the Liturgical Preparatory Commission in a vote taken on 13 January 1962. But even at this stage the President of the Commission, the eighty-year-old Cardinal Gaetano Cicognani, had the foresight to realise the dangers implicit in certain passages. Father Gy writes: "The program of reform was so vast that it caused the president, Cardinal Gaetano Cicognani, to hesitate."[5] Unless the Cardinal could be persuaded to sign the schema it would be blocked. It could not go through without his signature even though a majority of the Commission had approved. Father Bugnini needed to act. He arranged for immediate approaches to be made to Pope John, who agreed to intervene. He called for Cardinal Amleto Cicognani, his Secretary of State and the younger brother of the President of the Preparatory Liturgical Commission, and told him to visit his brother and not return until the schema had been signed. The Cardinal complied.

> Later a *peritus* of the Liturgical Preparatory Commission stated that the old Cardinal was almost in tears as he waved the document in the air and said: "They want me to sign this but I don't know if I want to." Then he laid the document on his desk, picked up a pen, and signed it. Four days later he died.[6]

The Bugnini schema had been saved—and only just in time. With the approval of Pope John, Father Bugnini was dismissed from his chair at the Lateran University and from the secretaryship of the Liturgical Preparatory Commission.[7] The reasons which prompted Pope John to take this step have not been divulged, but they must have been of a most serious nature to make this tolerant Pontiff act in so public and drastic a manner against a priest who had held such an influential position in the preparation for the Council. In his book *Pope John and his Council*, a diary for the period of the First Session of Vatican II, Carlo Falconi condemns the dismissal of Father Bugnini as a retrograde step, but adds:

> All the same, Bugnini managed to get his draft through as far as the Council, and now it will be interesting to see if it is passed, and even more so if the draft scheme of the proscribed Secretary of the Liturgical Commission should open the way for the success of other drafts of a progressive character.[8]

The dismissal of Father Bugnini was very much a case of locking the stable door after the horse had bolted. It would have helped had Father Bugnini been appointed Secretary to the Conciliar Commission (the post was given to Fr. Ferdinand Antonelli, O.F.M.), he could then have guided his schema through the Council—but this was not essential. It was the schema that mattered and Falconi's fears were groundless. Seventy-two preparatory schemata had been prepared for the Council Fathers, the fruits of the most pains-taking and meticulous preparation for a Council in the history of the Church.[9]But these schemata were so orthodox that the liberals could not accept them—even as a basis of discussion. At the instigation of Fr. Edward Schillebeeckx, O.P., a Belgian-born Professor of Dogmatics at the Catholic University of Nijmegen, they were rejected with one exception—the Bugnini schema. This, he said, was "an admirable piece of work".[10]

Notitiae looked back on this with considerable satisfaction in 1972, remarking that the Bugnini preparatory schema was the only one which was eventually passed without substantial alteration.[i]

Father Wiltgen comments:

> ...quite a large number of bishops and *periti* from the Rhine countries had been appointed by Pope John to the preparatory commission on the liturgy. As a result, they had succeeded in inserting their ideas into the schema and gaining approval for what they considered a very acceptable document.[12]

As for the other schemata, Mgr. Lefebvre writes:

> Now you know what happened at the Council. A fortnight after its opening not one of the prepared schemata remained, not one! All had been turned down, all had been condemned to the wastepaper basket. Nothing remained, not a single sentence. All had been thrown out.[13]

I have discussed the Constitution on the Liturgy in great detail in Chapter XVI (rev. ed., Chapter XVII) of *Pope John's Council.* In this chapter I drew attention to a number of time-bombs, ambiguous phrases which could be exploited by the liberals after the Council in a manner which could never have been envisaged by the Fathers when they voted for the Constitution. The Rhine Group pressed for the establishment of post-conciliar commissions with the authority to interpret the documents as it "feared that the progressive measures adopted by the Council might be blocked by conservative forces near the Pope once the Council Fathers had returned home."[14]

Cardinal Heenan had warned of the danger if the Council *periti* were given the power to interpret the Council to the world. "God forbid that this should happen!" he told the Fathers.[15] This was just what did happen. The members of these commissions were "chosen with the Pope's approval, for the most part, from the ranks of the Council *periti.* The task of the commissions is to put into effect the Council decrees...and, when necessary, to interpret the Council institutions, decrees, and declarations."[16]

On 5 March 1964 *L'Osservatore Romano* announced the establishment of the Commission for the Implementation of the Constitution on the Liturgy, which became known as the *Consilium.* The initial membership consisted mainly of members of the Commission which had drafted the Constitution. Father Bugnini was appointed to the position of Secretary on 29 February 1964.

In theory, the *Consilium* was an advisory body, and the reforms it devised had to be implemented by the Sacred Congregation for Rites

or the Sacred Congregation for the Discipline of the Sacraments. These congregations had been established as part of Pope Paul's reform of the Roman Curia promulgated in his Apostolic Constitution *Regimini Ecclesiae Universae* of 15 August 1967. Father Bugnini's influence was increased when he was appointed Under-Secretary to the Sacred Congregation for Rites.[17] However, Pope Paul promulgated another Apostolic Constitution, *Sacra Rituum Congregatio* (8 May 1969), which divided the Congregation for Rites into the Sacred Congregation for Divine Worship and the Sacred Congregation for the Causes of the Saints (*i.e.*, beatification and canonisation).[18] This step followed almost immediately upon the promulgation of the *Novus Ordo Missae*, on 3 April 1969, by the Apostolic Constitution *Missale Romanum*. The Constitution *Sacra Rituum Congregatio* also ended the existence of the *Consilium* as a separate body. It was incorporated into the Sacred Congregation for Divine Worship as a special commission which would retain its members and consultors and remain until the reform of the liturgy had been completed.[19] *Notitiae*, official journal of the *Consilium*, became the journal of the new Congregation.[ii] Fr. Annibale Bugnini was appointed secretary of the new congregation and became more powerful than ever. In fact, it is certainly no exaggeration to claim that what had, in fact, happened was that the *Consilium*, in other words Father Bugnini, had taken over the Sacred Congregation for Divine Worship. The April-June issue of *Notitiae* announced Father Bugnini's appointment, and stated:

> This number of *Notitiae* appears under the direction of the new Congregation for Divine Worship. Pope Paul VI, at the end of the 28 April Consistory, made the announcement and gave it an official character with the Apostolic Constitution "Sacred Congregation of Rites" of 8 May. The new Congregation will continue on a firmer juridical foundation, with more effectiveness and renewed commitment, the work accomplished by the *Consilium* in the past five years, linking itself with the Council, its preparatory commission, and the entire liturgical movement....The *Consilium* continues as a particular commission of the Congregation until the completion of the reform.

Father Bugnini was now in the most influential position possible to consolidate and extend the revolution behind which he had been the moving spirit and principle of continuity. Nominal heads of

commissions, congregations, and the *Consilium* came and went—Cardinal Lercaro, Cardinal Gut, Cardinal Tabera, Cardinal Knox—but Father Bugnini always remained. His services were rewarded by elevating him to the rank of Titular Archbishop of Dioclentiana, which was announced on 7 January 1972. By 1974 he was able to boast that his liturgical reform had been "a major conquest of the Catholic Church".[20] He explained that his reform had been divided into four stages—firstly, the transition from Latin to the vernacular; secondly, the reform of the liturgical books; thirdly, the translation of the liturgical books; and fourthly, "the adaptation or 'incarnation' of the Roman form of the liturgy into the usages and mentality of each individual Church".[21] This process (which would mean the complete elimination of any remaining vestiges of the Roman Rite) had already begun, he claimed, and would be "pursued with ever-increasing care and preparation."[22]

Then, at the very moment when his power had reached its zenith, Archbishop Bugnini was summarily dismissed, to the dismay of liberal Catholics throughout the world. It was not simply that the Archbishop had been dismissed, his entire Congregation was dissolved and merged with the Congregation for the Sacraments under the terms of Pope Paul's Apostolic Constitution *Constans Nobis*, published in *L'Osservatore Romano* (English edition) 31 July 1975. The new congregation was entitled the Sacred Congregation for the Sacraments and Divine Worship. Cardinal Knox was the Prefect, Monsignor Innocenti, the Secretary, and Monsignor Mognoni, Sub-secretary for the Sacraments; and Monsignor Noè, Sub-secretary for Divine Worship. The name Bugnini did not appear in the list of appointments. Liberals throughout the world were dismayed. *The Tablet*, in England, and its extreme liberal counterpart in America, the *National Catholic Reporter*, carried an indignant report by one D. O'Grady:

> Archbishop Annibale Bugnini, who as Secretary of the abolished Congregation for Divine Worship was the key figure in the Church's liturgical reform, is not a member of the new Congregation. Nor, despite his lengthy experience was he consulted in the planning of it. He heard of its creation while on holiday at Fiuggi...the abrupt way in which this was done does not augur well for the Bugnini line of encouragement for

> reform in collaboration with local hierarchies....Msgr. Bugnini conceived the next ten years' work as concerned principally with the incorporation of local usages into the liturgy....He represented the continuity of the post-conciliar liturgical reform.[23]

L'Osservatore Romano carried the following announcement in its English edition on 15 January 1976: "5 January: The Holy Father has appointed Apostolic Pro Nuncio in Iran His Excellency the Most Reverend Annibale Bugnini, C.M., titular Archbishop of Dioclentiana." This was clearly an artificial post created to gloss over the fact that he had been banished.

In his book *The Devastated Vineyard*, published in 1973, Dietrich von Hildebrand rightly observed: "Truly, if one of the devils in C. S. Lewis' *The Screwtape Letters* had been entrusted with the ruin of the liturgy he could not have done it better."[24]

This is a statement based on an objective assessment of the reform itself. It is beyond dispute that whether or not the Roman Rite has been destroyed deliberately, it has been destroyed. If this result is simply the consequence of ill-judged decisions by well-meaning men, the objective fact remains unchanged: they could not have destroyed the Roman Rite more effectively had they done so deliberately. But the thoroughness of the destruction caused many to wonder whether it really could be no more than the result of ill-considered policies. It came as no great surprise when, in April 1976, Tito Casini, Italy's leading Catholic writer, publicly accused Monsignor Bugnini of being a Freemason.[25] On 8 October 1976, *Le Figaro* published a report stating that Monsignor Bugnini denied ever having had any Masonic affiliation.

I have made my own investigation into the affair and can vouch for the authenticity of the following facts.

A Roman priest of the very highest reputation came into possession of evidence which he considered proved Monsignor Bugnini to be a Freemason. He had this information placed into the hands of Pope Paul VI with the warning that if action were not taken at once he would be bound in conscience to make the matter public. Monsignor Bugnini was then dismissed and his entire congregation dissolved. In order to verify this I established contact with the priest concerned through a common friend, an Italian-speaking priest who is a scholar

of international repute. I asked if it would be possible to publish details of the evidence given to the Pope and received the following reply:

> I regret that I am unable to comply with your request. The secret which must surround the denunciation (in consequence of which Msgr. Bugnini had to go!) is "top secret" and such it has to remain. For many reasons. The "fact" that the above mentioned Monsignore was immediately dismissed from his post is sufficient. This means that the "arguments" were more than convincing.[iii]

The facts I have been able to establish do not constitute proof that Archbishop Bugnini was a Freemason. What I have established is that documentation purporting to prove that he was a Mason was placed into the hands of the Pope, who then dismissed the Archbishop and banished him to Iran. It is theoretically possible that this was pure coincidence and that Pope Paul VI had already decided to dismiss the Archbishop and dissolve his congregation for some reason totally unconnected with the evidence discussed here. However, this is stretching coincidence a little too far, and I have yet to see any alternative explanation provided.

Archbishop Bugnini's personal denial of Masonic affiliation must be considered in the light of his denial that Protestants played any part in the compilation of the *Novus Ordo Missae*:

> What role did the "Observers" play in the *Consilium*? Nothing more than that of —"observers". First of all they only took part in the study meetings. In the second place they behaved with impeccable discretion. They never intervened in the discussions and never asked to speak.[26]

I went to the trouble of writing directly to one of the Observers, who assured me that they took a very active part in the study meetings, which were complete free-for-alls with a very frank exchange of views. I have provided complete documentation on the role of the Observers in Appendix III.

A similar incident occurred with regard to the notorious Article 7 of the General Instruction to the New Mass. The following account, given by the late Cardinal Journet to a French priest, was published in *La Pensée Catholique*:

> Bugnini brought the proposed text of the Order of Mass and the General Instruction to the Holy Father. The Pope said that he would limit himself to examining the text of the

> Order of Mass and instructed Bugnini to submit the General Instruction to the Congregation for the Doctrine of the Faith. However, in an act of unprecedented[iv] disobedience, Bugnini had the text of the General Instruction printed without submitting it to the Congregation.
>
> When the Pope learnt at the same time of the first scandalised reactions of certain cardinals of the Curia he wept over it from sorrow, shame, and anger. The Cardinal saw it with his own eyes. He decided to have a new version printed but the other had already been published and put on sale. When I expressed surprise that the Pope had not issued a public repudiation (of the General Instruction) the Cardinal simply raised his arms and replied: "Alas!"[v][27]

An American priest, Fr. Milan Mikulich, O.F.M., testifies that he discovered an error with serious doctrinal implications in the official English version of the *Ordo Missae* and placed it before Cardinal Franjo Seper, Prefect of the Sacred Congregation for the Doctrine of the Faith (Father Mikulich and Cardinal Seper are both Croatian). Cardinal Seper agreed that the error was serious and should be corrected at once. Father Mikulich had a personal interview with Archbishop Bugnini, who promised that the requisite correction would be made. Father Mikulich comments: "Now the question is whether he really requested this correction or whether he was ignored by the ICEL office. He is the one to answer it."[28]

In *Pope John's Council* I made the point that my case against the liturgical reform was not based in any way upon Archbishop Bugnini being a Mason.[29] My case is based solely upon the reform itself and its effect upon the life of the Church. Even if it could be proved that, far from being a Mason, the Archbishop is one of the most sincere and dedicated Catholics of this century, my case against the *Novus Ordo Missae* would not be weakened in the least. That Archbishop Bugnini has destroyed the Roman Rite is an easily demonstrable historic fact. As Dr. von Hildebrand put it, a demon from hell could not have done it better. Whether he did his work of destruction with the best or the worst of intentions is of considerable interest, hence this chapter, but has no bearing on the effect of his actions in the objective order. An obvious analogy is the victim of a fatal motor accident. The police might prosecute the driver of the vehicle which killed him for drunken driving. The driver might be found innocent or guilty, but in either case it will not alter the fact

that the victim of the accident is dead. In this case, as the ultra-liberal liturgist Father Gelineau testifies: "The Roman Rite as we knew it no longer exists. It has been destroyed." [30]

The Conciliar Church clearly attaches great importance to convincing the faithful at large that at no time during his career was Archbishop Bugnini under the least suspicion or the victim of any sanctions. His own journal, *Notitiae*, stated in its issue of February 1972, in a tribute prompted by his elevation to the episcopate, that he had been appointed a professor of pastoral liturgy in the Lateran University in 1957.[vi] As I have shown in this chapter, he was dismissed in 1962, with the approval of Pope John XXIII. A Catholic layman was able to bypass the censorship imposed upon the Catholic media by referring to the Archbishop's alleged Masonic affiliation in a letter to the (London) *Daily Telegraph* on 1 December 1975. The very next day a reply appeared from Mgr. George L. Leonard, Chief Information Officer of the Catholic Information Office. He stated that the layman who had made the allegation was "uninformed and mischievous". The reason given by Monsignor Leonard was that "The Pontifical Lateran University has its own staff. Archbishop Bugnini was never a professor there, and so obviously was never dismissed as your correspondent alleges. He is regarded by all reputable authorities as a liturgical expert of the highest quality. He writes on divine worship in official Vatican publications."

Thus speaks the Conciliar Church.

While Archbishop Bugnini could be said to be responsible for the liturgical reform in that he was the motivating force behind it, this cannot change the fact that Pope Paul VI must accept responsibility for the *Novus Ordo Missae*. Firstly, he must accept what is called "executive responsibility" for all the official changes. Whether he liked them or not, he authorised them and did not repudiate or revoke them. However, in addition to his executive responsibility it is clear that the Pope did not simply approve of the official changes but was enthusiastic about them. He praised them, defended them, and condemned traditionalists who would not accept them. Providentially, he did not go to the extent of using the full weight of

his papal authority to forbid the celebration of the Tridentine Mass in a manner that would have been legally (if not morally) binding. Thus, it would be wrong to conclude from this chapter that Pope Paul VI accepted the New Mass from weakness rather than conviction. This has been confirmed by Fr. Gottardo Pasqualetti who was secretary to Archbishop Bugnini from 1964 to 1975, and so was able to follow, step by step, the implementation of the liturgical reform. In an interview which was published in the 3 April 1980 issue of the Italian journal *Il Settimanale* he was asked: "To what extent did Pope Paul VI participate in the liturgical reform?" Father Pasqualetti answered:

> I think that there is no doubt that the liturgical reform is the great work of Paul VI. He availed himself of the work and the judgement of the Cardinals, Bishops, and Consultors of the *Consilium* he himself set up for the implementation of the Constitution on the Liturgy. Besides, he consulted the Episcopate on the occasion of the Synod in 1967, and also, for the Liturgy of the Hours he wanted to know the opinion of every bishop. He did the same for other important acts, as for the introduction of the practice of putting the consecrated bread into the hand of the communicant. During the course of the preparatory schemata, or in the final stages of the work, Paul VI personally studied the questions and proposed answers. In the archives there is irrefutable evidence of his annotations, observations, notes written in his own hand indicating his wish or his approval. Furthermore he followed the application of the reform with pastoral sensitivity and understanding; he celebrated the new liturgy, and intervened, when necessary, with courageous and historic decisions, as in the extension of the vernacular to the whole of the liturgy and in the approbation of new Eucharistic Prayers.

Thus, although it is fair to describe Archbishop Bugnini as the Great Architect of the Liturgical Revolution which destroyed the Roman Rite, justice demands that responsibility for this Revolution must be placed squarely upon the shoulders of Pope Paul VI, which explains and justifies the title of this book—*Pope Paul's New Mass*.

ADDENDUM

After the type for this chapter had been set a somewhat violent attack upon me by Archbishop Bugnini appeared in the May 1980 issue of the *Homiletic and Pastoral Review*. He claimed that I am a calumniator and stated that I have colleagues who are "calumniators by profession". He denied that there is "a single expression in the liturgical reform that puts in doubt faith in the Holy Eucharist." I

have never claimed that the official Latin text of the *Novus Ordo Missae* contains formal heresy. What I allege is that faith in the sacrificial nature of the Mass is seriously diluted by omissions and ambiguous phraseology, something which is made very clear in the next chapter. If the *Institutio Generalis* is considered to be part of the liturgical reform, it certainly casts doubt upon Catholic Eucharistic teaching (see Art 48 start).

The Archbishop also claimed that far from having alienated millions of the faithful the reform has been "the most valid factor to give to the faithful a faith more convincing, strong, and operative in charity." Well, it's a point of view! He also repeated the denial he had made in 1976 that he had ever been a Freemason, a denial to which I have drawn attention, both in this chapter and in *Pope John's Council*. I will stress once more that I have not claimed that I can prove that Archbishop Bugnini is a Freemason, I have simply stated that the accusation has been made and I have also researched the background to it. And, at the risk of appearing tediously repetitious, I will also stress that the objective defects of the reform remain unaffected whether or not the Archbishop has ever been a Freemason.

Footnotes

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[i] "Ma soprattutto Mons. Bugnini e conosciuto per l'opera organizzative da lui svolta negli anni della preparazione dello schema di Costituzione sulla sacra Liturgia, unico documento che pote essere discusso all'inizio dell'assise conciliare e che arrivò in porto sostanzialmente come era uscito dalla Commissione Preparatoria."[11]

[ii] Up to No. 45 (March 1969) *Notitiae* was the journal of the *Consilium* (*Consilium ad Exsequendam Constitutionem de Sacra Liturgia*). From No. 46 (April 1969) onwards, it became the journal of the Sacred Congregation for Divine Worship (*Sacra Congregatio Pro Cultu Divino*). From No. 108-109 (August-September 1975) it became the journal for the Sacred Congregation for the Sacraments and Divine Worship (*Sacra Congregatio Pro Sacramentis et Cultu Divino*).

[iii] "Per quello che mi chiede, sono spiacente di non poter fare nulla. Il segreto che deve circondare quella denuncia (per la quale Mons. Bugnini dovette andarsene!) e 'top secret'. Per molte ragioni. Vi basti il 'fatto' che il suddetto Monsignore fu subito mandato via dal suo ufficio: Significa che gli 'argomenti' furono piu che probanti!"

[iv] It was not unprecedented—the Pope had been deliberately disobeyed in a similar instance with regard to the text of *Gaudium et Spes*. See *Pope John's Council*.

[v] The priest concerned holds an official position which makes it necessary for him to withhold his name. I was able to establish his identity and confirm the veracity of this account through a common friend.

[vi] "...nel 1957 professore di liturgia pastorale nel Pont. Instituto Pastorale dell 'Universita Lateranese." *Notitiae*, no. 70, February, 1972, p. 34.

Notes

1 Biographical details of Archbishop Bugnini are provided in *Notitiae,* no. 70, February 1972, pp. 33-34.
2 CF, p. 244.
3 *Notitiae*, no. 70, p. 34.
4 VLC, p. 20.
5 VLC, p. 23.
6 RFT, p. 141.
7 CF, p. *223.*
8 CF, p. 224.
9 RFT, p. *22.*
10 RFT, p. 23.
11 *Notitiae,* no. 70, p. 34.
12 RFT, p. 23.
13 BS, p. 131.
14 RFT, pp. 287-288.
15 RFT, p. 210.
16 *The Tablet,* 18 May 1968, p. 489.
17 *Notitiae,* no. 70, p. 34.
18 *Notitiae,* no. 46, April-June 1969, pp. 128-133.
19 AF, p. 42.
20 *Notitiae,* no. 92, April 1974, p. 126.
21 *Ibid.*
22 *Ibid*.
23 *The Tablet,* 30 August 1975, p. 828.
24 DV, p. 71.
25 *Nel Fumo di Satana* (Florence, 1976), p. 150.
26 *Notitiae,* no. 95-96, July-August 1974, p. 250.
27 *La Pensée Catholique,* May 1978, p. 80.
28 *Orthodoxy of Catholic Doctrine,* vol. 3, no. 2, May 1974, p. 3.
29 PJC, p. 172, footnote.
30 *Demain la Liturgie* (Paris 1976), pp. 9-10.

XXV

An Ingenious Essay in Ambiguity

In reading the Schema on the Liturgy, and in listening to the debate on it, I could not help thinking that if the Church of Rome went on improving the Missal and Breviary long enough, they would one day invent the Book of Common Prayer.

—Dr. J. Moorman
Anglican Observer at Vatican II

In 1898 the Catholic Bishops of the Province of Westminster published *A Vindication of the Bull "Apostolicae Curae"*. They stated that a comparison of the Missal with Cranmer's 1549 Communion Service would reveal a series of omissions "of which the evident purpose was to eliminate the idea of sacrifice."[1] Commenting upon *Apostolicae Curae*, the English Bishops referred to omissions in Cranmer's Ordinal in terms which are equally applicable to his Communion Service:

> If the Pope was justified in saying that the Ordinal by its omissions and suppressions tells its own tale, is he not equally justified in what he has said about its authors and their beliefs and intentions? Is it not true that their very object in drawing up the new rite and substituting it for the old was to remove the sacrificial and sacerdotalist elements which were such a characteristic feature in the old rite?[2]

My purpose in this chapter is to make a careful examination of the *Novus Ordo Missae* using the criteria employed by Pope Leo XIII and by the English Bishops in their *Vindication*.[i] Such a comparison reveals that there are definite parallels between the *Novus Ordo Missae* and Cranmer's 1549 Communion Service. I must repeat that I am not claiming that the reforms of Cranmer and Paul VI are identical but that parallels exist, a very different matter. An objective study of the *Novus Ordo Missae* reveals a serious minimalisation in "the sacrificial and sacerdotalist elements which were such a characteristic feature in the old rite". The removal of explicitly sacrificial and sacerdotal prayers goes a long way towards making the *Novus Ordo Missae* acceptable to Protestants when a judicious use is made of the available options. In Chapter XII I have established that the *Novus Ordo Missae* is indeed considered acceptable by some

Protestants, and I am not referring to the Anglo-Catholic party in the Anglican Communion which, in varying degrees, accepts Catholic Eucharistic teaching. In this chapter I shall show why the *Novus Ordo Missae* is acceptable to Evangelical Protestants who reject Catholic Eucharistic teaching. It cannot be emphasized too strongly that when examining Cranmer's Communion Service or the *Novus Ordo Missae* the object should not be to look for formal heresy. No formal heresy will be found in Cranmer's 1549 or 1552 Communion Services or either of his ordination rites. As Dr. Francis Clark stresses: "As in the new communion service, so in the ordination rite, it was not what was expressed but what was suppressed that gave significance to the whole."[3] What, then, has been suppressed from the Ordinary of the Mass found in the Missal of St. Pius V? Before presenting my analysis I urge readers familiar with Protestant belief on the priesthood, sacrifice, and the Real Presence to examine the Ordinary of the Mass in a pre-conciliar Missal and make a note of any prayers which they consider would be unacceptable to an Evangelical Protestant. I suggest that this be done before reading my own analysis so that each reader can reach his conclusions independently and then compare his findings with my own. The object of the research is, obviously, to see how many of the prayers which Protestants cannot accept remain mandatory in the *Novus Ordo Missae*. The stipulation regarding "mandatory" is important as the most important difference between Cranmer's reform and that of Pope Paul VI is the retention of the Roman Canon which few Protestants could accept. This Canon had been removed by the *Consilium* but was restored on the instructions of Pope Paul VI.[4]

DIFFERENCES BETWEEN THE ORDINARY OF THE TRIDENTINE MASS AND THE *NOVUS ORDO MISSAE*

The Tridentine Mass	**The *Novus Ordo Missae***

The Tridentine Mass	The *Novus Ordo Missae*
1. Entitled "The Mass".	Cranmer entitled his 1549 service: "The Supper of the Lord and the Holy Communion commonly called the Mass." The *Novus Ordo Missae* was entitled "The Lord's Supper or Mass" in the original Article 7. The term "Lord's Supper" is still included in the revised Article 7.
2. Celebrated in Latin.	Cranmer's Lord's Supper celebrated in the vernacular. The *Novus Ordo Missae* celebrated in the vernacular.
3. Much of the Mass said inaudibly.	Cranmer's service one of public praise and thanksgiving and therefore said audibly. *Novus Ordo Missae* said audibly throughout.
4. Celebrated on an eastward-facing altar.	Cranmer's service celebrated on a table facing the people. *Novus Ordo Missae* celebrated on what is clearly intended to be a table facing the people.
5. The Psalm *Judica me*, unacceptable to Protestants in virtue of its reference to the "altar of God".	Suppressed by Cranmer (*Cranmer's Godly Order*, 1st. ed., p. 101, rev. ed., pp. 195-196). Suppressed in the *Novus Ordo Missae*.
6. Double *Confiteor* distinguishes between priest and people, which is unacceptable to Protestants as is the invocation of saints.	Cranmer abolished the *Confiteor* (*Cranmer's Godly Order*, 1st. ed., p. 101; rev. ed., p. 196). The double *Confiteor* has been suppressed in the *Novus Ordo Missae* thus blurring the distinction between priest and people. A truncated *Confiteor* invoking the angels and saints is included as an option but other penitential rites containing no such invocation and thus completely acceptable to Protestants are provided.
7. The prayer *Aufer a nobis* evokes Old Testament sacrifice with its reference to the Holy of Holies which the High Priest entered to offer the blood of the sacrificial victim.	Suppressed in the *Novus Ordo Missae*.

The Tridentine Mass	The *Novus Ordo Missae*
8. The prayer *Oramus te, Domine* refers to the relics in the altar stone.	The use of an altar stone is no longer obligatory for movable altars or when Mass is celebrated outside a consecrated building. An altar stone is only "commended" for permanent altars (*Institutio Generalis* 265-266). The prayer has been suppressed in the *Novus Ordo Missae*.
9. Introit, Kyrie, Gloria, Collect, Epistle, Gospel, Creed.	Retained by Cranmer. Retained in *Novus Ordo Missae*.
10. The Offertory Prayers: *Suscipe, sancte Pater* *Deus, qui humanae* *Offerimus tibi, Domine* *In spiritu humilitatis* *Veni, sanctificator omnipotens* *Suscipe, sancta Trinitas*.	Comparable prayers in the Sarum rite suppressed by Cranmer (*Cranmer's Godly Order*, 1st. ed., pp. 101-2; rev. ed., pp. 196-197). All these prayers suppressed in the *Novus Ordo Missae* but for an extract from the *Deus, qui humanae* and the *In spiritu humilitatis* (see In spiritu humilitatis).
11. *Orate fratres*.	Suppressed by Cranmer and suppressed by the *Consilium* in the draft for the *Missa Normativa*. Restored as a result of pressure at the 1967 Synod in Rome (see Synod 1967).
12. Secret Prayers (Proper of the Mass).	These prayers often contain specifically sacrificial terminology. They were abolished by Cranmer but have been retained in the *Novus Ordo Missae* though frequently emasculated in the ICEL translations. As these prayers do not form part of the Ordinary they do not provide an obstacle to achieving an ecumenical Ordinary.
13. *Sursum corda* dialogue, Preface, *Sanctus*.	Retained by Cranmer. Retained in *Novus Ordo Missae*.
14. Roman Canon.	Abolished by Cranmer. Retained as an option in the *Novus Ordo Missae*, which also contains a Canon (Eucharistic Prayer II) which some Protestants consider acceptable. It makes no distinction between priest and people and does not include the word "*Hostia*" (victim).

The Tridentine Mass	The *Novus Ordo Missae*
15. The Consecration Formula.	This was considerably modified by Cranmer, and the *Novus Ordo Missae* has incorporated his most important modifications. This was demonstrated in Chapter XV which examines Eucharistic Prayer II in detail.
16. The prayer *Libera nos* after the *Pater Noster*.	Luther and Cranmer abolished this prayer, owing to the invocation of saints at its conclusion. A modified version has been retained in the *Novus Ordo Missae* with no invocation of saints.
17. *Haec commixtio*.	A version of this prayer in the Sarum Missal was abolished by Cranmer. A modified version of the prayer has been retained in the *Novus Ordo Missae* but with the significant omission of the word "*consecratio*".
18. *Domine Jesu Christe, qui dixisti*.	This prayer did not occur in the Sarum rite but contains nothing to which a Protestant could object beyond the words "*ne respicias peccata mea*" in which the priest asks forgiveness for his personal sins. This is another prayer distinguishing between the priest and layman, and in the *Novus Ordo Missae* "*peccata mea*" has been changed to "*peccata nostra*"—"our sins".
19. *Domine Jesu Christi, Fili Dei* and *Perceptio Corporis tui*.	Modified versions of these prayers are included in the *Novus Ordo Missae*, one of which the priest says in his personal capacity before Communion. It is a matter for some satisfaction that such a prayer is included. Too much significance should not be attached to the use of realistic language regarding the Real Presence in these prayers. It was primarily sacrificial language which the Reformers wished to eliminate. They were able to reconcile the use of language apparently expressing belief in the Real Presence with their own theories *e. g.*, Cranmer's prayer cited in *Cranmer's Godly Order*, 1st. ed., p. 108; rev. ed., p. 207.

The Tridentine Mass	The *Novus Ordo Missae*
20. The Communion Rite (a) Communion given to the laity under one kind.	(a) Communion given under both kinds in Cranmer's service. The occasions when this is done in the *Novus Ordo Missae* are multiplying. It is already permitted at all Sunday Masses in the United States (see Chapter XXI).
(b) Traditional style altar breads.	b) The relevant rubric in Cranmer's 1549 rite states that altar breads should be: "unleavened, and round, as it was before, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in two pieces, at the least, or more by the discretion of the minister". Article 283 of the General Instruction reads: "Bread used for the Eucharist even though unleavened and of the traditional shape, ought to be made in such a way that the priest, when celebrating with a congregation, can break it into pieces and distribute these to at least some of the faithful."
(c) The Host is placed on the tongue of the kneeling communicant by a priest.	(c) Cranmer retained all three traditional practices in his 1549 rite but in the 1552 rite Communion was given in the hand to signify that the bread was ordinary bread and the priest did not differ in essence from a layman (see Bucer). Communion is now given in the hand in almost every Western country (though not Poland or Italy) but the *Novus Ordo Missae* has outcranmered Cranmer by allowing communicants to stand and receive from a lay minister.
21. *Quod ore sumpsimus* and *Corpus tuum*.	The explicit references to the Real Presence included in these prayers would not commend them to Protestants although Luther felt able to retain them owing to his theory of consubstantiation. The first was not in the Sarum rite, the second was, and Cranmer suppressed it. Both have been suppressed in the New Mass, but the *Quod ore* was subsequently restored.

The Tridentine Mass	The *Novus Ordo Missae*
22. *Placeat tibi*.	The *Placeat tibi* was a *bête noire* for Protestants (see *Cranmer's Godly Order*, 1st. ed., p. 109; rev. ed., p. 209). This prayer alone would have rendered the *Novus Ordo Missae* unacceptable to them had it been retained. Following the example of Luther, Cranmer, and other Reformers, the *Consilium* suppressed this prayer.
23. Last Gospel	There is nothing in the Last Gospel incompatible with Protestantism but its retention in the *Novus Ordo Missae* would have clashed with the pattern of Protestant Communion services which conclude with a blessing. The *Consilium* suppressed it.
24. Leonine Prayers	The prayers after Mass do not form part of the Ordinary itself but in practice appeared as an integral part of the liturgy. Five prayers less compatible with Protestantism could hardly be imagined. They have been suppressed by the *Consilium*.

Conclusion

Clearly, no objective person could deny that if the *Novus Ordo Missae* is examined from the point of view of what is suppressed rather than what is expressed, a startling similarity to Cranmer's reform becomes immediately apparent. Admittedly, there are some prayers which express the Real Presence in clear terms (see 17 and 19). In Chapter XII I have provided a list of prayers and rubrics in the *Novus Ordo Missae* which uphold Catholic teaching, particularly with regard to the Real Presence (Protestant Misgivings), but even if it is accepted that these prayers and rubrics are adequate to safeguard the doctrine of the Real Presence, the *Novus Ordo Missae* is seriously defective with regard to sacrifice—which is the crucial point at issue. As I have already stated several times, Cranmer was prepared to accept prayers which could appear to denote belief in the Real Presence. The adequacy of the *Novus Ordo Missae* must be assessed by the adequacy of its sacrificial terminology, and here it is

seriously inadequate if Eucharistic Prayer II is used. There cannot be the least doubt that sacrificial language in the *Novus Ordo Missae* has been deliberately minimized so that it is compatible with a Protestant theory of sacrifice. In their *Vindication of "Apostolicae Curae"*, the Catholic Bishops addressed the following to their Anglican counterparts:

> ...although Cranmer professed to believe in a sacrifice connected with Holy Communion, he resolves it into a sacrifice in which the person offering is not an earthly representative of Christ, or the thing offered the Body and Blood of Christ, but the offerers are the Christian people acting in their own name, and the thing offered is themselves, through their praise and thanksgiving for the benefit of redemption, their obedience to God's Law, and their subjugation of all evil passions. We also ourselves, following the example of Holy Scripture, call such things by the name of sacrifices, but they are metaphorical sacrifices, and absolutely distinct from the true and proper sacrifice which we acknowledge in the Mass. Nor is there anywhere in Cranmer's writings to be found any claim to believe in this last. On the contrary, as the passages already quoted show, to which an abundance of others might be added, for such a sacrifice he had nothing but loathing and invectives.[5] [My emphasis.]

Then, speaking to the spiritual heirs of Cranmer, the Catholic Bishops added:

> A certain kind of sacrifice and priesthood, then, your Church, as represented by your standard divines, has persistently claimed to possess; it proves, however, on examination to be such, not in the literal and Catholic sense of the term but only metaphorically. The human mind delights in tracing analogies, and it has been the custom in all ages to call the heart's self-surrender, with its offerings of praise and prayer and service, by the name of sacrifice because these things are of the nature of gifts which involve cost to self. Scripture itself uses this language, and we are far, therefore, from objecting to it. On the contrary we employ it very generally ourselves. It is important, however, to bear in mind that figurative language is figurative, and not to confound resemblances with the realities. The true Sacrifice and Priesthood—that is to say, the Sacrifice in which the true Body and Blood of Christ is sacrificed and offered and the Priesthood which is endowed with the power to consecrate and offer it—your Church, speaking through the same representatives, has with equal persistency and in the most stringent terms repudiated altogether.[6]

Without wishing to comment on the personal beliefs of the members of the *Consilium*, an objective assessment of the *Novus Ordo Missae* itself shows that, where Eucharistic Prayer II is used, it is compatible with the beliefs of those who repudiate the Catholic doctrine of sacrifice in favour of a metaphorical sacrifice in which the people offer praise, thanksgiving, and themselves. Where

Eucharistic Prayer II is used I thus feel justified in applying to the *Novus Ordo Missae* Dr. Francis Clark's verdict on the 1549 Communion Service:

> The first Prayer Book of Edward VI could not be convicted of overt heresy, for it was adroitly framed and contained no express denial of pre-Reformation doctrine. It was, as an Anglican scholar puts it, "an ingenious essay in ambiguity", purposely worded in such a manner that the more conservative could place their own construction upon it and reconcile their consciences to using it while the Reformers would interpret it in their own sense and would recognise it as an *instrument for furthering* the next stage of the religious revolution.[7] [My emphasis.]

Pope Paul's New Mass is indeed "an ingenious essay inambiguity"!

Footnotes

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[i] In making this comparison I do not intend to question the validity of the *Novus Ordo Missae*. As I explain in Chapter XII, Our Lord instituted His sacraments in two ways, "generically" and "specifically". In the five sacraments instituted generically He left it to the supreme authority of His Church to define what constitutes valid matter and form. In the case of Baptism and the Eucharist, He specified the matter and form Himself and where these are employed by an authorised minister with the correct intention they produce their effects automatically (*ex opere operato*). Thus, arguments which prove the invalidity of the generically established Sacrament of Ordination cannot be transferred to the specifically instituted Sacrament of the Eucharist.

Notes

1 VAC, p. 54.
2 VAC, p. 54.
3 ESR, p. 192.
4 D. Woodruff, *Paul VI* (CTS, 1974), p. 11.
5 VAC, p. 72.
6 VAC, p. 77.
7 ESR, p. 182.

Appendix I

List of Official Documents Cited

The documents are also listed in the Index under the Latin title, if one is provided.

Quo Primum Tempore

Pope St. Pius V **14 July 1570**

Bull promulgating the Roman Missal revised according to the instructions of the Council of Trent.

Cum Sanctissimum

Pope Clement VIII **7 July 1604**

Brief ordering textual corrections and a rubrical revision of the Roman Missal.

Si Quid Est

Pope Urban VIII **2 September 1634**

Brief ordering textual corrections and a rubrical revision of the Roman Missal.

Auctorem Fidei

Pope Pius VI **28 August 1794**

Bull condemning the errors of the Synod of Pistoia.

Divino Afflatu

Pope St. Pius X **1 November 1911**

Revision of the Psalter and rubrics of the Breviary and Missal.

Officiorum Omnium

Pope Pius XI **1 August 1922**

Encyclical Letter extolling the importance of Liturgical Latin.

Divini Cultus

Pope Pius XI **20 December 1928**

Rules for Sacred Music.

In Cotidianis Precibus

Pope Pius XII **24 March 1945**

Apostolic Letter authorising a revised Latin translation of the psalms.

Mediator Dei

Pope Pius XII **20 November 1947**

Encyclical Letter on the Sacred Liturgy.

De Arte Sacra

Pope Pius XII **30 June 1952**

Instruction of the Holy Office strictly commanding that the tabernacle should be kept in the most distinguished and honourable place in the church.

Maxima Redemptionis

Pope Pius XII **16 November 1955**

Decree of the Sacred Congregation of Rites (SCR) reforming the Holy Week ceremonies.

Sacred Liturgy and Pastoral Action

Pope Pius XII **22 September 1956**

Allocution to the International Congress on Pastoral Liturgy at Assisi, stressing the unity of the tabernacle and the altar.

Novum Rubricarum

Pope John XXIII **26 July 1960**

Decree of the Sacred Congregation of Rites (SCR) listing the new Codex of the General Rubrics of the Roman Breviary and Missal.

Veterum Sapientia

Pope John XXIII **22 February 1962**

Apostolic Constitution on Latin, the language of the Church.

Sacrosanctum Concilium

Pope Paul VI **4 December 1963**

Constitution on the Sacred Liturgy of the Second Vatican Council.

Sacram Liturgiam

Pope Paul VI **25 January 1964**

Motu Proprio on the reform of the liturgy.

Inter Oecumenici

Pope Paul VI **26 September 1964**

Instruction of the Sacred Congregation of Rites on the Proper Implementation of the Constitution on Sacred Liturgy.

Attentis Multarum

Pope Paul VI **21 November 1964**

Announcement to a public session of Vatican II that the Eucharistic Fast has been reduced to one hour.

Ecclesiae Semper

Pope Paul VI **7 March 1965**

Decree of the Sacred Congregation of Rites announcing the publication of the rite of concelebration and of Communion under both kinds.

Mysterium Fidei

Pope Paul VI **3 September 1965**

Encyclical Letter on the doctrine and worship of the Eucharist condemning transignification and attempts to substitute new terminology for the Eucharistic formulas of Trent.

Impetrata Prius

Pope Paul VI **25 September 1965**

Letter of the Sacred Congregation of Rites formalising the fulfilment of Sunday Mass obligation on Saturday evening.

Omnibus in Comperto

Pope Paul VI **19 March 1966**

Circular letter of the Sacred Congregation for the Council to bishops on the need in tourist areas for Masses in the languages of the majority of tourists.

Sacrificium Laudis

Pope Paul VI **15 August 1966**

Letter of Pope Paul VI on the Divine Office.

Musicam Sacram

Pope Paul VI **5 March 1967**

Instruction of the Sacred Congregation of Rites on Music in the Liturgy.

Tres Abhinc Annos

Pope Paul VI **4 May 1967**

Second Instruction on the proper implementation of the Constitution on the Sacred Liturgy.

Eucharisticum Mysterium

Pope Paul VI **25 May 1967**

Instruction of the Sacred Congregation of Rites on the worship of the Eucharistic Mystery.

Regimini Ecclesiae Universae

Pope Paul VI **15 August 1967**

Apostolic Constitution reorganising the Curia. It established the Congregations for Rites and the Discipline of the Sacraments.

Preces Eucharisticae

Pope Paul VI **23 May 1968**

Decree of the Sacred Congregation of Rites promulgating three new Eucharistic Prayers and eight new Prefaces.

La Publication

Pope Paul VI **2 June 1968**

Letter from the *Consilium* to the presidents of episcopal conferences explaining the benefits of the new Eucharistic Prayers, including their ecumenical dimension.

Missale Romanum

Pope Paul VI **3 April 1969**

Apostolic Constitution on the Roman Missal.

Sacra Rituum Congregatio

Pope Paul VI **8 May 1969**

Apostolic Constitution dividing the Congregation of Rites into the Sacred Congregation for Divine Worship and the Sacred Congregation for the Causes of Saints (*i.e.*, beatification and canonisation).

Memoriale Domini

Pope Paul VI **29 May 1969**

Instruction of the Sacred Congregation for Divine Worship on the manner of receiving Holy Communion.

Sacramentali Communione

Pope Paul VI **29 June 1970**

Instruction of the Sacred Congregation for Divine Worship extending occasions for the administration of Holy Communion under both kinds.

Liturgicae Instaurationes

Pope Paul VI **5 September 1970**

Third Instruction on the Proper Implementation of the Contitution on the Sacred Liturgy, issued by the Sacred Congregation for Divine Worship.

De Missali Romano

Pope Paul VI **14 June 1971**

Notification of the Sacred Congregation for Divine Worship that the new liturgical rites are mandatory from the day on which national hierarchies adopt a definitive translation.

Immensae Caritatis

Pope Paul IV **29 January 1973**

Instruction of the Sacred Congregation for Divine Worship on facilitating Holy Communion. Authorises lay ministers of Holy Communion.

Eucharistiae Participationem

Pope Paul VI **27 April 1973**

Circular Letter from the Sacred Congregation for Divine Worship to presidents of episcopal conferences on the Eucharistic Prayers.

Pueros Baptizatos

Pope Paul VI **1 November 1973**

Directory on Children's Masses from the Sacred Congregation for Divine Worship.

Conferentiarum Episcopalium

Pope Paul VI **28 October 1974**

Note from the Sacred Congregation for Divine Worship to episcopal conferences on the obligation to use the New Roman Missal.

Eucharistiae Sacramentum

Pope Paul VI **21 June 1973**

Decree of the Sacred Congregation for Divine Worship on Holy Communion and the worship of the Eucharist outside Mass.

Constans Nobis

Pope Paul VI **31 July 1975**

Apostolic Constitution of Pope Paul VI dissolving the Sacred Congregation for Divine Worship and merging it with the Sacred

Congregation for the Discipline of the Sacraments to form the Sacred Congregation for the Sacraments and Divine Worship.

Dominicae Cenae

Pope John Paul II **24 February 1980**

Letter to all the Bishops of the Church on the Eucharistic Mystery.

Inaestimabile Donum

Pope John Paul II **3 April 1980**

Instruction of the Sacred Congregation for the Sacraments and Divine Worship specifying abuses in the celebration of the *Novus Ordo Missae*.

Appendix II

Documents Relating to the Reform

1. The Bull *Quo Primum Tempore*, 14 July 1570
2. The Brief *Cum Sanctissimum*, 7 July 1604
3. The Brief *Si Quid Est*, 2 September 1634
4. The Apostolic Constitution *Divino Afflatu*, 1 November 1911
5. Address of Pope Paul VI to a General Audience on reactions to the Liturgical Reform, 17 March 1965
6. The Apostolic Constitution *Missale Romanum*, 3 April 1969
7. Decree of the SCR promulgating the New Order of Mass and General Instruction on Roman Missal, 6 April 1969
8. Address of Pope Paul VI to a General Audience on the New Order of Mass, 19 November 1969
9. *De Missali Romano*, Notification of the SCDW on the Roman Missal, the Liturgy of the Hours, and the Calendar, 14 June 1971
10. The English Indult, Documents and Correspondence
11. *Conferentiarum Episcopalium*, Notice of the SCDW forbidding celebration of the Tridentine Mass, 28 October 1974
12. The Jurisdiction of the Bull *Quo Primum*: A Commentary by the Canonist Fr. Raymond Dulac
13. Some Juridical Considerations on the Reform of the Liturgy: A Commentary by the Canonist Count Neri Capponi

THE BULL *QUO PRIMUM TEMPORE*

14 July 1570
Pius: Bishop
Servant of the Servants of God
For an Everlasting Memorial

Upon Our elevation to the Apostolic throne We gladly turned Our mind and energies, and directed all Our thoughts, to the matter of preserving incorrupt the public worship of the Church; and We have striven, with God's help, by every means in Our power to achieve that purpose.

Whereas amongst other decrees of the Holy Council of Trent We were charged with revision and reissue of the sacred books, to wit the Catechism, the Missal, and the Breviary; and whereas We have with God's consent published a Catechism for the instruction of the faithful, and thoroughly revised the Breviary for the due performance of the Divine Office, We next, in order that Missal and Breviary might be in perfect harmony, as is right and proper (considering that it is altogether fitting that there should be in the Church only one appropriate manner of Psalmody and one sole rite of celebrating Mass), deemed it necessary to give our immediate attention to what still remained to be done, namely the re-editing of the Missal with the least possible delay.

We resolved accordingly to delegate this task to a select committee of scholars; and they, having at every stage of their work and with the utmost care collated the ancient codices in Our Vatican Library and reliable (original or amended) codices from elsewhere, and having also consulted the writing of ancient and approved authors who have bequeathed to us records relating to the said sacred rites, thus restored the Missal itself to the pristine form and rite of the holy Fathers. When this production had been subjected to close scrutiny and further amended We, after mature consideration, ordered that the final result be forthwith printed and published in Rome, so that all may enjoy the fruits of this labor: that priests may know what

prayers to use, and what rites and ceremonies they are to observe henceforward in the celebration of Masses.

Now therefore, in order that all everywhere may adopt and observe what has been delivered to them by the Holy Roman Church, Mother and Mistress of the other churches, it shall be unlawful henceforth and for ever throughout the Christian world to sing or to read Masses according to any formula other than that of this Missal published by Us; this ordinance to apply to all churches and chapels, with or without cure of souls, patriarchal, collegiate, and parochial, be they secular or belonging to any religious Order whether of men (including the military Orders) or of women, in which conventual Masses are or ought to be sung aloud in choir or read privately according to the rites and customs of the Roman Church; to apply moreover even if the said churches have been in any way exempted, whether by indult of the Apostolic See, by custom, by privilege, or even by oath or Apostolic confirmation, or have their rights and faculties guaranteed to them in any way whatsoever; saving only those in which the practice of saying Mass differently was granted over two hundred years ago simultaneously with the Apostolic See's institution and confirmation of the church, and those in which there has prevailed a similar custom followed continuously for a period of not less than two hundred years; in which cases We in no wise rescind their prerogatives or customs aforesaid. Nevertheless, if this Missal which We have seen fit to publish be more agreeable to these last, We hereby permit them to celebrate Mass according to its rite, subject to the consent of their bishop or prelate, and of their whole Chapter, all else to the contrary notwithstanding. All other churches aforesaid are hereby denied the use of other missals, which are to be wholly and entirely rejected; and by this present Constitution, which shall have the force of law in perpetuity, We order and enjoin under pain of Our displeasure that nothing be added to Our newly published Missal, nothing omitted therefrom, and nothing whatsoever altered therein.

We specifically command each and every patriarch, administrator, and all other persons of whatsoever ecclesiastical dignity, be they even Cardinals of the Holy Roman Church, or possessed of any

other rank or pre-eminence, and We order them by virtue of holy obedience to sing or to read the Mass according to the rite and manner and norm herein laid down by Us, and henceforward to discontinue and utterly discard all other rubrics and rites of other missals, howsoever ancient, which they have been accustomed to follow, and not to presume in celebrating Mass to introduce any ceremonies or recite any prayers other than those contained in this Missal.

Furthermore, by these presents and by virtue of Our Apostolic authority We give and grant in perpetuity that for the singing or reading of Mass in any church whatsoever this Missal may be followed absolutely, without any scruple of conscience or fear of incurring any penalty, judgement, or censure, and may be freely and lawfully used. Nor shall bishops, administrators, canons, chaplains, and other secular priests, or religious of whatsoever Order or by whatsoever title designated, be obliged to celebrate Mass otherwise than enjoined by Us. We likewise order and declare that no one whosoever shall be forced or coerced into altering this Missal; and this present Constitution can never be revoked or modified, but shall for ever remain valid and have the force of law, not withstanding previous constitutions or edicts of provincial or synodal councils, and notwithstanding the usage of the churches aforesaid, established by very long and even immemorial prescription, saving only usage of more than two hundred years.

Consequently it is Our will, and by the same authority We decree, that one month after publication of this Our Constitution and Missal, priests of the Roman Curia shall be obliged to sing or to read the Mass in accordance therewith; others south of the Alps, after three months; those who live beyond the Alps, after six months or as soon as the Missal becomes available for purchase.

Furthermore, in order that the said Missal may be preserved incorrupt and kept free from defects and errors, the penalty for non-observance in the case of all printers resident in territory directly or indirectly subject to Ourselves and the Holy Roman Church shall be forfeiture of their books and a fine of one hundred gold ducats payable *ipso facto* to the Apostolic Treasury. In the case of those

resident in other parts of the world it shall be excommunication *latae sententiae* and other penalties at Our discretion; and by Our Apostolic authority and the tenor of these presents We also decree that they must not dare or presume either to print or to publish or to sell, or in any way to take delivery of such books without Our approval and consent, or without express permission of the Apostolic Commissary in the said parts appointed by Us for that purpose. Each of the said printers must receive from the aforementioned Commissary a standard Missal to serve as an exemplar for subsequent copies, which, when made, must be compared with the exemplar and agree faithfully therewith, varying in no wise from the first impression printed in Rome.

But, since it would be difficult for this present Constitution to be transmitted to all parts of the world and to come to the notice of all concerned simultaneously, We direct that it be, as usual, posted and published at the doors of the Basilica of the Prince of Apostles, at those of the Apostolic Chancery, and at the end of the Campo de'Fiori; moreover We direct that printed copies of the same, signed by a notary public and authenticated with the seal of an ecclesiastical dignitary, shall possess the same unqualified and indubitable validity everywhere and in every country that would attend the display there of Our present text. Accordingly, no one whosoever is permitted to infringe or rashly contravene this notice of Our permission, statute, ordinance, command, direction, grant, indult, declaration, will, decree, and prohibition. Should any person venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at St. Peter's, Rome, in the year of Our Lord's Incarnation one thousand five hundred and seventy, on the fourteenth day of July in the fifth year of Our Pontificate.

CAESAR GLORIERUS

H. Cumin

THE BRIEF *CUM SANCTISSIMUM*

7 July 1604
Clement VIII, Pope
For an Everlasting Memorial

Since the Most Holy Sacrament of the Eucharist by means of which Christ Our Lord has made us partakers of His Sacred Body and He has ordained to stay with us unto the consummation of the world, is the greatest of all the Sacraments and it is accomplished in the Holy Mass and offered to God the Father for the sins of all the people, it is highly fitting that we who are in one body which is the Church and who share of the one Body of Christ, should use in this ineffable and awe-inspiring Sacrifice the same manner of celebration and the same ceremonial observance and rite.

Not only have the Roman Pontiffs, Our Predecessors, always desired, and for a long time greatly striven to achieve, this aim, but above all Pope Pius V of happy memory undertook, in accordance with the decree of the Council of Trent, to bring the Roman Missal into conformity with the old and purer pattern and to have it printed in Rome. Although he very severely forbade under many penalties that anything should be added to it or that anything for any reason be removed from it, nevertheless, in the course of time, it has come to pass that, through the rashness and boldness of the printers, or of others, many errors have crept into the missals which have been produced in recent years. That very old (Latin) version of the Holy Bible, which even before St. Jerome's time was held in honour in the Church, and from which almost all the Introits, Graduals, and Offertories of the Masses had been taken, has been entirely removed; the texts of the Epistles and the Gospels which hitherto were read during the celebration of the Mass, have been disturbed in many places; different and utterly unusual beginnings have been prefixed to the Gospel texts; and finally many things have been here and there arbitrarily altered.

All these changes seem to have been introduced under the pretext of conforming everything to the standard of the Vulgate edition of Holy Writ, as if it were allowable to anyone to do so on his own authority and without the advice of the Apostolic See.

Having considered these innovations, in Our pastoral solicitude which induces us to earnestly protect and preserve in everything and especially in the sacred rites of the Church the best and old norm, We have ordered in the first place that the above-mentioned printed Missals, so corrupted, be banned and declared null and void and that their use be disallowed in the celebration of the Mass, unless they be entirely and in everything emended according to the original text published under Pius V. We have also entrusted some of Our Venerable Brethren, Cardinals of the Holy Roman Church, versed in Holy Writ and skilled in ecclesiastical antiquity, with the business of restoring the Missal to its primitive and purest form. In their loyalty to Us and in their piety and devotion to the Church, these Cardinals, employing also other learned men trained in ecclesiastical scholarship and having searched for, and diligently examined, old Missals and other books bearing upon the subject, have endeavoured to restore the Roman Missal to its original purity and to confirm and attest the painstaking care and diligence of Pius V and of those appointed by him.

It happened, however, that in the carrying out of this task, as a result of an accurate comparison of ancient books, some things have been improved upon and, concerning the rules and rubrics, some points have been more fully and clearly stated. These improvements, however, flowing as it were from the same sources and principles, seem rather to represent and complete the meaning of the rules and rubrics than to introduce anything new.

We have ordered, therefore, that the Missal which the same Pius V had edited, thus revised, be printed as faultlessly as possible at Our Vatican printing press and that it be published for the common benefit. In order that its use may be preserved for all future time in perpetuity in every part of the Christian world, We decree that this Missal may be printed in Our City of Rome at the same printing-press only and not elsewhere. We permit, however, that outside the

City, it may be printed according to the original now edited at the aforenamed printing-press and not otherwise, on condition that any printer wishing to print it, shall be allowed to do so, after having asked for, and obtained in writing, the licence of Our beloved sons, the Inquisitors against heretical depravity, in the places where they are established, and of the Ordinary of the place where there is no Inquisitor. Otherwise, if without this permission, they dare to print the above-mentioned Missal in whatever form, or the booksellers dare to sell it, the printers and the booksellers established outside Our Ecclesiastical State shall incur excommunication *latae sententiae* from which, save on the point of death, they may not be absolved except by the Roman Pontiff. The printers and booksellers established in the City and in other parts of the Ecclesiastical State shall incur the fine of five hundred gold ducats of the Treasury and forfeit unpardonably without any further declaration all their books and types which are to be devolved on the said Treasury. And we forbid and prohibit in perpetuity for all places and peoples under the same penalties the use of such Missals as might be printed and sold without the necessary permission.

Before granting this permission, the Inquisitors or the Ordinaries must very diligently compare the Missals to be printed, both before and after they have been printed, with the standard text revised by Our Authority and now printed and they must not allow anything to be added to, or removed from, it. Nor may they maintain that they have not incurred the penalties set forth hereunder, by pleading as an excuse the negligence of the printers or the lack of diligence on the part of the proof-readers or perhaps of those engaged by them.

When issuing the original document granting the licence, they must certify in their own handwriting that, having made the collation, the Missals entirely agree with the standard edition. This document must be printed always, at the beginning or at the end of every Missal.

If they acted otherwise, the Inquisitors shall incur, on that account, the penalty of being deprived of their office and of being debarred from getting it back and obtaining other offices in the future; the Bishops and the Ordinaries shall incur the penalty of suspension *a*

divinis and of interdiction from entering the Church; and their Vicars shall similarly be deprived of their offices and benefices, they shall be debarred from obtaining these and other offices and benefices in the future, and they shall incur excommunication, without any further declaration.

Wishing in Our Apostolic benignity to secure and protect from any loss all poor churches, clerics, and ecclesiastics, printers and booksellers, We allow them to keep, use, and sell respectively the Missals hitherto printed, which they possess, excepting only those which, as has been stated above, have been banned and declared null and void by Our Authority. Notwithstanding whatsoever licences, indults, and privileges hitherto granted by Us or by the Roman Pontiffs, Our Predecessors, to print the aforenamed Missal of St. Pius V, which by these presents We expressly revoke and which We wish to be revoked; and also the constitutions, Apostolic ordinances, general and special, granted in whatever manner, contrary to the above prescriptions, confirmed and approved.

From all these ordinances and from all other prescriptions to the contrary, for this time only, We specially and expressly derogate, albeit particular, specific, and express mention is to be made of them and of their whole tenor, considering their tenor as expressed in these presents.

We wish that the same authority attaching to these presents, if exhibited and shown, be attributed to their copies, even printed ones, bearing the signature of a Notary Public and vouched for by the seal of a Church dignitary.

Given in Rome at St. Mark's under the ring of the Fisherman, on 7th July, 1604, XIIIth year of Our Pontificate.

M. Vestrius Barbianus

THE BRIEF *SI QUID EST*

2 September 1634
Urban VIII, Pope
For an Everlasting Memorial

If there is anything divine among man's possessions which might excite the envy of the citizens of Heaven (could they ever be swayed by such a passion), this is undoubtedly the Most Holy Sacrifice of the Mass, by means of which men, having before their eyes and taking into their hands the very Creator of Heaven and earth, experience, while still on earth, a certain anticipation of Heaven.

How keenly, then, must mortals strive to preserve and protect this inestimable privilege with all due worship and reverence and be ever on their guard lest their negligence offend the angels who vie with them in eager adoration!

In view of this consideration, following in the footsteps of the Supreme Pontiffs, Our Predecessors, Pius V and Clement VIII, who undertook to revise and restore most diligently the rite and prayers pertaining to the celebration of this sacred Mystery, We have ordered that these be again examined and that if by chance anything, as often happens, has been corrupted in the course of time, it shall be restored to its former standard.

Wherefore, just as We have recently achieved the reform of the Breviary for the greater splendour of the Divine Office, so also, following this example, We have ordered that the Missal be corrected with a view to bestowing greater beauty and lustre upon the Divine Sacrifice.

And since it is highly becoming that the wings, as it were, of the liturgy which the priest, like the Cherubim of the old Mystical Tabernacle, daily spreads over the true Mercy seat of the world, should be twofold and fashioned exactly in the same shape and form, We have entrusted this task to learned and pious men who have carried it out so carefully as to leave nothing to be desired.

The rubrics which had been allowed to gradually degenerate from the old usage and rite, have been restored to their former pattern; those which did not seem to be easily intelligible to the readers, have been more clearly stated; and moreover, having compared the pertinent texts with the Vulgate edition of Holy Writ, the differences which had crept into the Missal have been emended according to this standard and norm.

The competence of the revisers, however, is likely to bear little fruit, unless the skill and diligence of proficient printers measure up with it. We have, therefore, ordered Our dear son, Andrew Brugiotto, director of Our printing establishment, to publish the Missal thus emended, and We allow it to be printed in the future outside the City, but only according to the standard now edited by Our printing establishment and after the printers have requested and obtained in writing the permission of Our most dear sons, the Inquisitors against heretical depravity, in those places where they are established and of the Ordinaries where there are no Inquisitors. Otherwise, if henceforth without this permission they dare to print the above-mentioned Missal or the booksellers dare to sell it, the printers and the booksellers established outside Our Ecclesiastical State shall incur excommunication *latae sententiae* from which, save on the point of death, they may not be absolved except by the Roman Pontiff. The printers and booksellers established in the City and in other parts of the Ecclesiastical State shall incur the fine of five hundred gold ducats of the Treasury and forfeit unpardonably without any further declaration all their books and types which are to be devolved on the said Treasury. And nevertheless We forbid and prohibit for all places and peoples under the same penalties the use of such Missals as might be printed and sold without the necessary permission.

Before granting this permission, the Inquisitors or the Ordinaries must very diligently compare the Missals to be printed, both before and after they have been printed, with the standard text revised by Our authority and they must not allow anything to be added to, or removed from, it. In granting the original licence, they must attest in their own handwriting that, having made the collation, the Missals

are found to agree perfectly with the standard edition. This document must be printed always at the beginning or at the end of every Missal.

If they behave otherwise, the Inquisitors shall incur, on that account, the penalty of being deprived of their office and of being debarred from obtaining it back and acquiring other offices in the future; the Ordinaries shall incur the penalty of suspension *a divinis* and of interdiction from entering the Church; and their Vicars shall be similarly deprived of their offices and benefices, they shall be debarred from obtaining these and other offices and benefices in the future and they shall incur excommunication, without any further declaration.

Wishing in Our Apostolic benignity to secure and protect from any loss all poor churches, clerics, and ecclesiastics, printers and booksellers, We allow them to keep, use, and sell respectively the Missals hitherto printed which they possess. Notwithstanding whatsoever licence, indults, and privileges granted to the printers by Us or by the Roman Pontiffs, Our Predecessors, to print the Missal, which by these presents We expressly revoke and which We wish to be revoked, as well as the constitutions, Apostolic ordinances, general and special, granted in whatever manner, contrary to the above prescriptions, confirmed and approved.

From all these ordinances, for this time only, We specially and expressly derogate, although particular, specific, and express mention is to be made of them and of their whole tenor considering their tenor as expressed in these presents.

We wish that the same authority attaching to these presents, if exhibited and shown, be attributed to their copies, even printed ones, bearing the signature of a Notary Public and vouched for by the seal of a Church dignitary.

Given in Rome at St. Mary Major's under the ring of the Fisherman, on the 2nd day of September, 1634, XIIth year of Our Pontificate.

M. A. Maraldus

J. Savenier

THE APOSTOLIC CONSTITUTION
DIVINO AFFLATU

1 November 1911
Pius: Bishop
Servant of the Servants of God
For an Everlasting Memorial

The Psalms, collected from the Sacred Scriptures, were composed under divine inspiration. From the Church's beginning they not only admirably contributed to nourish the piety of the faithful, who uninterruptedly offered "to God the sacrifice of praise", but they also, according to a custom already admitted to the Old Law, held an important place in the same sacred liturgy itself and in the Divine Office.

From this, "the voice of the Church" of which St. Basil speaks, was born, as well as Psalmody, daughter of that hymnody, as it is called by Our Predecessor, Urban VIII, which is sung without interruption before the throne of God and of the Lamb and which, according to St. Athanasius, "teaches men, especially those given to divine worship how God must be praised, and with what words He may be worthily glorified." On this point St. Augustine makes this beautiful observation: "So that man might worthily praise God, God praised Himself; in that praise coming from divine condescension, man found the way to praise God."

The Psalms have a wonderful power of instilling into souls the love of every virtue. Although, as St. Athanasius writes, all our Scripture, both Old and New Testament, be divinely inspired and useful for teaching, nevertheless the book of Psalms, "like unto a Paradise which contains the fruits of all other books, produces chants and adds its own fruits to the others of the psalmody." In the same passage he rightly adds: "I think that the Psalms are for him who recites them a mirror in which he contemplates himself and the movements of his own soul; under such inspiration must one recite the psalms."

St. Augustine writes in his *Confessions:* "How plentifully did I weep in those hymns and psalms, being touched to the very quick by the notes of Thy Church so sweetly singing. Whose words did flow into mine ears, and the Truth which was contained therein distilled melting into my heart, and from thence the affection of piety did overflow, so that my tears ran streaming down, and happy did I find myself therein."

For who can remain unmoved on hearing those numberless psalms in which are proclaimed in accents sublime the majesty of God, His omnipotence, His unspeakable justice, His goodness, His mercy, His other infinite perfections?

Who is not likewise inspired by the songs of thanksgiving or blessings received, by the humble and trustful prayers for new favours, as well as heartfelt prayers for pardon? Who can restrain his admiration, as he listens to the psalmist recording the great gifts received from the divine bounty, either by the people of Israel or by the whole human race; or again, when he sets before us the truths of heavenly wisdom? And lastly, whose heart does not burn with love for Him Who is so faithfully prefigured by the prophet David, for Christ, Whose voice St. Augustine heard in every Psalm, sometimes praising God, sometimes laying bare the innocent feelings of his soul, telling of joys hoped for or sorrows endured?

With every good reason the Decrees of the Roman Pontiffs, the Canons of the Councils and monastic rules ordered that the members both of the secular clergy and the regulars, sing and recite the whole Psalter weekly.

Our Predecessors, St. Pius V, Clement VIII, and Urban VIII on revising the Roman Breviary, religiously kept this law, the heritage of our Fathers. Therefore, the Psalter must be recited in its entirety, unless because of changed circumstances this recitation be frequently impeded.

In fact, in the course of time the number of those whom the Church inscribed among the blessed and proposed to Christians as protectors and models after their earthly sojourn, has increased steadily among the faithful. In their honour, the Offices of the Saints were by degrees multiplied so much so that the Offices of Sunday

and Ferials were hardly recited any longer, and consequently numerous Psalms were neglected, which nevertheless like the others are, as St. Ambrose says, "the blessing of the people, the glorification of God, the homage of the multitude, the universal acclamation, the word of all, the voice of the Church, a splendid confession of faith, a fully authorised devotion, the joy of freedom, the cry of happiness, the sound of joy".

On several occasions this omission was the cause of complaint on the part of wise and pious men, who not only regretted that those engaged in sacred orders were deprived of such precious help in praising the Lord and in showing Him the intimate sentiments of their souls, but who also deplored the disappearance of that variety so desirable in our prayers, highly useful to our weakness in praying with dignity, attention and piety. Because, as St. Basil observes, "uniformity frequently immerses our spirit into a kind of torpor and, although present, it is absent; whereas, if the psalmody and chant is changed and raised at every Office Hour, the ardour of the spirit is renewed and attention is born again."

We must not, therefore, be surprised that numerous bishops from various parts of the world requested the Apostolic See, especially in the Vatican Council, that, among other things, the ancient custom of reciting all the Psalter, if possible, during the course of the week, be revived in such a way, however, that no heavier burden be placed on the clergy whose work in the vineyard of the holy ministry is already so heavy because of the diminished number of workers. We thought it Our duty to answer these requests and wishes, which were also Ours before Our elevation to the Pontificate, and also to answer the prayers made to Us later on by other Venerable Brethren and pious men. However, We took care to see that the recitation of the entire Psalter in the course of a week should not detract from the veneration of Saints and on the other hand should not make the duty of the Divine Office a heavier, but rather a lighter burden on the clergy.

Therefore, having humbly implored the "Father of lights" (James 1:17) and entreated to this same end the help of fervent prayers, following in the footsteps of Our Predecessors, We have chosen

some learned and assiduous scholars and entrusted them with the task of devising, by means of their joint study and deliberations, a practical method conducive to the attainment of Our purpose. Carrying out the task allotted to them in accordance with Our instructions, they have worked out a new arrangement of the Psalter which has been approved, after careful examination, by the Cardinals of the Holy Roman Church presiding over the Sacred Rites. As this arrangement is in complete agreement with Our mind, We have ratified it in all its details, namely, with respect to the order and distribution of the Psalms, the Antiphons, the Versicles and Hymns as well as their Rubrics and Regulations. We have then ordered that its authentic edition be produced and published by Our Vatican printing establishment.

Since the distribution of the Psalter is intimately connected with the entire Divine Office and the Liturgy, it is clear to everyone that by this Our decree We have taken the first step towards the emendation of the Roman Breviary and the Missal: but on this matter We shall soon appoint a special *Consilium* or, as it is termed, a Commission of learned scholars. In the meantime, profiting by this opportunity, We have decided to revive certain usages as from now, in the manner prescribed in the appropriate Rubrics: namely, that in the recitation of the Divine Office, the assigned Scriptural lessons with their Responsories occurring during the temporal cycle be reinstated in due honour by being more frequently used and that in the Sacred Liturgy the very old Sunday Masses *infra annum* and the ferial Masses, especially the Lenten ones, be restored to their proper places.

Wherefore, by the authority of these letters, We abolish in the first place the order of the Psalter as it is today in the Roman Breviary and utterly forbid its use as from the first January of the year one thousand nine hundred and thirteen. We ordain that as from that day the new order of the Psalter with its Regulations and Rubrics, as We have approved it and decreed that it be printed and published by the Vatican printing establishment, is to be scrupulously observed in all the churches of the diocesan and regular Clergy, in monasteries, orders, congregations, and institutes of the religious by

each and all those who from obligation or custom recite the canonical Hours according to the Roman Breviary edited by St. Pius V and revised by Clement VIII, Urban VIII, and Leo XIII. At the same time We warn those who fail to abide by their obligation of reciting daily the canonical Hours of the penalties laid down by the law: let them understand that they do not fulfil so grave an obligation unless they make use of this Our order of the Psalter.

We therefore command all the Patriarchs, Archbishops, Bishops, Abbots, and all the other Prelates of churches, the Cardinals Archpriests of the patriarchal Roman basilicas not excepted, to ensure, within the appointed date, the introduction of the Psalter with its Regulations and Rubrics as arranged by Us, in their respective dioceses, churches, or monasteries. We also ordain that this Psalter and these Regulations and Rubrics are to be inviolately used and kept also by all those who are bound to recite or to sing the canonical Hours. In the meantime, however, anyone and the chapters themselves, provided the majority of their members signify that they so desire, are allowed to use legitimately the new order of the Psalter immediately after its publication.

These things We ordain, declare, and sanction, decreeing that these Our letters are to be valid and effective now and in the future, notwithstanding the constitutions and apostolic ordinances, both general and special, and whatsoever other prescriptions to the contrary. Therefore, no one whosoever is permitted to infringe or rashly contravene this notice of Our abolition, revocation, permission, command, precept, statute, indult, order, and will. Should anyone presume to do so, let him understand that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome at St. Peter's in the year of Our Lord's Incarnation one thousand nine hundred and eleven on the first day of November, Feast of All Saints, ninth year of Our Pontificate.

A. Cardinal Agiardi
Chancellor of the Holy Roman

Fr. Seb. Cardinal Martinelli
Prefect of the Sacred Congregation

ADDRESS OF POPE PAUL VI

To a General Audience
On Reactions to the Reform
17 March 1965

Beloved Sons and Daughters! At an audience like this, our friendly conversation must deal with the subject of the day: the application of liturgical reform to the celebration of Holy Mass. If the public nature of this meeting didn't make it impossible, We would like to ask—as We do in private conversations—about your impressions of this great new event. It deserves the attention of everyone. We believe, however, that your reply to Our question would not be very different from those that We have been receiving these days.

Liturgical reform? You can reduce the replies to two categories. The first comprises the replies that indicate a certain confusion, and hence a certain amount of annoyance. Previously, according to these observers, everything was peaceful; everyone could pray as he wished; we understood all about the way in which the ceremony was carried on. Now, everything is new, surprising, changed; even the ringing of the bells at the *Sanctus* has been done away with. And then those prayers that one doesn't know where to find; Communion being received standing up; and Mass ending cut short with a blessing. Everyone responding, a lot of people moving around, ceremonies and readings recited out loud....In short, there is no longer any peace, and we understand less than we did before; and so on.

We won't offer a criticism of these observations, because We would have to point out how they reveal very little penetration into the meaning of the religious rites and give evidence not of true devotion and a true sense of the meaning and value of Holy Mass, but rather a certain spiritual laziness that isn't personal effort on understanding and participating in order to better comprehend and carry out the most sacred of religious acts, in which we are invited, and indeed obliged, to join.

We will just repeat what is being said over and over again these days by all priests who are pastors of souls and by all the good teachers of religion. First, it is inevitable that there be a certain amount of confusion and annoyance in the beginning. It is in the very nature of a reform of age-old religious customs that have been piously observed, a reform that is practical—not to mention spiritual—that it should produce a little agitation that will not always be pleasant. But, secondly, a little bit of explanation, a little bit of preparation, a little bit of careful help, will quickly remove the uncertainties and soon produce a feeling and a taste for the new order. For, thirdly, you mustn't believe that after a while people are going to go back to being quiet and devout, or lazy, as they were before.

No, the new order will have to be something different; and it will have to prevent and strike at the passivity of the faithful present at Holy Mass. Before, it was enough to attend; now, it is necessary to participate. Before, presence was enough; now, attention and action are demanded. Before, a person could doze and perhaps even chat, but no longer; now, he has to listen and pray.

We hope that the celebrants and the faithful will soon have the new liturgical books, and that these, in their literary and their typographical form, will reflect the dignity of the ones that went before. The assembly is becoming alive and active. Being present means allowing the soul to enter into activity in the form of attention, response, singing, action. The harmony of a community act that is carried out not just with an external gesture, but with an inner movement of the sentiment of faith and devotion, impresses a very special strength and beauty upon the rite. It becomes a chorus, a concert; it turns into the rhythm of an immense wing soaring toward the heights of divine mystery and joy.

The second category of comments reaching Us after the first celebrations of the new liturgy is marked by enthusiasm and praise. These people say: at last we can understand the complicated, mysterious ceremony, and follow it; at last we really enjoy it; at last the priest is talking to the faithful, and you can see that he is acting with them and for them.

We have very moving statements from ordinary people, from children and teenagers, from critics and observers, from pious persons who are eager for fervour and for prayer, from men of long and solid experience and lofty training. They are positive statements. A very distinguished old gentleman of great heart, and of a spirituality so deep as to be never fully satisfied, felt obliged to go to the celebrant after the first celebration of the new liturgy to tell him quite frankly of his happiness at having finally taken part in the holy Sacrifice to the full spiritual measure—perhaps for the first time in his life.

Perhaps this admiration and this kind of holy excitement will calm down and soon dissolve into a new kind of peaceful habit. What is there that man doesn't get used to? But it is to be believed that the note of religious intensity that the new form of the rite calls for, will not grow less; and along with it the awareness of an obligation to carry out two spiritual acts simultaneously: one of true, personal participation in the ceremony, with all the essentially religious qualities that this implies; the other of communion with the assembly of the faithful, with the "*ecclesia*". The first of these acts tends towards love of God; the second, toward love of neighbour. Here you have the Gospel of charity, which is being made real and active in the souls of our time. It is really something beautiful, something new, something great, something full of light and hope.

But you understand very well, beloved Sons and Daughters, that this new liturgy, this spiritual rebirth, cannot come about without your cooperation, without your wholehearted and serious participation. This compliance on your part is so important to Us that, as you can see, We have made it the subject of this talk of Ours. With confidence that you will really welcome it warmly, We promise you many, many graces from the Lord, which, with Our Apostolic Blessing, We wish to assure for each of you from this moment on.

THE APOSTOLIC CONSTITUTION
MISSALE ROMANUM

3 April 1969
Paul: Bishop
Servant of the Servants of God
For an Everlasting Memorial

The Roman Missal, promulgated in 1570 by Our Predecessor, St. Pius V, by decree of the Council of Trent, has been received by all as one of the numerous and admirable fruits which the holy Council has spread throughout the entire Church of Christ. For four centuries, not only has it furnished the priests of the Latin Rite with the norms for the celebration of the Eucharistic Sacrifice, but also the saintly heralds of the Gospel have carried it almost to the entire world. Furthermore, innumerable holy men have abundantly nourished their piety towards God by its readings from Sacred Scripture or by its prayers, whose general arrangement goes back, in essence, to St. Gregory the Great.

Since that time there has grown and spread among the Christian people the liturgical renewal which, according to Pius XII, Our Predecessor of venerable memory, seems to show the signs of God's providence in the present time, a salvific action of the Holy Spirit in His Church. This renewal has also shown clearly that the formulas of the Roman Missal ought to be revised and enriched. The beginning of this renewal was the work of Our Predecessor, this same Pius XII, in the restoration of the Paschal Vigil and of the Holy Week Rite, which formed the first stage of updating the Roman Missal for the present-day mentality.

The recent Second Vatican Ecumenical Council, in promulgating the Constitution Sacrosanctum Concilium, established the bases for the general revision of the Roman Missal: in declaring that "both texts and rites should be drawn up so that they express more clearly the holy things which they signify"; in ordering that "the rite of the Mass is to be revised in such a way that the intrinsic nature and

purpose of its several parts, as also the connection between them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished"; in prescribing that "the treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's Word"; in ordering, finally, that "a new rite for concelebration is to be drawn up and incorporated into the Pontifical and into the Roman Missal."

One ought not to think, however, that this revision of the Roman Missal has been improvident. The progress that the liturgical sciences have accomplished in the last four centuries has, without a doubt, prepared the way. After the Council of Trent, the study "of ancient manuscripts of the Vatican library and of others gathered elsewhere", as Our Predecessor St. Pius V indicates in the Apostolic Constitution *Quo Primum,* has greatly helped for the revision of the Roman Missal. Since then, however, more ancient liturgical sources have been discovered and published and at the same time liturgical formulas of the Oriental Church have become better known. Many wish that the riches, both doctrinal and spiritual, might not be hidden in the darkness of the libraries, but on the contrary might be brought into the light to illumine and nourish the spirits and souls of Christians.

Let Us show now, in broad lines, the new composition of the Roman Missal. First of all, in a *General Instruction,* which serves as a preface for the book, the new regulations are set forth for the celebration of the Eucharistic Sacrifice, concerning the rites and the functions of each of the participants and sacred furnishings and places.

The major innovation concerns the Eucharistic Prayer. If in the Roman Rite, the first part of this Prayer, the Preface, has preserved diverse formulation in the course of the centuries, the second part on the contrary, called "Canon of the Action", took on an unchangeable form during the fourth and fifth centuries; conversely, the Eastern liturgies allowed for this variety in their anaphoras. In this matter, however, apart from the fact that the Eucharistic Prayer is enriched by a great number of Prefaces, either derived from the ancient

tradition of the Roman Church or composed recently, We have decided to add three new Canons to this Prayer. In this way the different aspects of the mystery of salvation will be emphasised and they will procure richer themes for the thanksgiving. However, for pastoral reasons, and in order to facilitate concelebration, We have ordered that the words of the Lord ought to be identical in each formulary of the Canon. Thus, in each Eucharistic Prayer, We wish that the words be pronounced thus: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quod pro vobis tradetur;* over the chalice: *Accipite et bibite ex eo omnes: hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem.* The words *Mysterium Fidei,* taken from the context of the words of Christ the Lord, and said by the priest, serve as an introduction to the acclamation of the faithful. Concerning the rite of the Mass, "the rites are to be simplified, while due care is taken to preserve their substance." Also to be eliminated are "elements which, with the passage of time, came to be duplicated, or were added with but little advantage," above all in the rites of offering the bread and wine, and in those of the breaking of the bread and of communion.

Also, "other elements which have suffered injury through accidents of history are not to be restored to the earlier norm of the holy Fathers": for example, the homily, the "common prayer" or "prayer of the faithful", the penitential rite or act of reconciliation with God and with the brothers, at the beginning of the Mass, where its proper emphasis is restored.

According to the prescription of the Second Vatican Council which prescribes that "a more representative portion of the Holy Scriptures will be read to the people over a set cycle of years," all of the readings for Sunday are divided into a cycle of three years. In addition, for Sundays and feasts, the readings of the Epistle and Gospel are preceded by a reading from the Old Testament or, during Paschaltide, from the Acts of the Apostles. In this way the dynamism of the mystery of salvation, shown by the text of divine revelation, is more clearly accentuated. These widely selected biblical readings,

which give to the faithful on feast days the most important part of Sacred Scripture, are completed by access to the other parts of the Holy Books read on other days.

All this is wisely ordered in such a way that there is developed more and more among the faithful a "hunger for the Word of God", which, under the guidance of the Holy Spirit, leads the people of the New Covenant to the perfect unity of the Church. We are fully confident that both priests and faithful will prepare their hearts more devoutly and together at the Lord's Supper, meditating more profoundly on Sacred Scripture, and at the same time they will nourish themselves more day by day with the words of the Lord. It will follow then that according to the wishes of the Second Vatican Council, Sacred Scripture will be at the same time a perpetual source of spiritual life, an instrument of prime value for transmitting Christian doctrine, and finally the center of all theology.

In this revision of the Roman Missal, in addition to the three changes mentioned above, namely, the Eucharistic Prayer, the Rite for the Mass, and the Biblical readings, other parts also have been reviewed and considerably modified: the Proper of Seasons, the Proper of Saints, the Common of Saints, ritual Masses, and votive Masses. In all of these changes particular care has been taken with the prayers: not only has their number been increased, so that the new texts might better correspond to new needs, but also their text has been restored on the testimony of the most ancient evidence. For each ferial of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, a proper prayer has been provided.

Even though the text of the Roman Gradual, at least that which concerns the singing, has not been changed, still, for a better understanding, the responsorial psalm, which St. Augustine and St. Leo the Great often mention, has been restored, and the Introit and Communion antiphons have been adapted for read Masses.

In conclusion, We wish to give the force of law to all that We have set forth concerning the new Roman Missal. In promulgating the official edition of the Roman Missal, Our Predecessor St. Pius V presented it as an instrument of liturgical unity and as a witness to the purity of the worship in the Church. While leaving room in the

new Missal, according to the order of the Second Vatican Council, "for legitimate variations and adaptations", We hope nevertheless that the Missal will be received by the faithful as an instrument which bears witness to and which affirms the common unity of all. Thus, in the great diversity of languages, one unique prayer will rise as an acceptable offering to Our Father in heaven, through our High Priest Jesus Christ, in the Holy Spirit.

We order that the prescriptions of this Constitution go into effect November 30th of this year, the first Sunday of Advent.

We wish that these Our decrees and prescriptions may be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by Our Predecessors, and other prescriptions, even those deserving particular mention and derogation.

Given at Rome, at St. Peter's, Holy Thursday, 3 April 1969, the sixth year of Our Pontificate.

PAUL VI, POPE

NOTE : The translation given here is the one which appeared in *L'Osservatore Romano* (English edition) on 8 May 1969. As I have shown, see Missale Romanum, the final sentence, see above (beginning: "In conclusion, We wish to give the force of law") is a serious falsification of the Latin text—one which was repeated in the official translations in several languages (*e.g.*, French and Italian) and must therefore have been coordinated by a person of considerable influence, presumably in Rome.

The second paragraph on this page (beginning: "We order that...") did not appear in the original text signed by the Pope, which appeared in the official Latin edition of the *Novus Ordo Missae* published by the Vatican in 1969. However, this addition did appear in the version published in the Acts of the Apostolic See and must hence be accepted as part of the definitive text (see AAS).

SACRED CONGREGATION OF RITES DECREE

Prot. N.R 22/969

The Order of Mass has been revised in accord with the Constitution on the Sacred Liturgy and approved by Pope Paul VI in the Apostolic Constitution *Missale Romanum,* dated 3 April 1969. By special mandate, the Sacred Congregation of Rites now promulgates this Order of Mass and decrees that it take effect beginning 30 November 1969, the first Sunday of Advent.

Together with the Order of Mass, the General Instruction on the Roman Missal is also published and will replace the following documents: *Rubricae generales, Ritus servandus in celebratione* and *in concelebratione Missae,* and *De defectibus in celebratione Missae occurrentibus.* It is further decreed that the General Instruction of the Roman Missal, also approved by Pope Paul, should come into effect on 30 November with the Order of Mass.

All things to the contrary notwithstanding.

Sacred Congregation of Rites,
Easter Sunday, 6 April 1969.

Benno Card. Gut
Prefect of the S.R.C.
President of the *Consilium*

+ Ferdinando Antonelli
Titular Archbishop of Idicra
Secretary of the S.R.C.

ADDRESS OF POPE PAUL VI

To a General Audience
On the New Rite of Mass
19 November 1969

We should like to call your attention once again to an event that is about to take place in the Latin Catholic Church and that will become obligatory in Italian dioceses on the First Sunday of Advent, which falls on 30 November this year. That event is the introduction of a new Mass rite into the liturgy. The Mass will be celebrated in a form which is somewhat different from the one we have been accustomed to celebrating these past four centuries, that is, from the days of St. Pius V after the Council of Trent.

The change involves a certain amount of surprise and something out of the ordinary, when we consider that the Mass is the traditional and untouchable expression of our authentic religious worship. We may well ask ourselves: How could such a change ever take place? What does this change consist of? What consequences will this have for those who assist at holy Mass? The answer to these questions, and to similar ones occasioned by this novel event, will be amply provided and reiterated in all the churches, in all religious publications, and in all the schools where Christian doctrine is taught. We urge you to pay attention to these answers, to try and see more clearly and profoundly the stupendous and mysterious notion of the Mass.

But in the meantime, We shall use this brief and elementary discourse to erase from your minds some of the first immediate difficulties occasioned by this change, by addressing ourselves to the three questions it prompts in our minds.

How could such a change take place? The answer is that it is due to the express wishes of the recent Ecumenical Council. The Council says: “The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as well as the connection between them, may be more clearly manifested, and that

devout and active participation by the faithful may be more easily achieved. For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored according to the pristine norm of the holy Father, to the extent that they may seem useful or necessary."

The reform about to be implemented, then, corresponds to an authoritative mandate of the Church. It is an act of obedience, an attempt by the Church to maintain Her true nature. It is a step forward in Her authentic tradition. It is a demonstration of fidelity and vitality to which we all should render prompt adherence. It is not a whim or a fleeting experiment of an optional nature. It is not some dilettante's improvisation. It is a law thought out by authoritative scholars of the sacred liturgy, who studied it long and carefully. We shall do well to accept it with joyous enthusiasm and to implement it with prompt and unanimous observance.

This reform puts an end to uncertainty, debate, and abusive whims. It recalls us to the oneness of rites and sentiments that is proper to the Catholic Church, which inherits and continues the first Christian community that was "of one heart and one soul". The choral quality of the Church's prayer is one of the signs of, and forces for, Her unity and catholicity. The coming change is not meant to disturb or break this choral quality; it is meant to confirm it and make it resound with new, youthful spirit.

The second question is: What does this change consist of? As you will see, it involves many new ritual prescriptions which, in the beginning especially, will call for some attention and care. Personal devotion and the sense of community will make it easy and pleasant to observe these new prescriptions. But let us be clear on this point: none of the substance of our traditional Mass has been changed. Some might get the wrong impression from a particular ceremony or rubric that has been added, as if this involved or implied an alteration or diminution of the truths that have been acquired once for all and authoritatively sanctioned as part of the Catholic faith.

They might think that the correspondence between the law of praying, *lex orandi*, and the law of believing, *lex credendi*, has been compromised as a result.

But that is definitely not the case—first of all, because the rite and its related rubric are not in themselves a dogmatic definition. They are capable of various theological qualifications, depending on the liturgical context to which they relate. They are gestures and terms relating to a lived and living religious action which involves the ineffable mystery of God's presence; it is an action that is not always carried out in the exact same form, an action that only theological analysis can examine and express in doctrinal formulas that are logically satisfying. It is not the case, secondly, because the Mass of the new rite is and remains the Mass it always was—in some of its aspects even more clearly so than before.

The unity between the Lord's Supper, the Sacrifice of the Cross, and the re-presentation of both in the Mass, is inviolably affirmed and celebrated in the new rite, as it was in the old. The Mass is and remains the memorial of the Lord's Last Supper, at which He instituted the Sacrifice of the New Testament by changing bread and wine into His Body and Blood and willed, by virtue of the priesthood that He conferred on His Apostles, that it be repeated identically but in a different manner—that is, in an unbloody and sacramental manner—in perpetual memory of Him until His last coming.

In the new rite you will find clearer light shed on the relationship between the Liturgy of the Word and the properly Eucharistic Liturgy—the latter being the response which realises and effects the former. You will notice how much emphasis is placed, in the celebration of the Eucharistic Sacrifice, on the participation of the assembly of the faithful, who are and fully feel themselves a "Church" at the Mass. You may also see more clearly other wondrous characteristics of our Mass. But do not think that all this is meant to alter the genuine and traditional essence of the Mass. Instead, be wise enough to realise that through this new and diffuse idiom the Church wishes to give greater effectiveness to its liturgical

message; to approach each of Her children, and the People of God as a whole, in a more direct and pastoral manner.

And so we come to the third question posed above: What consequences will this have for those who assist at holy Mass? The consequences expected, or rather desired, are more intelligent, more satisfying, more real, and more sanctifying participation by the faithful in the liturgical mystery—participation, that is, in the hearing of the word of God which lives and resounds through the centuries and the annals of our own souls, and in the mystic reality of Christ's sacramental and propitiatory Sacrifice.

So let us not talk about a "new Mass" but rather about a "new era" in the life of the Church. With Our Apostolic Blessing.

SACRED CONGREGATION FOR DIVINE WORSHIP
DE MISSALI ROMANO

Notification on the Roman Missal, The Liturgy of the Hours, and the Calendar 14 June 1971

With the Instruction *De Constitutione Apostolica Missale Romanum gradatim ad effectum deducenda,* published by this Congregation on 20 October 1969, the norms concerning the use of the new Roman Missal were issued and the faculty was given to the Episcopal Conferences to prolong the *vacatio legis* until 20 November 1971.[i]

It was also decided by this Sacred Congregation that the general Calendar and the particular calendars would remain in use *ad interim* during the current year 1971.

Taking account of such dispositions, this Sacred Congregation, with the approval of the Supreme Pontiff, has fixed the norms which follow, concerning the use of the Roman Missal, of the Liturgy of the Hours and the renewed Calendar, and indicates the solution to some difficulties regarding the ordering of the Calendar for the years 1972 and 1973.

PART I
The Roman Missal and the Liturgy of the Hours

1. In the celebrations which take place in Latin it is possible to use already the *Missale Romanum* and the *Lectionarium* of the Mass, published in the typical edition, under the care of this Sacred Congregation.

Equally, the books of the Liturgy of the Hours may begin to be used immediately on their publication.

2. The Episcopal Conferences have the task of completing as soon as possible the work of translating and editing in the vernacular languages these same liturgical books.

However, considering the special difficulties involved for these editions, they will set a date when the translations approved by them and confirmed by the Holy See may or must begin to be adopted, whether as a whole or simply in part.

From the day on which the definitive translation must be adopted in the celebrations in the vernacular languages, those who continue to use the Latin language must uniformly make use of the renewed texts, whether for the Mass or for the Liturgy of the Hours.

3. For those who, for reason of advanced age or other serious reasons, may encounter grave difficulty in the use of the new *Ordo* of the Roman Missal, of the Lectionary of the Mass or of the Liturgy of the Hours, it is permitted, with the consent of the proper Ordinary and only in the celebration *sine populo*[ii] to continue, as a whole or in part, the use of the Roman Missal in the typical edition of the year 1962 brought up to date by the decrees of the years 1965 and 1967 and the use of the previous Roman Breviary.

4. Regarding the language:

(1) For the celebration of Mass *cum populo*[iii] the Episcopal Conferences may stabilise the use of the vernacular language in any part of the Mass.

The local Ordinaries, taking into account above all the good of the faithful, will judge where it is opportune, after having introduced the vernacular languages, that in certain churches, especially where people of various languages gather frequently, there should be celebrated one or more Masses in Latin, above all with singing.

In Masses celebrated in Latin it is opportune that the biblical readings and the prayer of the faithful should be conducted in the vernacular, taking into account also the eventual participation of faithful of different languages.

(2) In Masses *sine populo* every priest may use either Latin or the vernacular language.

(3) For the Liturgy of the Hours, celebrated privately or in common, or in choir, it is possible with the consent of the Ordinary, to adopt the vernacular language.

[Part II is concerned only with details of the calendar and is not included here.]

Commentary

This instruction was first published in *L'Osservatore Romano* of 15 June 1971. It was neither signed nor dated. It was eventually published in the *Acts of the Apostolic See*, 1971, No. 9, 30 September 1971. It was then dated 14 June 1971, and signed by Cardinal Tabera, Prefect of the Sacred Congregation for Divine Worship, and by Father Bugnini, the Secretary. It is interesting for two reasons. Firstly, it states that the Latin version of the *Novus Ordo Missae* must be used "from the day on which the definitive translation *must* be adopted in the celebrations in the vernacular languages." The definitive translation for English-speaking countries using the ICEL version was not approved by the Holy See until 4 February 1974. It would thus appear that even under the terms of the 14 June 1971 Instruction, the prohibition of the Latin Tridentine Mass in English-speaking countries before 4 February 1974 was irregular.

Secondly, it is this Instruction which was cited by Pope Paul VI as his authority for claiming that the *Novus Ordo Missae* was mandatory in his Consistory Allocution of 24 May 1976. The relevant passage reads:

> The adoption of the *Ordo Missae* is certainly not left to the free choice of priests or faithful. The Instruction of 14 June 1971 has provided, with the authorisation of the Ordinary, for the celebration of the Mass in the old form only by aged and infirm priests, who offer the divine sacrifice *sine populo.*

It is extremely significant that the Pope cited this Instruction, rather than his Apostolic Constitution *Missale Romanum* as the document which prohibits the celebration of the Tridentine Mass. Clearly, the Congregation for Divine Worship does not possess the power to prohibit the Mass established in perpetuity by the Bull *Quo Primum.* A subsequent Pope would have the legal, if not the moral, right to do this but a Roman Congregation certainly would not. If the traditional Mass is forbidden it must have been forbidden by the

Apostolic Constitution *Missale Romanum;* the fact that Pope Paul did not claim that his Constitution had done this is of great importance. Not even the most fervent apologist for the New Mass has dared to claim that *Missale Romanum* explicitly prohibited the traditional Mass. The most that they have cared to claim is that the former *Ordo Missae* lapsed automatically with the promulgation of the new one. These arguments will be examined in documents twelve and thirteen if this Appendix.

THE ENGLISH INDULT
Documents and Correspondence

On 5 November 1971, in response to a request from Cardinal Heenan, an indult was granted permitting the celebration of the traditional Mass in its 1967 form. The Latin Mass Society of England and Wales has been criticised by some traditionalists as a result of this indult on the grounds that participating in Masses celebrated under the terms of the indult constitutes acceptance that the Tridentine Mass has been legally prohibited. The letter to Cardinal Heenan from Mr. Houghton-Brown, dated 28 November 1977, makes it clear that the Society does not accept that this is the case. The existence of the indult makes it possible for priests to celebrate Tridentine Masses who would not do so otherwise either because they honestly believe that it has been legally prohibited or because they are not willing to go against the wishes of their bishop. The celebration of the Tridentine Mass from time to time in churches and cathedrals throughout the country thus keeps a knowledge and love of the traditional Mass alive among people who would otherwise be deprived of the chance of being present at its celebration. The indult also provides young people with an introduction to the Tridentine Mass. Thus the Masses of the Latin Mass Society are not celebrated in opposition to such groups as the Society of St. Pius X which provide regular Tridentine Masses, but as complementary. The Latin Mass Society very wisely maintains complete independence from any other organisation although many of its members attend traditionalist chapels in their personal capacity without committing the Society.

SACRA CONGREGATIO PRO CULTU DIVINO

E Civitate Vaticana, die 5 November 1971

Prot. N. 1897/71

Your Eminence,

His Holiness Pope Paul VI, by letter of 30 October 1971, has given special faculties to the undersigned Secretary of this Sacred Congregation to convey to Your Eminence, as Chairman of the Episcopal Conference of England and Wales, the following points regarding the Order of the Mass:

1. Considering the pastoral needs referred to by Your Eminence, it is permitted to the local Ordinaries of England and Wales to grant that certain groups of the faithful may on special occasions be allowed to participate in the Mass celebrated according to the Rites and texts of the former Roman Missal. The edition of the Missal to be used on these occasions should be that published again by the Decree of the Sacred Congregation of Rites (27 January 1965), and with the modifications indicated in the *Instructio altera* (4 May 1967).

This faculty may be granted provided that groups make the request for reasons of genuine devotion, and provided that the permission does not disturb or damage the general communion of the faithful. For this reason the permission is limited to certain groups on special occasions; at all regular parish and other community Masses, the Order of the Mass given in the new Roman Missal should be used. Since the Eucharist is the sacrament of unity, it is necessary that the use of the Order of the Mass given in the former Missal should not become a sign or cause of disunity in the Catholic community. For this reason agreement among the

Bishops of the Episcopal Conference as to how this faculty is to be exercised will be a further guarantee of unity of praxis in this area.

2. Priests who on occasion wish to celebrate Mass according to the above-mentioned edition of the Roman Missal may do so by consent of their Ordinary and in accordance with the norms given by the same. When these priests celebrate Mass with the people and wish to use the rites and texts of the former Missal, the conditions and limits mentioned above for celebration by certain groups on special occasions are to be applied.

With my highest respects, I am
Yours sincerely in Christ,

(Signed:) A. Bugnini
Secretary
Sacra Congregatio pro Cultu Divino

His Eminence
John Carmel Card. Heenan
Archbishop of Westminster

* * *

The following letter is of considerable significance. It will be seen that Father Bugnini has added a personal letter to the official indult but, in this letter, gives the impression that he is speaking for the Pope, *i.e.*, "His Holiness knows well...." His aim is clearly to restrict the use of the indult as much as possible, *i.e.*, it is to be granted with "prudence and reserve" and "without much publicity".

Sacra Congregatio pro Cultu Divino
E Civitate Vaticana,
die 5 November 1971.

Prot. No. 1897/71

Your Eminence,

Under separate cover you will have received the letter expressing the mind of the Holy Father regarding Your Eminence's request of 29 October 1971.

His Holiness knows well that Your Eminence will ensure that this permission is granted with that prudence and reserve that the matter requires. It is also very desirable that the permission be given without much publicity.

As I write I am reminded about this time last year we celebrated the canonisation of the Forty Martyrs. That canonisation remains one of the best liturgical celebrations I have seen in St. Peter's, a fine blend of the old and the new.

Thanking Your Eminence for your kind consideration of the matter, I remain

Yours sincerely in Christ,
(Signed:) A. Bugnini

His Eminence
John Carmel Card. Heenan
Archbishop of Westminster

* * *

Archbishop's House
Westminster
22 November 1971.

Dear Mr. Houghton-Brown,

Thank you for your letter.

At the last bishops' meeting I reported on a private audience I had with Pope Paul. I expressed sorrow that some Catholics opposed to reform of the liturgy had spoken offensively of the Holy Father. I said, however, that I had sympathy with the few Catholics who while loyally accepting the reforms felt a certain nostalgia for the old rite. The Pope did not regard this attitude as unreasonable and would not absolutely forbid occasional use of the Roman Mass (according to the Decree of 1965: amended 1967) provided all danger of division is avoided.

In this diocese I am quite willing for the old rite to be used on special occasions.

Wishing you and your members God's blessing.

I am,
Yours devotedly,
(Signed)
Archbishop of Westminster

THE LATIN MASS SOCIETY

29 Thurloe Square,
London, S.W. 7.
28 November 1971.

My Lord Cardinal,

I have shown your letter to the Committee of the above Society who are most grateful to Your Eminence for the trouble you have taken in Rome on behalf of the Roman Missal.

The Committee, however, was greatly astonished at the contents of the letter. We hope that Your Eminence expressed no sorrow on behalf of the Latin Mass Society for having "spoken offensively" of the Holy Father, because this Society has always spoken of His Holiness with the respect due from Roman Catholics to the Vicar of Christ.

My Lord Cardinal, it is the opinion of this Society that the use of the customary Missal cannot be forbidden. The Pope has never rescinded the Bull, *Quo Primum,* nor the right of immemorial custom, both of which give priests a perpetual right to use, both in public and in private, the Tridentine or the Roman Missal.

The Society is most grateful to Your Eminence for letting us know that you are willing to allow the use of the Roman Missal in the churches of the Westminster Diocese on special occasions. Your Eminence may rest assured that the Society will urge the use of the Roman Missal as often as possible.

I am, my Lord Cardinal,

Your obedient servant,
Geoffrey Houghton-Brown

Archbishop of Westminster

THE NOTICE *CONFERENTIARUM EPISCOPALIUM*

Of the Sacred Congregation for Divine Worship
28 October 1974

The responsibility of the Episcopal Conferences for the preparation of liturgical books in the vernacular and the norms for their confirmation by the Apostolic See were defined, upon the approval of Pope Paul VI, by this Congregation in a notification of 14 June 1971. The liturgical books have been introduced gradually throughout the world, so that, after a sufficient lapse of time, the task is nearly completed. With regard to the Roman Missal, however, when an Episcopal Conference has decreed that the vernacular version of the Missal or any of its parts, such as the Order of the Mass, must be employed in its region, the celebration of the Mass whether in Latin or in the vernacular is lawful only according to the rites of the Roman Missal promulgated by authority of Paul VI on 3 April 1969.

With reference to the norms issued by this Congregation for the sake of the priests who by reason of old age or infirmity experience serious difficulties in observing the new Order of the Roman Missal or Lectionary, it is clear that the Ordinary may permit them to use the 1962 *editio typica* of the Roman Missal, adapted by the decrees of 1965 and 1967. The text, in its entirety or in part, can be used only for the celebration of the Mass without a congregation. In no way may Ordinaries grant the faculty for Masses celebrated with a congregation. Rather, Ordinaries—local and religious—should be vigilant so that, with the exception of non-Roman liturgical rites lawfully recognized by the Church and notwithstanding any pretext of custom, even immemorial custom,[iv] the Order of Mass of the new Roman Missal may be correctly accepted and that its content—a thesaurus of the inspired Word and pastoral teaching—may be understood with greater zeal and reverence by all the priests and faithful of the Roman Rite.

James Robert Cardinal Knox
Prefect

A. Bugnini
Secretary

28 October 1974

THE JURISDICTION OF THE BULL *QUO PRIMUM* OF ST. PIUS V

By Fr. Raymond Dulac

(An extract from the Supplement to *Itinéraires* No. 162)

I. Preliminary Remarks

1. If the Bull decrees a true law, it will be a human law whose authority is derived neither from the *nature* of things nor from Divine revelation, but emanates from the free will of the human legislator.

2. This legislator must *manifest* as clearly and fully as possible the nature and extent of his will:

(i) He must state that he is laying down a true law, creating a juridical *obligation,* not simply expressing a wish, a recommendation, a "directive", or even perhaps a formal expression of his will which stops short at declaring itself as the imposition of a command on those subject to him.

(ii) He must define the law's scope in respect of time, place, and persons.

(iii) Where necessary, he must lay down precise instructions for discharging the obligations contained in his legislative decree: what it commands, what it permits, and, perhaps, certain privileges which it concedes.

(iv) Where the legislation applies to subject matter which is not entirely new, the legislator must state precisely the relationship of the new law to previous law or custom.

(a) Only partial *derogation?*

(b) Total *abrogation?*

(v) Since the unwritten law of custom possesses a particular force peculiar to itself, he must state explicitly how much of it the new law maintains and how much it suppresses.

3. For the formal, official expression of these various intents, there are certain "legal rules", a set vocabulary, a *propria verborum significatio,* well known to jurists. The Church has never failed to observe them as singular guarantees against both arbitrary despotism and anarchy.

It has been reserved for the "post-conciliar Church" to scorn them, and with them what its representatives call "legalism"; that is, a clear, honest, straightforward expression of intent on all subjects—dogmatic, ethical, disciplinary.

An "up-to-date" member of the hierarchy no longer dares to command but speaks in ambiguous terms to give the impression of doing so. Thus he is able to retreat or advance, according to his assessment of the situation, without ever losing face. Because he is hiding behind a mask.

This new authority has given itself a new name: it calls itself service. Self-service would have been more apt! Everyone does as he wishes, from the highest to the lowest.

II. The Bull Decrees a True Law

1. It is a law carrying a juridical obligation expressed in traditional legal terms.

2. This law is not simply a personal decree of the Sovereign Pontiff, but most certainly an act of the Council (of Trent). St. Pius V referred explicitly to the "decrees of the Holy Council of Trent" which had given him this task after the Fathers had manifested their wishes with precision. This explains the official title of our Missals: "The Roman Missal restored according to the decrees of the Holy Council of Trent, published by St. Pius V". The Council decreed its restoration, the Pope ordered its publication.

3. The will of the legislator is invested with varied nuances which are given in detail in the lengthily enunciated final sentences, concerning which we have pointed out that this is not merely done for the sake of emphasis. As an excellent exercise in respectful attention, the reader can easily place each of these eleven terms

alongside a corresponding provision of the Bull. The eleven terms are:

"Hanc paginam Nostrae permissionis, statuti, ordinationis, mandati, praecepti, concessionis, indulti, declarationis, voluntatis, decreti et inhibitionis...."

4. The Bull specifies minutely the persons, time, and places to which its provisions apply.

5. The obligation is confirmed by express sanctions.

6. The Pope does not promulgate a new Missal with his law; he restores the existing one. Nevertheless, he states clearly where that which existed before has been subjected to *partial derogation* or *total abrogation.* In this respect, the final *nonobstant* section is precise, specific, and rigorous, not simply making general mention of the former laws and customs now to be abolished, but listing each one of them by name.[v]

III. The Bull Respects Established Rights

It is characteristic of a truly great leader that the more firm he is in imposing obligations the more scrupulous will he be in respecting rights: not simply the general and absolute rights of the abstract "Person", but the historic rights of individuals and particular communities, even when acquired solely by custom.

Pius V thus confirms two rights:

(i) That of Churches or Communities which have enjoyed the use of their own Missal, approved since its institution.

(ii) That of a Missal similarly distinct from the Roman one, which can claim to have been in use for over two hundred years.

This confirmation of existing rights ("...*nequaquam auferimus*") is not to be confused with the "permission" or with the "indult" which follow. The Pope is confirming existing rights which he is content to maintain in his Bull.

IV. The Bull Makes Allowances for Personal Preferences

After confirming the right of religious orders, chapters, *etc.*, to the peaceful possession of their own missals, Pius V permits such communities to renounce them in favour of his own, "*Si iisdem magis placeret*," if his own Missal pleases them more. But on one condition, that this preference is approved by their Bishop or Superior as well as by "the whole chapter". Here again, the Pope, while favouring his own Missal, in certain cases does not wish to infringe established rights, and indeed, allows them priority. In this respect we must bear in mind that these particular Missals are fundamentally identical with the Roman one, presenting purely minor variations.

V. The Bull Grants a Privilege

This is an important point to which no one, so far as we know, has made particular reference.

1. The "contemporary mentality" (according to Bugnini) wishes to ignore *privileges:* considering exceptions to the common law as displaying an aristocratic mentality unworthy of an age which is simultaneously egalitarian and totalitarian. This age recognises only rights and grievances or "wrongs".

2. The "post-conciliar Church", living in that kind of world, offers two contributions of its own: transitory "experiences" and legalised law-breaking (imposition of the vernacular, Communion in the hand, laymen helping themselves to the chalice, general concelebration, *etc*.).

3. The Catholic Church, for Her part, personalises Her laws and sometimes allays or smooths them by custom and privilege. Is this aristocratic? Let it be so, and so much the better! It displays remarkable conformity with the Gospel, which is a law of grace and consideration.

4. St. Pius V conceded, as we have seen, exceptions to the norms laid down in his Missal. Now we see that, in addition to the obligation which the Bull imposes, he adds a privilege which favours his own Missal. This privilege is to be effective in all cases and at all times. "Furthermore, by virtue of the terms of these presents, in virtue of Our Apostolic Authority, We grant and concede..."—and in this respect we wish to make seven observations:

(a) What stands out in this section of the Bull is the use of the verbs "*concedimus et indulgemus*" which introduce it: their correct signification is of a favour which attains the legal status of a private law. As, in the present case, the *privilegium* adds itself to the law, it must be understood as conferring a new authority upon it which takes precedence in all cases, present and in the future, where the *law* of *Quo Primum* might be made the object of a derogation. Therefore, even where the law ceased to bind, the *privilege* would still exist.

(b) The importance of this privilege is emphasised by the words "in virtue of Our Apostolic Authority", which the Pope invokes before conferring it.

(c) This privilege is granted *without exception* to every priest, secular and regular, in every Church, for every form of Mass.

(d) No superior may impede the use of this privilege for any reason, either privately or publicly.

(e) Those accorded the privilege cannot be obliged, by anyone whatsoever, to use another Missal ("*a quolibet cogi et compelli*"), or to implement even the slightest modification to the Missal of Pius V.

(f) This concession has no need of any additional permission, agreement, or consent. The Bull states: "by the terms of these presents" which are thus considered adequate to suffice.

(g) Finally, it is a matter of a *perpetual* privilege ("*etiam perpetuo*").

This final statement leads us to a question which affects each and every legislative disposition of the Bull: to what extent can a Pope

bind his successors? A great and delicate question, which will be limited in this instance to the case under discussion. It is obviously not a question of the Pope as interpreter of the Divine Law, which is immutable, but of the Pope in respect of ecclesiastical law.

VI. Is the Bull Valid Forever?

1. Here one principle stands out: "*Par in parem potestatem non habet*": Equals have no power over each other. No one, therefore, can constrain his equals. This is particularly true of the *supreme* power. This is essentially the *same* power exercised through its different holders. It is necessary to give the most careful consideration to the full import of this principle. If a Pope (to speak only of the highest religious authority) has the power to loose what another Pope by the *same* power has bound, then he should use this right only for the gravest possible reasons: reasons which would have prompted his predecessor to revoke his own law. Otherwise, the *essence of supreme authority* is itself eroded by successive contradictory commands.

When philosophers discuss "divine power" they make use of a distinction which is infinitely more applicable in the case under discussion: what God can do in virtue of "absolute power" and what He can do in respect of His "regulated power".[vi]

The matter has not been decided when one can say, for example: "Paul VI could validly abrogate the Bull of St. Pius V." It remains to be shown that he is doing so legitimately.

Now this matter of lawfulness touches the very form and foundation of the new law—in the first place involving the question of the mutability of law itself. Divine law contains the proof of its own universality and immutability *within itself.* But ecclesiastical law, like all human law, must add supporting evidence to its intrinsic proofs, even if this evidence is of the most obvious kind—purely conventional to begin with, but which by public consent eventually prevents the law from becoming arbitrary and artificial.

2. As to the form, the Bull *Quo Primum* possesses all the conditions necessary for perpetuity. We have adequately demonstrated this by illustrating the terms used by the legislator.

3. As to content, its perpetuity is confirmed by three characteristics:

(a) The aim in view, which is that there should be but one Missal so that the unity of Faith may be protected and manifested by unity of public prayer.

(b) The method of its establishment, which is neither that of an artificial creation devised from a number of possibilities nor even a radical reform, but the honest restoration of the ancient Roman Missal: the honest restoration of a well-proven past being the best guarantee of a tranquil future.

(c) Its authorship, which is that of a Pope acting with all the force of his Apostolic authority, in exact conformity with the express wish of an Oecumenical Council; in conformity with the uninterrupted tradition of the Roman Church; and, so far as concerns the principal parts of the Missal, in conformity with the Universal Church.

4. Each of these characteristics taken separately, and still more when taken together, assures us that no Pope can ever *licitly* abrogate the Bull of St. Pius V, even if we admit that he can do so *validly* and without betraying either the Deposit of Faith or any fundamental law of the Church.

5. It seems indisputable to us that Paul VI has not, in fact, made any such abrogation, even if one thinks only of the legal formulas that would be required, and which are lacking in his Act.

6. Unfortunately, however, it seems equally indisputable that Paul VI does favour the *de facto* abolition of the Roman Missal, whether by deliberate will, or connivance, or tolerance, or by constraint due to obscure pledges from which he cannot free himself or which make him their prisoner.

7. He who resists the failings of a Pontiff for a day serves the eternal Papacy.

VII. Counsels Concerning a Respectful Resistance

Four and a half years ago, publicly and in writing, we gave our first counsels concerning the reasons for and legitimate means to be used in resistance to the liturgical revolution authorised by the reigning Pope. It was in September 1967, two years before the "promulgation" of the new *Ordo Missae,* but at a time when the portents of revolution were so clear as to confer upon the ordinary priest and layman the right and duty of such resistance. Since then we have had occasion to reassert that position. Had it been erroneous or a source of scandal, it is unbelievable that neither the Holy See, nor the bishops, nor their "theologians", should not have condemned or at least refuted the arguments put forward. It is equally incredible that to date (January 1972) the author has not once been called upon to retract them.

We therefore offer the following criteria for conduct:

First Rule: The Missal of Paul VI cannot be said to be obligatory in any strictly juridical sense which would impose its use and exclude that of the "Roman Missal restored by the decree of the Council of Trent and published by order of St. Pius V".

Second Rule: The Bull *Quo Primum Tempore* of St. Pius V has not been totally abrogated by the Constitution of Paul VI, *Missale Romanum,* of 3 April 1969. At most, Pope Paul's Constitution derogates only certain particular details of the Tridentine Missal which will not be discussed in detail here.

Third Rule: Even if it is supposed that these derogations of Pope Paul are strictly obligatory, the fact remains that they leave intact the three privileges contained in the Bull of St. Pius V, which have not been *expressly* abrogated by the present Pope, and *express* abrogation is required by the principles of law.

The three privileges are:

(a) The right of every priest to avail himself of the perpetual privilege discussed in Section V above.

(b) The right of every priest to use, in preference to the Missal of Paul VI, the Tridentine Missal, which ratified a custom

developed over the fifteen preceding centuries and the centuries which followed.[vii]

(c) The freedom of Religious to keep the Missal of their Order, or to use that of St. Pius V, in preference to the Pauline Missal (N.B.—Religious belonging to orders with their own Missal have a right to *demand* that their chaplain should use their own Missal even if he does not wish to do so.)

As a consequence, the faithful too have the right to partake of the first two freedoms, through their priests on whom these freedoms have been directly conferred. They may, therefore, legitimately ask their priest or their bishop to ensure that Masses are regularly celebrated in the Tridentine rite.

We are so certain of this doctrine that we feel able to add this final recommendation: if—and God forbid—any superior of whatever rank should presume to deny to priests, religious, or faithful the exercise of these rights, they may and should denounce to the competent authority, by every legitimate means, this infraction of the Bull of St. Pius V as an UNLAWFUL ABUSE OF THEIR AUTHORITY.

13 January 1972 Raymond Dulac, priest.

SOME JURIDICAL CONSIDERATIONS ON THE REFORM OF THE LITURGY

A Commentary by the Canonist Count Neri Capponi

In 1979, the Scottish *Una Voce* published an English edition of a study of the juridical aspects of the post-conciliar liturgical reform written by Count Neri Capponi. Count Capponi is a canonist of considerable repute, an advocate both of the Holy Roman Rota and the Apostolic Signatura (the highest court in the Church), and Assistant Professor in Canon Law at the University of Florence. His study is particularly valuable as it proves that even if the thesis of Father Dulac (Document 12 of this Appendix) should prove to be untenable, every priest still has the right to celebrate the Tridentine Mass, a right deriving from its status as an immemorial custom. Count Capponi examines several ways in which *Quo Primum* could have ceased to apply. *Missale Romanum* could have abrogated it (abolished it completely). He discounts this possibility as not one word of abrogation can be found in *Missale Romanum.* He concludes that the only way in which *Quo Primum* could be superseded is by obrogation: the substitution of new legislation. This is the principal argument utilised by those who claim that the Tridentine Mass has been legally prohibited. Canon 22 states that a new law replaces an older one (*i.e.*, *Missale Romanum* would replace *Quo Primum*) if it revises the entire subject matter of the former law. It is argued that the matter of the Missal of St. Pius V has been completely revised in the Missal of Pope Paul VI, and that therefore *Quo Primum* and the Missal it promulgated have been obrogated by *Missale Romanum* and the Missal of Pope Paul VI. However, it should be noted that Canon 23 stipulates that in case of doubt the revocation of the former law cannot be presumed. Against this it would be argued that such statements as that made during the Pope's May 1976 Consistory Allocution (see Consistory Allocution) indicate clearly the legislator's (*i.e.*, Pope Paul's) intention to abrogate the former Missal

and legislation, and that, therefore, there is no doubt that obrogation has taken place.

Count Capponi accepts the obrogation of *Quo Primum* as an hypothesis but explains that every priest of the Roman Rite is still entitled to celebrate the Tridentine Mass in virtue of immemorial custom:

> The Mass codified by St. Pius V has become stabilised in the West in a definitive text, the product of a millenary development and regulated by customary laws, so that there was no precedent in the history of the Church for the legislative act of Pius V, by which there was superimposed upon customary law a Papal law which was to govern the subject matter from then on. Now the majority view of canonists, following that of Suarez, holds that where a certain subject matter that is already regulated by customary law becomes also regulated by written law, the latter does not take the place of custom but is added to it in such a way that the subject matter becomes controlled both by the preceding customary law and by the subsequent written law, *with no abrogation of the customary law,* which still continues to regulate the matter in question. There is no doubt that this *opinio iuris* had an influence on the drafting of Canon 30 of the Codex (Code of Canon Law) which, with regard to customary law, limits the obrogatory force of subsequent laws, excluding it both in cases of particular customs and in cases of centennial or immemorial customs such as those in which we are concerned. Since, then, the Constitution *Missale Romanum* perhaps abrogates *Quo Primum* but certainly *does not abrogate the millenary and particular customary law* that regulated the Mass rite of the Roman and Latin Church prior to the Pian Bull, *that rite remains in force* (for this if no other reason) alongside the new one regulated by the Pauline Constitution. [My emphasis.]

In the light of what Count Capponi states, the claim made in the Notice *Conferentiarum Episcopalium* (Document 11), that no appeal may be made to "even immemorial custom" by those wishing to use the traditional Missal, is revealed as a scandalous attempt to deceive the faithful on the part of Cardinal Knox and Father Bugnini. Count Capponi concludes his essay by stating that "at least by virtue of established custom all celebrants should be free to use it [the Mass of St. Pius V] and all the faithful to take part in it."

The legal position of priests wishing to celebrate the Tridentine Mass would, then, appear to be unassailable. If Father Dulac is correct *Quo Primum,* or at least its perpetual indult, is still in force—although derogated from to the extent that the *Novus Ordo Missae* can also be used legally. If Father Dulac's critics are correct and *Quo Primum* has been obrogated then the right to use the traditional

Missal still exists in virtue of immemorial custom. Thus, any attempt to prohibit the celebration of the Tridentine Mass constitutes an abuse of power which can and should be resisted.

Finally, while the careful study of Count Capponi's essay in full is recommended, it needs to be pointed out that it is very technical and far from easy reading.

Footnotes

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[i] The period between the promulgation of the law and its coming into force.

[ii] Without a congregation.

[iii] With a congregation.

[iv] This notice cannot prevent priests invoking their right under customary law to celebrate the Tridentine Mass. See Document 13 for an explanation of this point.

[v] Contrast with Pope Paul's *Missale Romanum,* particularly in regard to its *Nonobstant* section.

[vi] Father Dulac is probably referring to the *Summa*, I, Q. xxv, art. 5, ad 1. While God has the power to do anything, once He has willed to do it in a certain manner, and no other, He necessarily excludes other options, *e.g*., having made the human soul immortal, His power to annihilate it is naturally regulated or "ordered" by this decision. He could not annihilate something which He had intended to be immortal without contradicting His original intention. God's "regulated power" is His power as submitted to His wisdom.

Father Dulac wishes us to see the Papacy as a continuing office and to appreciate that only the gravest possible reasons could compel such a manifest self-contradiction as the granting of a perpetual privilege by one incumbent and its revocation by a successor.

[vii] The fact that Father Dulac states that a priest has the right to use the Missal of St. Pius V in preference to that of Pope Paul VI makes it clear that he accepts that *Missale Romanum* does give priests the right to use the new Missal, *i.e.*, *Missale Romanum* derogates the clause in *Quo Primum* forbidding the use of any Missal but that of St. Pius V.

Appendix III

The Participation of the Protestant Observers in the Compilation of the New Catholic Liturgical Texts

On 3 May 1970 *La Documentation Catholique* published the text of a speech made by Pope Paul VI to the members of the *Consilium,* the body responsible for implementing the very generalised principles of liturgical reform included in the Liturgy Constitution of Vatican II. I have shown in *Pope John's Council* the extent to which this reform not only failed to correspond with the revisions envisaged by the Council Fathers but acted in formal contradiction with both the Liturgy Constitution and the papally-approved liturgical movement. The cover of this issue of *La Documentation Catholique* was devoted to a picture of Pope Paul VI posing with the six Protestant Observers who had been invited to participate in the work of the *Consilium.* This photograph proved to be a source of astonishment and even scandal to large numbers of the faithful who had had no idea that Protestants had played any part in the compilation of the new Catholic rites. It resulted in public controversy in a number of countries, which was followed by official denials that the Observers had, in fact, played any part in the compilation of the new rites. These denials have since been cited by apologists for the official reform as "refutations" of the allegation that Protestant Observers had taken an active part in the compilation of new rites. There is, however, a considerable difference between a denial and a refutation, and these particular denials are totally gratuitous and contradict the available evidence.

In the July-August 1974 issue of *Notitiae,* official journal of the Sacred Congregation for Divine Worship, Archbishop Bugnini (its Secretary) claimed that the Observers confined their role simply to observing (pp. 249-250). Here are his exact words:

> What role did the "Observers" play in the *Consilium*? Nothing more than that of —"Observers". First of all, they only took part in the study meetings. In the second place, they behaved with impeccable discretion. They never intervened in the discussions and never asked to speak.

On 25 February 1976, the Director of the Vatican Press Office gave the following reply to a question by the journalist Georges Huber as to whether the Protestant Observers had participated in the elaboration of the New Mass: "The Protestant Observers did not participate in the elaboration of the texts of the new Missal." This denial was printed in *La Documentation Catholique* on 4 July 1976.

In contrast with this Mgr. W. W. Baum (now Cardinal Baum), an ardent ecumenist, made the following statement in a personal interview with *The Detroit News,* 27 June 1967:

> They are not simply there as observers, *but as consultants as well,* and they *participate fully* in the discussions on Catholic liturgical renewal. It wouldn't mean much if they just listened, but they contributed. [My emphasis.]

In order to place this statement in its correct context it must be made clear that, at the time he made it, Monsignor Baum was executive director of the American Catholic Bishops' Commission on Ecumenical Affairs, and the first Catholic spokesman ever invited to address the General Synod of the United Church of Christ, an American Protestant denomination. During his address he revealed to the delegates that Protestant scholars "have had a voice" in the revision of the Catholic liturgy. As a follow-up to this revelation, Harold Acharhern, Religious Correspondent of the *Detroit News*, obtained the interview with Monsignor Baum from which I have quoted.

The account given by Cardinal Baum, and the denials issued by Archbishop Bugnini and the Vatican Press Office, are clearly contradictory. In order to discover the truth, I wrote to one of the Observers, Canon Ronald Jasper. Before giving his reply it is necessary to explain the manner in which the *Consilium* did its work. Firstly, there were the study sessions during which the practical details of the reform were worked out, discussed, and modified. Then there were the formal (plenary) meetings during which the draft services which had been compiled in the study sessions were

debated and voted upon. In my letter to Canon Jasper, I explained that I was working upon a series of books on the liturgical reform and that I particularly wished to know whether the Observers had had a voice in the new rites of Mass and Ordination. In his reply, dated 10 February 1977, he explained that the Observers received all the documents from the drafters of the new service in the same way as did other members of the *Consilium.* They were then present at the debates when they were presented by the experts and debated by the *Consilium,* but the Observers were not allowed to join in the debate.

In the afternoon, however, they always had an informal meeting with the *periti* who had prepared the draft services and at these meetings they were certainly allowed to comment and criticise and make suggestions. It was then for the *periti* to decide whether any of their points were worth taking up when the general debates in the *Consilium* were resumed. But, explained Canon Jasper in conclusion, these informal meetings were a complete free-for-all, and there was a very frank exchange of views.

Exactly the same process took place during the course of Vatican II. The Protestant Observers, while not allowed to speak in the plenary sessions, were able to take an active part in the informal discussions where the real work of drafting the documents was done. Their influence is visible in the finalised documents themselves, and evidence of it is provided in Chapter IX of *Pope John's Council.* In addition to this evidence, the following testimonies are relevant.

Archdeacon Pawley, an Anglican Observer, reveals that "...in the course of the Council itself the fullest courtesies and opportunities for communication and exchange were allowed to the Observers at every stage, and traces of the process can be recognised in the documents themselves."[1]

Robert McAfee Brown, a Presbyterian Observer, remarks:

> Particularly during the discussion on ecumenism, it was apparent that many bishops wanted to know what Protestant reactions were to statements in the *schema* about Protestantism, and wanted to elicit Protestant opinions on how the *schema* could be improved. Thus, although we had no direct "voice" on the Council floor, we did indeed

have an indirect voice through the many contacts that were possible with the Fathers and their indispensable strong right arms, the periti.[2]

Dr. McAfee Brown also reveals that there were occasions when the Observers were able to have a direct voice on the floor. "Is there anything you Observers want said on the Council floor about *De Oecumenismo*?" one bishop asked.[3] The Observers then put their views in writing, to be incorporated into written interventions made on their behalf, by bishops.

Thus, although it could be argued that officially the Observers played no part in drafting the conciliar documents, as they could neither vote nor speak in the debates, it is clear that they were able to influence the final format of these documents. This is precisely what took place with the formulation of the new liturgical rites by the post-conciliar *Consilium*.

Notes

1 B. & M. Pawley, *Rome and Canterbury Through Four Centuries* (London, 1974), p. 343.
2 R. McAfee Brown, *Observer in Rome* (London, 1964), pp. 227-228.
3 *Ibid.*, p. 173.

Appendix IV

The Right to Resist an Abuse of Power

It has been shown in Chapter II and Appendix II that even if the Bull *Quo Primum* has been abrogated or obrogated, every priest still has a right to celebrate the Tridentine Mass deriving from immemorial custom. This right is not affected no matter what diocesan bishops or Vatican Congregations might say. The right remains unaffected even if a pope makes it quite clear that he does not *wish* the Tridentine Mass to be celebrated. But what would happen if a pope used his authority to revoke the right of priests to celebrate the Tridentine Mass by making specific mention of the immemorial custom and abrogating it with due legal form? There is no doubt that a pope has the legal right to do this. Surely, it must be due to Divine Providence that no pope has as yet taken this fateful step. However, if—which God forbid—a pope did revoke the right of every priest to celebrate the Tridentine Mass, employing a form which left no doubt as to the strict legality of his action, would this mean that traditionalist priests would have no alternative but to celebrate the *Novus Ordo Missae?* This conclusion is by no means certain. Simply because an action is legal it does not follow that it is right. It is possible for a person in authority, even a pope, to act *ultra vires,* to abuse his authority. In such a case the faithful would have the right to resist.

I have discussed this matter in considerable detail in my book *Apologia Pro Marcel Lefebvre* and must refer readers wishing for a detailed treatment of the topic to Appendix II of this work. The Appendix is divided into two parts: the first deals with the case of Robert Grosseteste, a thirteenth-century Bishop of Lincoln (and probably the greatest Catholic produced by the English Church), who came into conflict with the Pope due to his refusal to appoint the nephew of Pope Innocent IV to a canonry in Lincoln Cathedral. The Pope's nephew had no intention of ever coming to England; the canonry was simply to provide him with a source of income. Bishop

Grosseteste informed the Pope that the purpose of a pastoral appointment was to provide pastoral care and not a source of income for his relatives. Although the Pope had the legal right to appoint his nephew to the canonry the Bishop contended that he had no moral right, he was not using the power entrusted to him by Christ for the purpose he had received it, *i.e.*, to build up the Body of Christ. He therefore refused to obey the Pope, and was clearly right to do so.

Dietrich von Hildebrand was of the opinion that nothing should be forbidden unless it was evidently wrong or harmful. It seems impossible to imagine any grounds upon which the Tridentine Mass could be justly prohibited. It must be remembered that the Tridentine Mass occupies a unique place in the history of the Western Church, going back in all essentials to the time of St. Gregory the Great, and beyond. Most important of all, it was promulgated by St. Pius V in its finalised form as an act of obedience to the Council of Trent and there is every reason to accept that just as the teaching of the Council on the Eucharist was intended to be permanent, so, too, was the rite of Mass which gives such perfect liturgical expression to that teaching (see And so this Council). As the Pope's powers have been given to him to build up the Body of Christ, it could hardly be argued that he would be using them for this purpose by prohibiting a rite of Mass which is arguably the most sublime achievement of the Western Church.

If it is accepted that a papal prohibition of the Tridentine Mass would constitute an abuse of power, then any priest would be justified in continuing to celebrate it despite this papal prohibition. In order to illustrate this, a few extracts from the second part of Appendix II to *Apologia Pro Marcel Lefebvre* are included here.

The Teaching of St. Thomas

According to Catholic theologians and canon lawyers, a prelate can abuse his position in a number of ways, which include the imposition of unjust laws or failure to guard and transmit the Deposit of Faith, either by remaining silent in the face of heresy or even by teaching heresy himself. A Catholic has the right to refuse

obedience in the first case and a duty to oppose the prelate in the second. Their consensus regarding law in general is that the legislator should not simply refrain from demanding something that his subjects would find impossible to carry out, but that laws should not be too difficult or distressing for those subjected to them. St. Thomas explains that, for a law to be just, it must conform to the demands of reason and have an effect which is both good and for the benefit of those for whom it is intended. A law can cease to bind without revocation on the part of the legislator when it is clearly harmful, impossible, or irrational.[1] This is particularly true if a prelate commands anything contrary to divine precept. (*Praelato non est obediendum contra praeceptum divinum*.) In support of this teaching St. Thomas cites Acts 5:29: "We ought to obey God rather than men." He teaches that not only would the prelate err in giving such an order but that anyone obeying him would sin just as certainly as if he disobeyed a divine command ("*...ipse peccaret praecipiens, et ei obediens, quasi contra praeceptum Domini agens...*").[2]

Dealing with the question as to whether subjects are bound to obey their superiors in all things, he explains: "Now sometimes the things commanded by a superior are against God. Therefore superiors are not to be obeyed in all things."[3] Normally, subjects must be obedient to lawful authority in Church and State, but they have the right to resist harsh and harmful laws which do not contribute to the common good. They must never compromise the Faith under the pretext of obedience. In view of the extent to which the Eucharistic teaching of the Council of Trent has been minimised in the liturgical texts of the *Novus Ordo Missae*, and in view of the extent to which the *Novus Ordo* has been welcomed by spokesmen for a number of Protestant sects, a Catholic priest is acting reasonably in claiming that he would compromise this teaching by utilising the *Novus Ordo Missae.* Priests who insist upon using the Tridentine Mass can thus argue that to accept the *Novus Ordo* under the pretext of obedience would be to compromise the Faith.

However, while traditionalists should rightly argue that such priests are entitled to demand respect for their consciences, they should also accept that other priests do not feel they are

compromising sound Eucharistic teaching by using the *Novus Ordo* as its orthodoxy has been guaranteed by the Sovereign Pontiff. It would be unjust to presume that because a priest uses the *Novus Ordo* his orthodoxy is automatically suspect.

Perhaps the most important distinction to be made in this discussion is the distinction between schism and disobedience. This distinction is discussed in the *Dictionnaire de Théologie Catholique* by no less a person than Fr. Yves Congar, O.P., an implacable critic of Mgr. Lefebvre and the traditionalist movement.[4] Father Congar explains that schism involves a refusal to accept the existence of legitimate authority in the Church, *e.g.*, Luther's rejection of the papal office. He shows that the refusal to accept a decision of legitimate authority in a particular instance does not constitute schism but disobedience. A Catholic who misses Mass on Sunday without good cause is disobedient but not schismatic—and his disobedience constitutes a sin. But disobedience to an unlawful command, a refusal to submit to an abuse of power, can be meritorious. It was not Bishop Grosseteste who sinned in refusing to appoint the Pope's nephew as a canon of Lincoln Cathedral, but the Pope who sinned by using offices intended for the cure of souls as a means of obtaining revenue for his relatives. But how can such a viewpoint be reconciled with the teaching of *Pastor Aeternus*, the dogmatic Constitution of the First Vatican Council on the Church, and particularly papal authority?

> We teach and declare that, in the disposition of God, the Roman Church holds the pre-eminence of ordinary power over all the other churches; and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Regarding this jurisdiction, the shepherds of whatever rite and dignity and the faithful, individually and collectively, are bound by a duty of hierarchical subjection and of sincere obedience; and this not only in matters that pertain to faith and morals, but also in matters that pertain to the discipline and government of the Church throughout the whole world. When, therefore, this bond of unity with the Roman Pontiff is guarded both in government and in the profession of the same faith, then the Church of Christ is one flock under one supreme shepherd. This is the doctrine of Catholic truth; and no one can deviate from this without losing his faith and his salvation.[5]

In their zeal to uphold papal authority some Catholics interpret these words as if they invested the Sovereign Pontiff with an

authority which he has never possessed and could never possess. Probably, without realising it, they are claiming, implicitly if not explicitly, that the Pope possesses absolute or arbitrary power, *i.e.*, that the Church has been placed at his disposal to be governed at his whim. But the authority of the Pope is neither absolute nor arbitrary —the idea that *Pastor Aeternus* might be interpreted in this manner was considered ridiculous and attempts to include clauses intended to exclude such an interpretation were treated as absurd. One American Father, Bishop Verot of Savannah, proposed a canon stating: "If anyone says that the authority of the Pope in the Church is so full that he may dispose of everything by his mere whim, let him be anathema." He was told that the Fathers had not come to Rome "to hear buffooneries."[6]

Bishop Freppel of Angers (France) had been a professor of theology at the Sorbonne and was one of the theologians called to Rome to prepare for the Council. During the debate on the Pope's power of jurisdiction he commented:

> Absolutism is the principle of Ulpian in the Roman law, that the mere will of the prince is law. But who has ever said that the Roman Pontiff should govern the Church according to his sweet will, by his nod, by his arbitrary power, by fancy, that is, without the laws and canons? We all exclude mere arbitrary power; but we all assert full and perfect power. Is power arbitrary because it is supreme? Are civil governments arbitrary because they are supreme? Or a general council confirmed by the Pope? Let all this confusion of ideas go! Let the genuine doctrine of the schema[i] be accepted in its true, proper, genuine sense, without preposterous interpretations.[7]

Bishop Zinelli was Relator (spokesman) for the Deputation of the Faith, the body charged with explaining the meaning of the schemata to the Fathers. In an answer to the Melchite Patriarch of Antioch he explained that papal power was not absolutely monarchical because the form of Church government had been instituted by Christ and could not be abolished even by an ecumenical council. "And no one who is sane can say that either the Pope or the Ecumenical Council can destroy the episcopate or other things determined by divine law in the Church."[8]

If the power of the Pope is neither absolute nor arbitrary it must obviously be limited. The most obvious and most important

limitation upon the plenitude of papal power (*plenitudo potestatis*), mentioned on a number of occasions during the debates of the First Vatican Council, is no less than that upon which Bishop Grosseteste based his refusal to obey Pope Innocent IV: "As I have said, the Apostolic See in its holiness cannot destroy, it can only build. This is what the plenitude of power means; it can do all things to edification. But these so called provisions do not build up, they destroy."

This is precisely the point made by Bishop d'Avanzo of Calvi, another spokesman for the Deputation of the Faith, during the Vatican I debate on papal authority: "Therefore Peter has as much power as the Lord has given him, not for the destruction, but for the building up of the Body of Christ that is the Church."[9]

Sylvester Prierias was a prominent Dominican opponent of Martin Luther and defended papal authority in his *Dialogus de Potestate Papae* (1517). He accepted that the Pope could abuse his position and used the terminology of Bishop Grosseteste—that the Pope possessed his power only to build, not to destroy:

> Thus, were he to wish to distribute the Church's wealth, or Peter's Patrimony among his own relatives; were he to wish to destroy the Church or to commit an act of similar magnitude, there would be a duty to prevent him, and likewise an obligation to oppose him and resist him. The reason being that he does not possess power in order to destroy, and thus it follows that if he is doing so it is lawful to oppose him.

Sufficient evidence has already been presented to make it clear that *Pastor Aeternus* does not oblige Catholics to accept that the Pope has absolute or arbitrary power, or that any legislation which he promulgates in accordance with prescribed legal norms must necessarily be above criticism. Doctrinal teaching promulgated with the Pope's infallible teaching authority comes into a special category and every Catholic is bound to give it full internal and external consent.

Commenting on the possibility of a conflict between conscience and papal authority, Cardinal Newman explains:

> Next, I observe that, conscience being a practical dictate, a collision is possible between it and the Pope's authority only when the Pope legislates, or gives particular orders, and

the like. But a Pope is not infallible in his laws, nor in his commands, nor in his acts of State, nor in his administration, nor in his public policy.[10]

Opposition to any papal command is not something to be contemplated lightly. Indeed, it would be better to err in the direction of unthinking and unqualified obedience than to adopt the Modernist attitude of submitting every papal decision to our personal judgement. Cardinal Newman warns:

> If in a particular case it (conscience) is to be taken as a sacred and sovereign monitor, its dictate, in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgement on the matter in question. And further, obedience to the Pope is what is called "in possession"; that is, the *onus probandi* of establishing a case against him lies, as in all cases of exception, on the side of conscience. Unless a man is able to say to himself, as in the Presence of God, that he must not and dare not act upon the Papal injunction, he is bound to obey it, and would commit a great sin in disobeying it. *Prima facie* it is his bounden duty, even from a sentiment of loyalty, to believe the Pope right and to act accordingly.[11]

This is an admonition which traditionalists should always keep in the forefront of their minds. There can be no course of action which a Catholic should undertake with more fear and trembling than that of disobeying a papal command. Such an act can only be prompted by the certainty that to obey the Pope would be to disobey God ("We ought to obey God rather than men." Acts 5:29).

Cardinal Newman stresses that if a man is sincerely convinced that "what his superior commands is displeasing to God, he is bound not to obey."[12] He adds:

> The word "superior" certainly includes the Pope; Cardinal Jacobatius brings out this point clearly in his authoritative work on Councils, which is contained in Labbe's collection, introducing the Pope by name: "If it were doubtful," he says, "whether a precept (of the Pope) be a sin or not we must determine thus:—that, if he to whom the precept is addressed has a conscientious sense that it is a sin and injustice, first it is his duty to put off that sense; but, if he cannot, nor conform himself to the judgement of the Pope, in that case it is his duty to follow his own private conscience, and patiently to bear it if the Pope punishes him."—lib. iv. p. 241.[13]

It was in this context that Newman remarked: "Certainly, if I am obliged to bring religion into after-dinner toasts (which indeed does not seem quite the thing) I shall drink,—to the Pope, if you please,—still, to Conscience first, and to the Pope afterwards."[14]

A Distinction: Legal and Moral Norms

The above sub-title appears on page 394 of Karl Rahner's book *Studies in Modern Theology* which was published in English in 1965. Father Rahner makes an important distinction between what is *legally valid* and what is *morally licit.* He cites an example of a papal act which would be legally valid but morally illicit which has some similarity to the case of Bishop Grosseteste and Pope Innocent IV:

> Take the case of a pope's deposing a competent and pious bishop without any objective reason, merely in order to promote one of his relatives to the post. It could hardly be proved that such a deposition is legally invalid. There is no court of appeal before which the Pope and his measure could be cited. The Pope alone has the competence of competence, that is, he alone judges in the last juridical instance on earth whether in a given act he has observed those norms by which in his own view that act is to be judged. But for all the unassailable legal validity of such a measure, such a deposition would be immoral and an actual offence against the divine right of the episcopate, though not an offence extending to the proper sphere of doctrine.

One hundred years ago, in May 1879, Joseph Hergenröther was created Cardinal together with John Henry Newman. The Cardinal, one of the greatest theologians of his time, was called to Rome to assist in the preparatory work for the First Vatican Council. He was acknowledged as one of the most effective apologists for and interpreters of the Council. Pope Pius IX was one of his most fervent admirers. Cardinal Hergenröther made it quite clear that by no stretch of the imagination could the powers of jurisdiction ascribed to the Pope by the Council be considered as arbitrary or unrestricted:

> The Pope is circumscribed by the consciousness of the necessity of making a righteous and beneficient use of the duties attached to his privileges....He is also circumscribed by the respect due to General Councils and to ancient statutes and customs, by the rights of bishops, by his relation with civil powers, by the traditional mild tone of government indicated by the aim of the institution of the papacy—to "feed"—and finally by the respect indispensable in a spiritual power towards the spirit and mind of nations.[15]

Cardinal Hergenröther's reference to ancient customs is very pertinent to the refusal of Mgr. Lefebvre and traditionalists in general to accept the New Mass. Cardinal Juan de Torquemada[ii] was the most influential champion of the papal primacy in the fifteenth century. His *Summa de Ecclesia* (1489) is a systematic treatise on the Church, defending the infallibility and plenitude of papal

power. The work forms the basis of the arguments of the most notable defenders of the primacy up to the First Vatican Council—such theologians as Domenico Jacobazzi and Cajetan, Melchior Cano, Suarez, Gregory of Valencia, and Bellarmine. Cardinal Torquemada taught that the Pope could become a schismatic by breaking with tradition, particularly with respect to worship:

> The Pope can separate himself without reason purely by his wilfulness from the body of the Church and from the college of priests by not observing what the universal Church by apostolic tradition observes...or by non-observance of what was ordered universally by the universal councils or by the Apostolic See, especially in respect to the divine cult if he does not want to observe what concerns the universal rite of the Church's worship. [16]

Similarly, the wholesale reversal of traditional customs and ceremonies could, in the opinion of Francisco de Suarez (1548-1617), result in the Pope actually becoming a schismatic. Suarez is usually considered the greatest Jesuit theologian and was called by Pope Paul V *"Doctor eximius et pius"*. For Suarez, schism, in the specifically theological sense, is a cleavage in the one Church. This need not involve formal heresy but can include one who retains the faith but in his actions and conduct is unwilling to maintain the unity of the Church. Suarez writes:

> The Pope can be a schismatic if he does not want to have union and bond with the whole body of the Church, as he should, if he attempts to excommunicate the whole Church, or if he wants to abolish all ecclesiastical ceremonies, which are confirmed by apostolic tradition as Cajetan remarks.[17]

It is an indisputable fact that never in the history of the Church has any Pope presided over so wholesale an abolition of traditional customs and ceremonies as Pope Paul VI. The only comparable revolution was that of the Protestant Reformation—but this was done by men who were openly acting outside the unity of the Church.

Father Rahner also uses a similar example to illustrate a morally illicit papal act:

> Imagine that the Pope, as supreme pastor of the Church, issued a decree today requiring all the uniate churches of the Near East to give up their Oriental liturgy and

adopt the Latin Rite.... The Pope would not exceed the competence of his jurisdictional primacy by such a decree, and the decree would be legally valid.

But we can also pose an entirely different question. Would it be morally licit for the Pope to issue such a decree? Any reasonable man and any true Christian would have to answer "no". Any confessor of the Pope would have to tell him that in the concrete situation of the Church today such a decree, despite its legal validity, would be subjectively and objectively an extremely grave moral offence against charity, against the unity of the Church rightly understood (which does not demand uniformity), against possible reunion of the Orthodox with the Roman Catholic Church, *etc.*, a mortal sin from which the Pope could be absolved only if he revoked the decree.

From this example one can readily gather the heart of the matter. It can, of course, be pointed out more fundamentally and abstractly in a theological demonstration:

(1) The exercise of papal jurisdictional primacy remains even when it is legal, subject to moral norms, which are not necessarily satisfied merely because a given act of jurisdiction is legal. Even an act of jurisdiction which legally binds its subjects can offend against moral principles.

(2) To point out and protest against the possible infringement against moral norms of an act which must respect these norms is not to deny or question the legal competence of the man possessing the jurisdiction.[18]

Father Rahner asserts that "there can be a right and even a duty to protest" against a morally illicit act "even where the legality of an act of ecclesiastical authority cannot be questioned."[19] He refrains from discussing the nature such a protest might take but censures in the most scathing terms those who insist that any act of an ecclesiastical superior, the Pope included, cannot be contested if legally valid. (Note that this was written before 1965.) His indictment can be applied directly to those conservative Catholics who attack traditionalists simply because they contest legally valid papal legislation. It would be a different matter if they contested the grounds upon which traditionalists protest, *e.g.*, it is a matter for debate as to whether the New Mass constitutes a break with tradition, has compromised true Eucharistic doctrine, and leads to liturgical abuse, *etc.* But when they deny that a Catholic ever has the right to contest any legally valid papal act there is no room for debate. Such an assertion is nonsensical: there is nothing to discuss.

Has the example of papal interference with liturgical custom, chosen by Fathers Rahner and Suarez, ever been applied in practice? The answer is "yes", and on at least two occasions. During the Pontificate of St. Victor (189-198) a dispute arose due to the fact that

some Asiatic Christians did not conform their system for reckoning the date of Easter to that of Rome, with the result that Easter was celebrated on different days in different parts of the Church.

> Victor bade the Asiatic Churches conform to the custom of the rest of the Church, but was met with determined resistance by Polycrates of Ephesus, who claimed that their custom derived from St. John himself. Victor replied by excommunication. St. Iraeneus, however, intervened, exhorting Victor not to cut off whole Churches on account of a point which was not a matter of faith. He assumes that the Pope can exercise the power but urges him not to do so. Similarly the resistance of the Asiatic bishops involved no denial of the supremacy of Rome. It indicates solely that the bishops believed St. Victor to be abusing his power in bidding them renounce a custom for which they had apostolic authority....St. Victor, seeing that more harm than good would come from insistence, withdrew the imposed penalty.[20]

Similarly, a number of popes including Nicholas II, St. Gregory VII, and Eugenius IV attempted to impose the Roman Rite upon the people of Milan. The Milanese even went to the extent of taking up arms in defence of their traditional liturgy (the Ambrosian rite) and they eventually prevailed.[21] As a rite with a prescription of two centuries it was not affected by the promulgation of *Quo Primum* in 1570.

The Rebuke at Antioch

St. Paul's rebuke to St. Peter at Antioch (Gal. 2) provides a classic example of an occasion when the Pope himself needs to be corrected. Peter's behaviour in not eating with the Gentile converts was not in conformity with his own convictions or the truth of the Gospel. He was also endangering both the liberty of the Gentiles and the Jews from the Mosaic Law and, although not guilty of doctrinal error, he was, at the least, exerting moral pressure on behalf of the Judaisers. St. Thomas comments:

> If the Faith be in imminent peril, prelates ought to be accused by their subjects, even in public. Thus, St. Paul, who was the subject of St. Peter, called him to task in public because of the impending danger of scandal concerning a point of Faith. As the Glossary to St. Augustine puts it: "St. Peter himself set an example for those who rule, to the effect that if they ever stray from the straight path they are not to feel that anyone is unworthy of correcting them, even if such a person be one of their subjects." [22]

To quote Suarez again:

> If (the Pope) lays down an order contrary to right customs one does not have to obey him; if he tries to do something manifestly opposed to justice and to the common good, it would be licit to resist him; if he attacks by force, he could be repelled by force, with the moderation characteristic of a good defence.[23]

St. Robert Bellarmine considers that:

> Just as it is licit to resist the Pontiff who attacks the body, so also is it licit to resist him who attacks souls or destroys the civil order, or above all tries to destroy the Church. I say that it is licit to resist him by not doing what he orders and by impeding the execution of his will; it is not licit, however, to judge him, to punish him, or depose him, for these are acts proper to a superior.[24]

Sufficient should now have been written to indicate that the right to resist the Pope has a solid foundation in Catholic theology although the circumstances which could justify such resistance would have to be of the utmost gravity. To repeat a citation by Cardinal Newman : "Unless a man is able to say to himself, as in the Presence of God, that he must not, and dare not, act upon the papal injunction, he is bound to obey it." The object of this appendix is simply to prove that under extraordinary circumstances a Catholic can have not simply the right but the duty to disobey the Pope.

Footnotes

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[i] Preparatory document which the Fathers could discuss and amend.
[ii] Uncle of Tomas de Torquemada, the Grand Inquisitor.

Notes

1 A comprehensive selection of citations from all the principal authorities is provided in an article by Fr. Raymond Dulac in the *Courrier de Rome*, no. 15, to which full acknowledgement is made.
2 ST, II-II, Q. XXXIII, art. vii, ad 5.
3 ST, II-II, Q. CIV, art. v, ad 3.
4 *Dictionnaire de Théologie Catholique*, XIV, 1303, col. 2.
5 D, 1827.
6 C. Butler, *The Vatican Council* (London, 1930), II, 80.
7 *Ibid*., pp. 84-85.
8 J. D. Mansi, *Sacrorum conciliorum nova et amplissima collectio* (Paris, 1857-1927), vol. 52, p. 715.
9 *Ibid.*
10 *Difficulties of Anglicans* (London, 1876), p. 256.

11 *Ibid*., pp. 257-258.
12 *Ibid*., pp. 260-261.
13 *Ibid*., p. 261.
14 *Ibid.*
15 CE, XII, 269-270.
16 *Summa de Ecclesia* (Venice, 1560), book iv, part ii, chapter 11.
17 *De Charitate, Disputatio XII de schismate*, sectio i (Opera Omnia, Paris, 1959), 12 733 ff.
18 K. Rahner, *Studies in Modern Theology* (Herder, 1965), pp. 394-395.
19 *Ibid*., p. 397.
20 CE, XII, 263, col. 2.
21 CE, I, 395, col. 2.
22 ST, II-II, Q. XXXIII, art. iv, ad 5.
23 *De Fide*, disp. X, sect. vi, n. 16.
24 *De Summo Pontifice* (Paris, 1870), lib. II, cap. 29.

Appendix V

The ICEL Betrayal

The Pilot (Boston) reported in its 4 April 1980 issue that Fr. Frederick R. McManus had been elevated to the rank of Prelate of Honor, which entitled him to use the title "Reverend Monsignor". It added that: "This Pontifical honor was bestowed at the request of William Cardinal Baum, then Chancellor of Catholic University. Father McManus, a Professor of Canon Law in CUA's School of Religious Studies, also serves as Vice Provost and Dean of Graduate Studies." Before examining the background to the International Committee for English in the Liturgy, it is necessary to study the background of Father McManus. Indeed, as will be made clear, the two are virtually synonymous.

Father McManus was born in 1923, ordained in 1947, and received his Doctorate in Canon Law from the Catholic University (CU) in 1954. He taught this subject at CU but also became deeply involved with the Liturgical Conference. The Liturgical Conference is the organisation which is chiefly responsible for the present state of the liturgy in the United States, and was popularly known to those outside its ranks as "the Liturgy Club".[1] Prior to World War II small groups of priests and a few lay enthusiasts met together in various parts of the United States to discuss and promote liturgical development. Benedictines were active in these groups and eventually organised the Benedictine Liturgical Conference and instituted an annual Liturgical Week. In 1940 the Benedictine Liturgical Conference disbanded and became the National Liturgical Conference. Today it is usually referred to as the Liturgical Conference and is still very active, promoting the works of such writers as Fr. Robert Hovda, Fr. Gerard S. Sloyan, Virginia Sloyan, Gabe Huck, Ms. Carla de Sola (on dancing, see Carla de Sola), and Fr. Frederick R. McManus. It also arranges parish workshops to be conducted by such speakers as Fr. Robert Hovda, Fr. Gerard S.

Sloyan, Gabe Huck, and Ms. Carla de Sola—"The Spirit Moves...A Workshop in Dance and Prayer".

Real power in the Liturgical Conference resides in its board of directors, whose chairman is President of the Conference. Membership of this board signifies acceptance within the highest echelons of the liturgical elite. Its magazine *Worship* (now *Liturgy*), was undoubtedly the most influential journal in the United States, in the liturgical field in the years preceding Vatican II, during Vatican II, and in the crucial years following the Council. *Worship* promoted and established the reputations of such radicals as Father Hovda (see Chapter V) and Fr. Gerald J. Sigler. It also published articles by Protestant liturgists. Sadly, theories which appeared extreme and outrageous in *Worship* in the sixties are now taken for granted by the contemporary liturgical establishment. It is now those who question these ideas who are considered as extreme and outrageous. I have shown in Chapter XV the extent to which some Catholics have accepted the Protestant concept that the Eucharistic Sacrifice consists of the self-offering of the congregation. This concept can be seen clearly in an article by Father Sigler in the November 1967 issue of *Worship.* He explained, quoting another liturgist, that there is more involved in consecration than the transformation of bread and wine into the sacramental Body and Blood of Christ: "Considered liturgically, in terms of the whole eucharistic prayer, 'consecration' is a processive offering to the Father of the whole assembly—Christ's body which is the Church." According to the March 1969 issue of the journal of the Catholic Priests' Association, Father Sigler was one of the notorious group of fifty-one priests from Washington who came into conflict with Cardinal O'Boyle owing to their rejection of *Humanae Vitae.*

In 1959, Father McManus established himself as head of the American Liturgical Establishment when he was elected President of the Liturgical Conference. He was also an associate editor of *Worship.* It seemed only natural that when Pope John XXIII announced the Second Vatican Council, and established preparatory commissions, some American bishops turned to the Liturgical Conference for cooperation in formulating an American

contribution. This considerably enhanced its influence. It seemed not only natural but inevitable that the President of the Liturgical Conference should be sent to Rome as an American representative on the Liturgical Preparatory Commission in the years 1961-1962. It was then undoubtedly inevitable that he should be an American *peritus* for all four sessions of Vatican II during the years 1962-1964. During this period he was replaced as President of the Liturgical Conference by Fr. Gerard S. Sloyan, also an associate editor of *Worship.* But Father McManus took over as President once more in 1964. The attitude of the Liturgy Club is well illustrated by a few comments made by Father Sloyan. He believes that the Anglican Church is actually more Apostolic than the Roman Church;[2] that in choosing permanent deacons the Church should exclude "retreat buffs, Serra Club members, rectory hangers-on, retired soldiers, corporation executives, law enforcement officers, dedicated anti-Communists";[3] and, that the Duke of Wellington's famous remark about his own troops is applicable to the generality of the Catholic laity: "They may not scare the enemy, but, by God, they scare me."[4] In 1970 he expressed dismay at the fact that even after six years of liturgical innovation: "Thousands of families still troop from parking lot to pew five and eight times a Sunday to participate in nothing."[5]

In 1967 James F. Colaianni was appointed as executive director of the Conference. He had formerly been editor of the extreme left-wing periodical *Ramparts.* Mr. Colaianni expressed the view that "'Worship' is a word religion should try to forget."[6] This corresponds perfectly with the Cult of Man described in Chapter. VII. The concept of "worship" is unacceptable to radicals as it denotes belief in a transcendent God to Whom we owe our love, our obedience, and our homage. Mr. Colaianni made his view of what liturgy should be quite clear when he explained: "We live in revolutionary times and the liturgy must be revolutionary."[7] It is hardly surprising that the Conference eventually changed the name of its official publication from *Worship* to *Liturgy.* Ignoring the true meaning of "liturgy" (see p. 1), the Colaiannis of this world have managed to devalue the word in popular usage to signify something

we do as a means of self-expression rather than an act of homage offered to God the Father in, with, and through the Son.

The Conference had obtained what amounted to official recognition by the American hierarchy when, after Father McManus became President in 1959, an official episcopal advisor was appointed. This advisor was, by statute, to be the President of the Bishops' Commission on the Liturgical Apostolate, since renamed the Bishops' Committee on the Liturgy (BCL).

During the course of Vatican II, Father McManus was regarded as one of the three most influential *periti* on the Liturgical Commission.[8] These *periti* were praised by Archbishop Paul J. Hallinan of Atlanta, also a member of the Commission, as probably the finest minds in the world today in terms of research, hard work, zeal, experimentation, and—to make sure he had neglected no aspect of their manifold talents—of "everything else".[9] As I have shown in *Pope John's Council,* the *periti* who drafted the conciliar documents were far more influential than the bishops who voted for them. Cardinal Heenan expressed his alarm at what would happen if the *periti* who drafted the documents obtained the power to interpret them. "God forbid that this should happen!" he exclaimed.[10] This is just what happened, and Father McManus has expressed his satisfaction at the scope the conciliar documents left the *periti* for their interpretations: "The very important thing about the Council was that it was, by and large, very open-ended in dealing with liturgical reform. It was expected that a great deal would be left to the initiative of different countries and dioceses."[11] He was, of course, referring to the ambiguous phrases in the Liturgy Constitution, the "time-bombs" inserted to explode after the Council which I have described in Chapters XV and XVI of *Pope John's Council.* Archbishop R. J. Dwyer accepted, with the benefit of hindsight, that the great mistake of the Council Fathers was "to allow the implementation of the Constitution on the Sacred Liturgy to fall into the hands of men who were either unscrupulous or incompetent. This is the so-called 'Liturgical Establishment', a Sacred Cow which acts more like a white elephant as it tramples the shards of a shattered liturgy with ponderous abandon."[12]

Thus, at the conclusion of Vatican II, when he resumed his position as President of the Liturgical Conference, Fr. McManus was the undisputed supreme guru of the American Liturgical Establishment. There could have been no other choice for the all-powerful position of Director of the Secretariat of the Bishops' Committee on the Liturgy (BCL). After he had been appointed to this post in January 1965 he tactfully resigned as President of the Liturgical Conference. Thus, the Conference, in the person of Father McManus, had effectively taken over the BCL, just as the *Consilium,* in the person of Father Bugnini, had effectively taken over the Sacred Congregation for Divine Worship (see taken over). Father McManus resigned from this position in 1974, after having achieved his principal objectives. A tribute to him published in the December 1974 issue of the BCL newsletter stated:

> It was through the ingenuity and effort of Father McManus that the national Secretariat was organized and continued to make progress in assisting the bishops with the renewal and implementation of the liturgy. Under the capable direction of Father McManus the Secretariat branched out into other efforts of liturgical renewal.
>
> After the Constitution on the Liturgy and the advent of national liturgical commissions, Father McManus recognized the pastoral need for strong and effective diocesan liturgical commissions. He considered close collaboration between diocesan liturgical commissions and the national liturgical commission essential for liturgical development. Hence, under Father's guidance the Federation of Diocesan Liturgical Commissions was formed in 1968.
>
> In his ten years as Director of the Bishops' Committee, Father McManus has overseen the publication of the official liturgical books now in use throughout the dioceses of the United States.... Father McManus served on innumerable committees, always available for any type of assignment, consultation, or the like. Particular mention should be made of his concern and efforts to insure the *full* implementation of the liturgical reform. This was not done, however, without criticisms and difficulties.
>
> Father McManus will continue to act as consultant to the Secretariat and will be an advisor to the Bishops' Committee on the Liturgy.

This brings us at last to the ICEL, the International Committee for English in the Liturgy. This was a committee acting with the authority of all the English-speaking Episcopal Conferences. Executive authority was vested in the International Episcopal Committee and, naturally, effective control was in the hands of its Secretary. The Secretary-Treasurer of the International Episcopal Committee in 1966 was Fr. Frederick McManus.[i] This was the

crucially important period when work was proceeding on the translation of the Roman Canon into English, despite the fact that only one year before, in 1965, the *Consilium* had ruled that permission for a vernacular Canon would never be granted to anyone in any country, *"nunquam nulli"*.[13] Presumably the BCL (Father McManus) had authorised the International Episcopal Committee of the ICEL (Father McManus) to ignore Rome and undertake this break with tradition which the Council Fathers had in no way authorised.

The actual work of translation was directly supervised by the all-important Advisory Committee. For practical purposes, the American Advisory Committee was in a position to impose its *diktat* on the consultants from other countries. The three members of this committee were: Professor George Harrison, Fr. Godfrey Diekmann of *Worship*, and Fr. Frederick R. McManus. One English ICEL consultant, a Latinist of the very highest calibre, had assured me that soon after the process of consultation began it was made quite clear that the Americans, *i.e.*, Father McManus, were not even making a pretense at considering criticism and suggestions emanating from outside the United States. A Canadian consultant, teaching at the Pontifical Institute of Toronto, resigned when he realized that all his corrections and suggestions were being ignored.

A number of British priests who find the New Mass itself quite acceptable have been so appalled by the ICEL translation that they have banded together to form the Association for English Worship, which has the aim of obtaining a literate and accurate English alternative to the ICEL version. Its secretary, Fr. Mark Elvins, wrote a letter to the *Catholic Herald* which was published on 23 March 1979. He took issue with Fr. Anthony Boylan, Chairman of the English ICEL Advisory Committee and General Secretary of the Liturgy Commission of the Bishops of England and Wales. In the 9 March issue of the same paper, Father Boylan had claimed that: "Comments and suggestions on any of the translations used in our liturgy from whatever source are always received with gratitude by the different translating bodies."

Father Elvins, in his reply, found this claim somewhat hard to accept:

> Our Translation Committee has scholars to equal any which ICEL may have, and their contribution towards a better English translation, given the opportunity, would prove quite significant.
>
> However, over a period of four years of trying to cooperate with ICEL and addressing criticisms to the appropriate translating bodies, the response has been most disheartening for those who believe in making a constructive contribution.

Before commenting on the ICEL translation of the Roman Canon, some examination of the manner in which it was produced can now be made. As has been shown, the ICEL was authorised, presumably by the BCL (Father McManus) to translate the Roman Canon. The work was supervised and approved by the ICEL Advisory Committee (Father McManus). It was then passed for approval to the ICEL International Episcopal Committee (Father McManus). The next step was the approval of the BCL (Father McManus), which was duly obtained. Theoretically, it should then have been examined by the National Conference of Catholic Bishops. However, the NCCB voted its approbation without the bishops ever seeing the translation, simply on the recommendation of the BCL.[14] Fr. Milan Mikulich has proved conclusively that the "definitive" version of the New Mass now in use, including the four Eucharistic Prayers, was not circulated to the individual bishops for their approbation. He writes: "This was not done, and the American Bishops were deprived of their rights. For this reason some of them complained."[15] However, the complainants were few in number and the "definitive" translation is now a *fait accompli.* As will be shown later, hierarchies which at first declined to use the ICEL translation were pressured into doing so by Archbishop Bugnini.

Obviously, the ICEL Canon was submitted to the *Consilium* for interim approval, and the United States had its own consultant to the *Consilium* in Rome—that consultant was Fr. Frederick R. McManus. Once the interim translation had received the approval of the *Consilium* for temporary use it was foisted upon the faithful and received the ultimate accolade—the Liturgical Conference announced that it would help to "develop a new understanding of

the Mass." This prophecy has certainly proved to be only too accurate! The wheel had turned full circle. The Liturgy Club had campaigned for a vernacular Canon, a translation had been prepared under the close supervision of one of its most prominent members, and had been helped by him through each of the stages necessary to gain official acceptance. The Liturgy Club then imparted its blessing to the travesty of the Roman Canon which, though imposed on the faithful in the name of the bishops, was really its own creation.

It could be argued that I have greatly exaggerated the extent of Father McManus's influence, that one man could not possibly exercise such power, and that, in any case, the ICEL Canon and all the ICEL/ICET translations have been approved by Rome after scrutiny by about seven hundred English-speaking bishops. These objections are best answered by citing the cast of the Second Vatican Council. In his classic study of the Council, *The Rhine Flows into the Tiber*, Fr. R. M. Wiltgen noted that:

> Since the position of the German-language bishops was regularly adopted by the European Alliance (the Rhine group), and since the Alliance position was regularly adopted by the Council, a single theologian might have his views accepted by the whole Council if they had been accepted by the German-speaking bishops.[16]

Father Wiltgen not only showed that this might be done but that it was done. It is a topic which I have also examined in *Pope John's Council*, Chapters III and V. There is thus an exact parallel between what happened at the Council and the manner in which ICEL operates. A single expert who can have his translation accepted by the American bishops can be sure that it will eventually be adopted by all the English-speaking hierarchies.

As I have already shown, it is clear that the ICEL texts were not, in fact, scrutinised by all the English-speaking bishops. Even if it could be proved that each of these bishops had received the full texts of all the ICEL/ICET translations of the Ordinary, and the Propers of the finalised version, it would not follow that they had actually studied them, let alone compared them with the originals. I have a letter from a parish priest claiming that one English-speaking cardinal had admitted to him in writing that he had not made a comparison

between the Latin original and the ICEL translation before giving his approval. Cardinal Heenan pointed out that during the Council, where some documents were concerned, the Fathers, who were overwhelmed with material to read, could not possibly have studied the texts upon which they were supposed to vote, let alone the amendments.[17] Our bishops have been overwhelmed with paper work since the Council and it is hard to imagine many, or even *any,* of them spending long hours checking the accuracy of translations with the Latin originals.

As regards the approval of Vatican Congregations, even if confirmed by the Pope, such approval in no way makes an erroneous translation correct. They do not impart a kind of "*sanatio in radice*", *i.e.,* a validation of the defect. Where the Congregation for Divine Worship or the Congregation for the Doctrine of the Faith approve a translation it signifies that these congregations have presumed that the national hierarchies have insured that the translation is orthodox and accurate. Letters from such Congregations are frequently drafted by a minor official and signed by the Cardinal Prefect as a matter of routine. (Let it be remembered that the man with effective power in the Sacred Congregation for Divine Worship was Archbishop Bugnini.) Where the Pope eventually confirms the approbation given by a Roman Congregation in a matter such as a translation, it is known as *confirmatio in forma communi* and does not signify that the Pope has so much as seen the translation or even read the document he is signing.

Thus, the ICEL/ICET translations must be judged by one criterion only: whether they faithfully translate the Latin original. The real or alleged approval of any number of bishops, Vatican congregations, or even the Pope himself, cannot make an incorrect translation correct.

An Editor Speaks Out

The London *Universe* has the largest circulation of any Catholic weekly in Great Britain. An editorial in its 9 November 1979 issue claimed that the authors of the ICEL translation of the *Novus Ordo*

Missae: "...appear to have labored under the mistaken belief that beauty and clarity are incompatible. They have achieved neither. In aiming for simplicity they have produced banality."

The editorial then lays commendable stress upon the fact that the ICEL translation is not simply banal but inaccurate, and inaccurate to the point of being doctrinally suspect:

> To make matters worse, the multi-national corporation responsible for the translation of the New Rite of Mass from Latin into English has perpetrated hundreds of glaring errors.
>
> Some of the errors are so serious that the original meaning of the Latin has been gravely distorted. In too many places this severe distortion tends to weaken or dilute the clear doctrinal teaching continued in the new Latin rite.
>
> The International Committee on English in the Liturgy, Incorporated, is now revising its original work. About time too.
>
> Christians have the right to worship in a noble and beautiful language—though no words are noble or beautiful enough to express what happens at Mass. And Catholics have a right to an English liturgy which means as much as *the* Latin liturgy from which it is supposed to have been translated.
>
> A petition calling on the ICEL to revise its work with accuracy, beauty, and clarity would be no bad thing.

Catholics who try to keep up with the machinations of the liturgical bureaucrats will be familiar with the initials ICET. This body is frequently confused with ICEL. ICET is the International Consultation on English Texts. It is an interdenominational body with the brief of proposing texts which will be adopted by Catholics and Protestants in the interest of ecumenism. The heterodox nature of its translations has appalled the more conservative Protestants. [18] For example, these conservative Protestants still believe in the existence of angels. Catholic and Protestant Modernists reject (and even ridicule) this belief and therefore cannot accept the phrase "Lord God of Hosts" which has thus been replaced with the phrase "Lord God of power and might" in the ICET *Sanctus.* However, some of the ICET texts have been adopted by the ICEL and, for practical purposes, are now ICEL texts. Hierarchies wishing to use the ICEL translation must adopt the ICET texts incorporated into it as part of a package deal. ICEL will not allow its version to be used without the ICET inclusions, and hierarchies which decline to use the ICEL translation deprive themselves of their share of the

lucrative ICEL royalties. The ICEL insists upon payment from everyone making use of its texts, and all those involved in the translation have been generously paid. It also insists upon absolute adherence to its typography, no variation is permitted in punctuation or capitalisation. This precludes using capital letters for pronouns referring to the Divine Persons.

The ICET texts were compiled in 1969 and first published in 1970. Various Protestant denominations opted to use them immediately as did the ecumenically-minded hierarchy of the United States. Archbishop Paul Hallinan, Father McManus's colleague on the conciliar Liturgy Commission, was also Chairman of the Bishops' Committee on the Liturgy, working with Father McManus while the Canon was being translated. He died in 1967, but in a speech which had to be delivered for him, shortly before his death, he had spoken confidently of a common Ordinary for Catholics and Protestants in the not too distant future:

> It would be narrow for us not to consider the ecumenical dimension in the future. It may not be achieved in fact for some years to come, but we can certainly look forward to a uniform text for Catholics and other Christians, not only in the Ordinary parts of our worship (Lord have mercy; Glory to God; Holy, Holy, *etc*.), but also in the newly translated Lord's Prayer.[19]

I have documentary evidence from a British bishop proving that as soon as the ICET texts appeared Father Bugnini began circularising English-speaking hierarchies, pressuring them to adopt the ICEL/ICET translation. By 1974 the only hierarchies still holding out against Father Bugnini were those of England and Wales, Scotland, and Ireland. In June 1974, Cardinal Knox, Prefect of the Congregation for Divine Worship, intervened personally, no doubt at the behest of the then Archbishop Bugnini, Secretary of the Congregation. The three hierarchies then capitulated. One English Archbishop, in an *ad clerum* instructing his clergy to adopt the new translation, stated that while he personally regretted the changes, the Holy See was anxious to have a common version for English-speaking countries and that we had decided to go along with the others. He did not specify where the others were going! The ICET texts were made mandatory in Great Britain in March 1975. They

had already been incorporated into the 1974 edition of the Catholic Truth Society's *Simple Prayer Book*. Commenting on the capitulation of the British bishops, the late Archbishop R. J. Dwyer of Portland, Oregon, lamented that:

> It is disheartening to note that the bishops of Great Britain and Ireland, who for so long have held out against the imposition of the horrendous ICEL translation of the Mass, preferring the older, more accurate, and more beautiful version, have at last thrown in the sponge and conceded victory to the liturgical barbarians. So now the entire English-speaking world is forced, by hierarchical fiat, to endure the inexactitudes and ineptitudes of a translation which, on the face of it, was made by men whose knowledge of Latin was deficient, who possessed no ear for the rhythm of language, and whose general qualifications as translators would certainly not recommend them to any publisher on the lookout for a correct and musical rendering of, say, Goethe or Racine.[20]

Until his death in 1976, Archbishop Dwyer was undoubtedly the most cultured and erudite member of the hierarchy of the United States. There is no doubt that the late Douglas Woodruff was among the most erudite Catholic laymen in the English-speaking world. As editor of *The Tablet*, he wrote a justly celebrated editorial entitled *Lingua Deserta* in the issue of 2 December 1967. The ICEL translation of the Canon was permitted for experimental use in England and Wales from Advent of that year. Mr. Woodruff stated that this ICEL translation was so deplorable that: "It may well be that supporters of both the Latin and the vernacular use will find themselves, for the first time in their lives, united on realising that they are both betrayed by the version of the Canon that is now being proposed." He referred to a critique of the ICEL Canon in the same issue by Professor Finberg, an outstanding British Latinist and a member of the ICEL committee: "Professor Finberg is measured and moderate in his criticism of this translation, but the effect is devastating. By implication, he was in a small minority on the Committee, but to be in a small minority is often the case of those who are in the right." Douglas Woodruff then expressed his opinion in the most forthright terms:

> It passes comprehension that the bishops of this country should have accepted, even provisionally, this so-called translation of the Canon which is shortly to be heard in our churches. Nobody who studies it line by line with the original can fail to notice that it is a prime example of that "desacralisation"against which the Pope has warned the Church.

> The ancient and venerable text of the Roman Canon has been mutilated beyond recognition. The ruling idea seems to have been to see how much could be cut out on any pretext or none. This is certainly not what Rome had in mind when it demanded a version "without mutilations or simplifications of any kind".

"The ancient and venerable text of the Roman Canon has been mutilated beyond recognition"—this is the opinion of a scholar of such eminence that the entire hierarchy of England and Wales assembled to concelebrate a Requiem Mass for him when he died in 1978.

Reference has already been made to the editorial in the 9 November 1979 issue of *The Universe* which condemned the dilution of important doctrinal teaching in the ICEL translation.[ii] This editorial evoked a furious reaction from the liturgical establishment, and the editor, Christopher Monckton, was challenged to substantiate the charges made in his editorial. Those who made the challenge quickly regretted doing so as Mr. Monckton, who is a Latin scholar, was immediately able to offer a list of four hundred errors to anyone requesting it. As a result of frequent complaints from his readers concerning the ICEL translation, he had done his own research which he summarised in a lecture to the Association for English Worship, which has been referred to above. This lecture was subsequently published in the November 1979 issue of *Faith* magazine. What struck me most in reading Mr. Monckton's analysis is that the motivating force which he detected behind the translations was precisely the same motivating force which I detected behind the official Latin version of the New Mass, *i.e.*, a tendency to minimise the liturgical expression of Catholic Eucharistic teaching which was not acceptable to Protestants. (I should make it clear that Mr. Monckton is quite satisfied with the Latin version and his strictures concern only the translation.) What we are faced with, then, in the ICEL translation is the dilution of doctrine which had already been greatly minimised in the Latin text. The principal source of specific sacrificial terminology in the New Mass is the Roman Canon, which explains why the ICEL translators mutilated it beyond recognition. All the reader needs to do to prove this for himself is to compare the ICEL travesty of the Roman Canon with the literal translation in any pre-conciliar people's Missal.

Mr. Monckton notes that the four hundred errors which he detected in the ICEL version of the Ordinary are frequently errors of omission:

> It is immediately obvious on examination of the list that more than half the errors on it are errors of omission: words, phrases, sentences and sometimes whole paragraphs are left out. By contrast, very few additions have been made: and one or two of these insertions have no small significance.
>
> The perpetration of as many as four hundred errors cannot be put down either to accident or carelessness on the part of the translators.

He has no difficulty in establishing a calculated policy behind what he stigmatises as "a conspiracy of errors":

> The errors display a common theme which reveals the intentions of the translators. That theme is the dilution or removal of allusions and references to those doctrines of the Mass which are specifically and peculiarly Catholic....The thoroughness and determination with which those teachings which distinguish Catholic beliefs from those of other Christians have been removed is demonstrated by many minor omissions which are often repeated.

Unfortunately for reasons of space, it is not possible to reproduce the four hundred errors detected by Mr. Monckton, and so a few of the more serious examples will have to suffice. He writes:

> In the new rite there are some unequivocal references to the sacrificial victim:
>
> "*Hostiam Puram, hostiam sanctam, hostiam immaculatam, Panem sanctum vitae aeternae*."
>
> This reference occurs in Canon I. It plainly identifies the Sacrificial Victim with the Bread of Life; and it means:
>
> "A pure Victim, a holy Victim, an unblemished Victim, the holy Bread of eternal life."
>
> It is translated thus:
>
> "This holy and perfect sacrifice: the Bread of life."
>
> The word *hostia,* which means "a sacrificial victim", is translated simply as "sacrifice". *Hostia* can be used metonymically to mean "sacrifice", but its primary meaning is "sacrificial victim". The ICEL translators nearly always render "*hostia*" as "sacrifice" because "sacrifice" can mean nothing more than a sacrifice of praise and thanksgiving as opposed to the Sacrifice of Christ, the living Victim.
>
> In Canon I, however, there is a point at which the words *sacrificium* (a sacrifice) and *hostia* (a victim) occur side by side: *"sanctum sacrificium, immaculatam hostiam*". The translators were faced with a dilemma: they did not want to translate *hostiam* as "victim" but its proximity to *sacrificium* prevent them from adopting their usual course of translating it as "sacrifice". They therefore left the whole phrase out....
>
> The following prayer occurs in Canon IV:
>
> "*Concede benignus omnibus qui ex hoc uno pane participabunt et calice, ut, in unum corpus a Sancto Spiritu congregati, in Christo hostia viva perficiantur, ad laudem gloriae tuae*."
>
> This prayer means:

"Graciously grant to all who will share in this one Bread and Cup that, brought together in one body by the Holy Spirit, they may be made perfect in Christ, the living Victim, to the praise of Your glory."

ICEL translates it as follows:

"By your Holy Spirit, gather all who share this bread and wine into the body of Christ, a living sacrifice of praise."[iii]

The word order has been seriously altered; the construction is wrong; several words and phrases have been omitted; the word *hostia* is again translated as "sacrifice" and, to complete the act of destruction, the words "of praise" are added to the word "sacrifice". In this manner a reference to Christ the living Victim, is destroyed and the Sacrifice of His Body and Blood is turned into a "sacrifice of praise". The consequence is a grave distortion of the Church's teaching.

The word *hostia* is translated correctly as "Victim" only in Canon III.

Only three more examples of the serious errors in the ICEL/ICET version of the Ordinary of the New Mass will be examined here. The first, the mistranslation of *pro multis* has caused considerable controversy and will be examined in some detail in an addendum to this appendix. The ICET Creed, which translates *Credo* as "we believe", is most reprehensible for its translation of the phrase *consubstantialem Patri* as "of one being with the Father". As I have shown elsewhere, the word "consubstantial" (*homoousios* in Greek) has been a touchstone of orthodoxy since the Council of Nicea.[21] "Consubstantial" is one of the test words, if not *the* test word, of our Faith. Any translation of the Nicene Creed which does not include the word "substance" should arouse immediate suspicion among true Catholics. This was the one word which the Arians could not use without renouncing their heresy. The semi-Arians coined the word *homoiousios*, "of like-substance". This could be interpreted in an orthodox sense, *i.e.*, exactly alike, or in an unorthodox sense, *i.e.*, like but not identical. It was rejected by true Catholics not simply because it was ambiguous but because any attempt to substitute any term whatsoever for the *homoousios* of Nicea was considered to denote an heretical intent. For this reason the term was taken over from the Greek and incorporated into the Latin Creeds. This was stated expressly in the Creed adopted by the Eleventh Council of Toledo in 675:

> We also believe Him to be of one substance with the Father, and He is therefore called *homoousios* with the Father, that is, of the same substance with the Father. For the Greek word *homos* means "same" and *ousia* means "substance", and together they signify having the same substance.

Pope St. Damasus (366-384) anathematised all who refused to use the term "consubstantial".

It is of the utmost significance that the ICET justified its translation of *consubstantialem Patri* as "of one being with the Father" in the following terms:

> The term *homoousios* is difficult to translate, but "being" seems preferable to either "nature" or "essence" in a statement which tries to express the unity of the Godhead. Many consultants agreed that "being" came nearest to the Greek philosophical term, even in its etymology. The argument of the sentence is that, because the Son is not made but begotten, he shares *the same kind of being* as the Father.[22] [My emphasis.]

One of Britain's most respected theologians provided me with the following comment on this explanation:

> The statement "he shares the same kind of being as the Father" is a clear affirmation of semi-Arianism, the heresy which said that the Son did not have the one same substance as the Father (*homoousios*) but had the same kind of substance as the Father (*homoiousios*). It is not Catholic to say that the Son "shares the same kind of substance (being) as the Father."

The Preface to Eucharistic Prayer IV contains a straightforward affirmation not of semi-Arianism but of Arianism: "Father in heaven, it is right that we should give you thanks and glory: you *alone* are God, living and true." This could be a stanza from one of the hymns which Arius used to propagate his heresy.

What this appendix should have made clear is that the faithful in English-speaking countries are not simply denied the opportunity of assisting at the Mass of St. Pius V, they are not even able to assist at the Mass of Pope Paul VI except in the few places where it is celebrated in Latin, more numerous in England than in the United States. What they are offered is best described as "the McManus Rite" for, with its four hundred errors in translation, some of which have serious doctrinal implications, it is no more than a travesty of the official Latin text of the *Novus Ordo Missae* which, in itself, involves a serious dilution of authentic Catholic teaching.

Let the final word upon the McManus Rite be given to Archbishop R. J. Dwyer, writing in *The National Catholic Register* of 2 March 1975. He described it as:

> The inept, puerile, semi-literate translation which has been foisted upon us by the ICEL —the International Committee for English in the Liturgy—a body of men possessed of all the worst characteristics of a self-perpetuating bureaucracy, which has done an immeasurable disservice to the entire English-speaking Catholic world. The work has been marked by an almost complete lack of literary sense, a crass insensitivity to the poetry of the language, and, even worse, by a most unscholarly freedom in the rendering of the texts, amounting, at times to actual misrepresentation.
>
> In a recent scathing article the redoubtable William F. Buckley, Jr., tells us he is practicing Yoga at Mass on Sundays, so as to "develop the power to tune out everything I hear while attempting to commune with my Maker, and ask Him to forgive me my own sins, and implore Him, second, not to forgive the people who ruined the Mass." With which thoroughly un-Christian sentiment we are in noisy agreement.
>
> What can be done? Likely nothing, at least for the foreseeable time ahead. The ICEL rides high, immune to criticism, contemptous of it, and the bishops of the English-speaking world seem in no way disposed to take action on the issue.

Nor should it be thought that the members of the Liturgy Club feel that they have come to the end of the road. In 1979 they only just failed to persuade the bishops of the United States to start revising the translation with a view to removing "sexist language" such as "Pray, brethren" and "for all men". The idea that a "sexist" nature of "for all men" could be overcome by translating *pro multis* as "for many" does not appear even to have been considered.

In an article in *The Pilot* on 7 December 1979, Fr. Frederick R. McManus has this message or us:

> Finally, there is no least reason to halt the progress of liturgical growth or, as it is called, adaptation, especially creative and artistic adaptation, even though change may now be more gradual than the necessarily widespread reform of the sixties and early seventies.

We have been warned!

NOTE: The May-June 1980 issue of the BCL Newsletter included the following report which requires no comment: "The Liturgical Conference and the Lutheran Society for Worship, Music, and the Arts have announced a venture in 'Practical ecumenism'. Commencing on April 15, 1980, the membership and resources of the twenty-five year old LSWMA were incorporated into the Liturgical Conference, a Washington, D.C., based membership organization that has been involved in Roman Catholic liturgical renewal activity since 1940."

ADDENDUM

The mistranslation of *pro multis* as "for all men" has possibly caused more controversy than any other error perpetrated by the ICEL. The problems which this error poses will be examined only briefly here, and I shall base my comments principally on two articles by Professor J. P. M. van der Ploeg, O.P., a theologian for whom I have the greatest respect.[23][iv] As an authority on Semitic languages, his opinion must carry great weight concerning the claim that "for all men" is the most accurate equivalent of the words used by Our Lord at the Last Supper.

The consecration formula for the wine in the official Latin text of the *Novus Ordo Missae* utilises the words *pro multis.* The function of the translators was to provide a faithful rendering of the Latin text and not to replace its clear meaning with their personal theories about what Our Lord meant to say at the Last Supper. The mistranslation of *pro multis* was, of course, perpetrated even before the promulgation of the *Novus Ordo*, *i.e.*, when the ICEL translated the Roman Canon in 1967. The fact that the same error occurs in a number of languages, ranging from Italian to Croatian, indicates that the decision to translate *pro multis* as "for all men" was made by someone in an influential position in the Congregation for Divine Worship. It is not simply just one more example of the four hundred ICEL mistranslations.

The innovation was defended in the January 1979 issue of *Notitiae*, journal of the Sacred Congregation for Divine Worship. The article was unsigned. It claimed that the Aramaic expression "for many" means "for all" (Aramaic was the language spoken by Our Lord). This claim is incorrect. Both Hebrew and Aramaic have different words to express "for many" and "for all". Three months later *Notitiae* published a signed article admitting this. The author was

Professor Max Zerwick, S.J., of the Pontifical Biblical Institute. Father van der Ploeg points out that in the Syriac texts of the Eucharistic liturgy (Syriac is an Aramaic dialect) the Syriac word for "many" is always used, never the word meaning "all". However, in Hebrew and Aramaic the word for "many" can *sometimes* be interpreted as meaning "all", depending on the context. The closest English equivalent for the word "many" in these languages is "the multitude". In English, if we say "many" we expressly exclude "all". In Hebrew and Aramaic, "the multitude" can mean "only some" but it can also mean "everyone". In saying that His Blood would be shed for "the multitude," Our Lord could have been referring to the whole of mankind, *i.e.*, the objective redemption (*redemptio objectiva*). He died for all men in order to offer them salvation. He could, however, have been referring to the multitude of the elect, those who cooperate with divine grace to avail themselves of the salvation won for them on the Cross. This is known as the subjective redemption (*redemptio subjectiva*).

> However, the fact that the interpretation "for all men" is linguistically possible does not mean that it can be justified. To quote Father van der Ploeg directly: First of all, traditional words (and the same applies to laws) should not be changed without necessity or without a true and clear utility to the community. On the question of whether a law should always be changed for the better, St. Thomas emphatically answers "No", because in this way the law loses its binding strength which in no small part derives from the *consuetudo:* usage. It should only be changed in cases of great or evident utility or when the existing law is not just or is very harmful (ST, I-II, Q. 97, Art. II). We recall these words because so many post-conciliar reformers seem to ignore them, even in the Roman Congregations. The at least partial effect of the increasing number of unnecessary changes is an increasing lawlessness.
>
> Secondly: "for all" is not found in any consecration formula of the Church; is it credible, in view of this fact, that it is necessary to introduce it just now?

Thus, to translate *pro multis* as "for all men" represents a serious and completely unjustified break with tradition, particularly in view of the fact that the Catechism of the Council of Trent teaches that *pro multis* refers to the subjective redemption, and that for this reason the words "for all" (*pro universis*) were not used (see *Cranmer's Godly Order*, 1st. ed., p. 5; rev. ed., p. 6).

Father van der Ploeg provides yet another reason for rejecting the phrase "for all":

> The blood Jesus shed for us is called by Him "the Blood of the Covenant" (Matt. 26:28; Mk. 14:24), a clear allusion to Exodus 23:8. In this text we are told that Moses sprinkled a part of the "blood of the Covenant" on the people with whom God made His Covenant. It was not made with the whole world, but only with the chosen people. Likewise, Christ did not make a "covenant" with the whole of humanity, but only with those who were to be His disciples; the faithful of all times. For this reason "for all" should not be introduced into the words of the consecration of the Chalice; it might be understood in opposition to the words of Our Lord.

The translation of *pro multis* as "for all" is, then, according to Father van der Ploeg, "deplorable". But he does not accept that it can cast doubt upon the validity of the consecration. Firstly, by the time these words are spoken the consecration has already taken place. Some Catholics claim that the entire consecration formula for the Chalice as found in the Missal of St. Pius V is necessary for consecration. The consensus of theological opinion does not uphold this view. A distinction is made between the complete consecration formula and the *essential* form of the sacrament. It was the common teaching of theologians long before Vatican II that only the words "This is My Body" and "This is My Blood" are essential for validity. A standard manual of dogmatic theology, widely used at the beginning of the present century, explains the question as follows:

> Which particular words are essential in the form of Consecration? All theologians agree that *"Hoc est Corpus meum,—hic est Sanguis meus"* are undoubtedly essential. The majority further hold that these words are sufficient to insure the validity of the double Consecration, although to omit the other words prescribed by the Church, especially in the consecration of the Chalice, would be a grievous sin. The principle upon which this opinion is based may be stated as follows: that, and that only, belongs to the essence of the sacramental form, which precisely designates the effect of the sacrament. Now, the words: "This is My Body, This is My Blood," effect the real presence of the Body and Blood of Christ under the appearances of bread and wine. Therefore, these words effect the presence and constitute the essence of the sacramental form of the Eucharist.[24]

The same author, Mgr. Joseph Pohle, points out that it is "utterly untenable" to maintain that all the words of the form for the consecration of the Chalice found in the Missal of St. Pius V are essential for validity. He notes that parity between the consecration of the bread and that of the wine, the first sentence "*Hoc est Corpus meum*" being absolutely parallel to the second, *"Hic est Sanguis meus."* He also mentions the conclusive argument that not all the

words found in the Roman Canon occur in the Eucharistic Prayer of Eastern liturgies which the Church recognises as valid.[25] For example, the words *Mysterium Fidei* do not occur in the Eastern liturgies and hence cannot be essential for validity.

The section *De Defectibus*, V, in the Rubrics of the Roman Missal, states that the form for the consecration of the Chalice consists of the words: "*Hic est enim Calix Sanguinis mei, novi et aeterni testamenti / mysterium fidei / qui pro vobis et pro multis effundetur in remissionem peccatorum.*" This was the teaching of St. Thomas, the Council of Florence, and the Catechism of the Council of Trent.[v] The rubric states that any alteration of the form which changes its meaning invalidates the consecration; that changes which do not affect the meaning will allow the Sacrament to be confected but constitute grave sin on the part of the celebrant. Father van der Ploeg explains that this must refer to the essential meaning of the formula, not to anything else. He adds that those who wrote the introduction to this Missal must have known of the existence of Eastern liturgies with different but valid consecration formulas.

One way of invalidating a form is to add words to it which change its meaning. Thus the form: "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost, and of the Blessed Virgin Mary" would be invalid. It could thus be argued that even if it is true that the words *pro multis* are not part of the essential form, the addition of the words "for all men" to the form would invalidate the consecration. Father van der Ploeg does not accept this conclusion because the words "for all men" are not heretical in themselves and, if used with reference to the objective redemption without intending to exclude the subjective redemption, do not contain dogmatic error.

One very telling point made by Patrick Henry Omlor in his widely circulated booklet on this subject is that, while he accepts that there are variations in the words of consecration, they all contain words signifying the effect for which the Sacrament is confected, not simply the union of the individual soul with Christ but the unity of the Mystical Body.[26] It is because the Eucharist both signifies and

effects the unity of the Mystical Body that It can never be given to those outside the visible unity of the Church.

Mr. Omlor rightly states that the words "for all men" cannot possibly signify the Mystical Body. However, this difficulty appears to have been overcome by the subsequent addition of the words *"Quod pro vobis tradetur"* to the form for consecrating the bread. This was not the case when he first published his critique of the ICEL Canon in 1968. However, given that it is essential for the unity of the Mystical Body to be signified, this was done elsewhere in the 1967 ICEL Canon. It is an accepted principle in sacramental theology that the essential form can derive its full signification or determination from prayers elsewhere in the rite, *i.e.*, determination *ex adjunctis.* This is a principle which I have explained in *The Order of Melchisedech.*

In no way whatsoever should what I have written here be interpreted as an attempt to defend the translation of *pro multis* as "for all men"—it is indefensible. Nor does Father van der Ploeg condone it in any way. He has simply stated that, though it is deplorable, he does not believe that this translation invalidates the consecration. I think that he is probably right, but I also accept that where the validity of a sacrament is involved "probabilism" is not enough. The four-volume series *Moral and Pastoral Theology,* by H. Davis, S.J., is one of the best standard manuals on this subject. He states with regard to the full consecration of the wine, as I specified in *De Defectibus:*

> The words: *Hic est Calix Sanguinis mei,* or *Hic est Sanguis meus,* are certainly essential; *possibly* the rest of the form is essential, but all are agreed that if any of the subsequent words are omitted a grievous sin is committed, and the whole form must be repeated conditionally.[27] [My emphasis.]

With regard to a substantial change in the form he writes:

> There would be a substantial change in the form if the sense of the form were entirely changed by the addition of words, by subtracting words from the true form, by corruption of a word or words so that the sense could not remain what it should be, by transposing the words of a form so that the true sense vanishes or is doubtful, by substituting words for words that should be used, by such interruption in the recital of the form as would destroy the moral unity of the form as one complete prayer, or by such grammatical changes or mistakes as would actually change the meaning of the form.[28]

If, then, there is a possibility that *pro multis* could be part of the essential form, and if there is a possibility that translating the phrase as "for all men" constitutes a substantial change of form in the terms specified by Father Davis, then the only safe course for priests is to use the form in Latin or to replace the words "for all men" by "for many". The reason is that belief that the form incorporating "for all men" is *probably* valid is not adequate where the conferral of a Sacrament is concerned. It would not even be adequate to be almost certain of validity—for "almost" denotes no more than a high degree of probability. Father Davis writes: "In conferring the Sacraments (as also in Consecration in Mass) it is never allowed to adopt a probable course of action as to validity and to abandon the safer course. The contrary was explicitly condemned by Pope Innocent XI."[29]

As I do not wish to be accused of trying to evade the issue on so serious a matter, I will give my opinion. Where the Latin form of consecration is used in the *Novus Ordo* I am *absolutely* certain that there is a valid consecration. Where a vernacular form is used, employing the phrase "for all men", I am *virtually* certain that there is a valid consecration, particularly in view of the assurance given by a theologian of Father van der Ploeg's eminence. Thus, if I were a priest I would not feel able to use the "for all men" formula as I would consider myself guilty of probabilism—virtual certainty is not absolute certainty.

However, even those who are absolutely certain that the "for all men" form is valid have a duty to ask for a correct translation of *pro multis.* This mistranslation constitutes an intolerable breach with tradition and opens the way to heresy, in this case not Protestantism but theological Modernism. Father van der Ploeg notes that the distinction between subjective and objective redemption is rejected by an increasing number of Modernists, and suspects that their influence could be behind the change:

> The words "for all" instead of "for many" are most welcome to them, and one may ask whether this is not one of the secret reasons for the remarkable propagation in different countries of this formula. In face of this, and to exclude all possibility of error, the consecration words should not be changed.

Ironically, the American bishops who first accepted and defended the falsification are now having a problem with feminists who object to the translation of *pro multis* as "for all men" and wish to have "for all men and women" or "for all women and men" (see for all women and men), or some similar nonsexist phrase adopted in its place. Sadly, these misguided ladies are receiving far more sympathy from the bishops than traditionalists have, and their complaints are being taken far more seriously than the infinitely more serious objections made by those like Mr. Omlor on theological grounds.

The problems caused by the mistranslation of *pro multis* prove how wise the Western Church has been to retain Latin as her liturgical language. As does the entire conspiracy of errors perpetrated by the ICEL, it shows that John Cuthbert Hedley, Bishop of Newport, was blessed with prophetic insight when, in 1907, he warned of inevitable results of a vernacular language. A long citation from his book was included in Chapter XVI. A few sentences will be repeated here to conclude this appendix. The task of providing an adequate vernacular liturgy and keeping pace with changes in usage would, he explained, have been too vast and too hard to organise: "Misunderstanding, heterodoxy, heresy, arising from the incompetence or the wilfulness of the translators and adaptors, would have taxed the vigilance of the Church's pastors to such an extent that disaster would only have been averted by a standing miracle."[30]

Alas, the good Lord did not deem us worthy of a standing miracle. He has afflicted us with the disaster of the McManus Rite.

Footnotes

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[i] Fr. Gerald J. Sigler took over as secretary in 1967.

[ii] This editorial may appear inconsistent with other quotations from *The Universe* which I have cited in this and other books. The explanation is that a new editor was appointed in 1979 and, although most certainly not a traditionalist, he is an orthodox Catholic and a journalist of integrity who has attempted to make the paper more objective. He was dismissed as result of episcopal intervention in 1981 after organising a poll of his readers on the liturgical reform in which they voted overwhelmingly in favour of the Tridentine Mass over the New Mass.

[iii] This particular passage evoked considerable indignation in England and Wales, due to the references to Our Lord's Precious Blood as "wine". It is acceptable to refer to the Body of Our Lord as Bread, He is the Bread of Heaven, but it is contrary to Catholic tradition to speak of "wine" after the Consecration although the term "Chalice" is acceptable. Thus in England and Wales at least, an alternative version is now authorised which reads: "By Your Holy Spirit, gather all who share this one Bread and one Cup into the one body of Christ, a living sacrifice of praise."

It will be noted that the mistranslations which falsify the Catholic concept of sacrifice are still included. The version using the word "wine" is still permitted even in England and Wales. Priests have been graciously accorded the option of using a marginally less heretical version.

[iv] Fr. van der Ploeg is a Doctor and Master of Sacred Theology, Doctor of Sacred Scripture, until recently Professor of Old Testament Studies in the Catholic University of Nijmegen, Holland, a Member of the Royal Academy of Sciences of the Netherlands, and a leading authority on the Dead Sea Scrolls.

[v] Many readers may conclude that the teaching of three such weighty authorities is conclusive and that all these words must belong to the essential form. However, the same three authorities were also united in teaching what constituted the matter and form of the Sacrament of Order, and yet Pope Pius XII ruled in 1947 that both the matter and form of this Sacrament were located in different parts of the rite. I have treated this matter in great detail in Appendix I to my book *The Order of Melchisedech*.

Notes

1 The background information on "The Liturgy Club" provided in this appendix is based largely upon a reprint of an article by Gary K. Potter with this title which appeared in the May 1968 issue of *Triumph*.

2 *The National Catholic Reporter*, 3 July 1970, p. 3.

3 Quoted in *Worship*, December 1969, p. 630.

4 *Commonweal*, 27 March 1970, p. 59.

5 *Ibid*., p. 60.

6 J. Colaianni, *The Catholic Left* (Philadelphia, 1968), pp. 26-7.

7 Quoted in *Triumph* reprint, p. 6.

8 PJC, p. 219.

9 *Ibid*.

10 *Ibid*., p. 41.

11 *Our Sunday Visitor*, 28 January 1979.

12 *The Tidings*, 9 July 1971.

13 *The Tablet*, 20 March 1965, p. 333.

14 *Triumph* reprint, p. 4.

15 *Orthodoxy of Catholic Doctrine*, May 1974.

16 RFT, p. 80.

17 PJC, p. 37.

18 H. L. Weatherby, *An Open Letter to the SLC* (Society for the Preservation of the Book of Common Prayer, Box 12206 Acklen Station, Nashville, Tenn. 37212, U.S.A.).

19 *Triumph* reprint, p. 5.

20 *National Catholic Register*, 13 April 197

21 APML, Appendix I.
22 *Prayer We Have in Common* (London, 1970), p. 13.
23 *Newsletter of the Catholic Priests' Association*, vol. 1, 1973, pp. 21-24. *The Laity* (India), vol. VII (1979), p. 334-337.
24 J. Pohle, *The Sacraments* (Herder, 1916), p. 209.
25 *Ibid*., p. 210.
26 P. H. Omlor, *Questioning the Validity of the Masses Using the New, All-English Canon* (Nevada, 1969), pp. 67-68.
27 H. Davis, *Moral and Pastoral Theology* (London, 1938), III, 131.
28 *Ibid*., p. 12.
29 *Ibid*., p. 27.
30 J. C. Hedley, *The Holy Eucharist* (London, 1907), p. 200.

Appendix VI

The American Scandal

Anyone who is familiar with the polemic of the sixteenthcentury Protestant Reformers will know the extent of their almost pathological hatred of the Blessed Sacrament. They abused Catholics for worshipping a "God made of fine flour" or even "a vile cake".[1] In April 1980, I mentioned to the Cardinal Prefect of a Roman Congregation that, as in some dioceses of the United States of America invalid matter is being used for the Sacrament of the Eucharist, many American Catholics are worshipping not God the Son but bread. "Not bread," he corrected me, "cake. What they are using is cake." Thus the crudely offensive taunt of the Protestant heretics has become a reality in the United States in the post-conciliar era—Catholics are committing idolatry, bowing their heads in adoration before a piece of cake. It would be too much to hope that this abuse is confined to America, but the United States is certainly the only country where it has become so widespread that the Vatican has needed to intervene. It is thus quite reasonable to designate the use of cake in place of bread as the matter of the Eucharist as "the American scandal".

There is not the least doubt as to what constitutes valid matter for the Eucharist. It can be discovered by consulting any of the "approved authors" (*auctores probati*). They all give the same answer as Fr. H. Davis, S.J., in his standard series of textbooks on moral theology:

> For the validity of the Sacrifice the bread should be made from pure wheaten flour, not from barley, rye, rice, oats, vegetables. It should be kneaded with natural water (rain, spring, sea-water), not with liquids such as oil, milk, egg, melted butter. It should, furthermore, be baked by fire, not merely dried or boiled.[2]

As a matter of discipline, he adds that:

> The shape of hosts in the Latin Church must be circular, in the Greek Church it is square for the celebrant, and triangular for communicants....For lawful consecration, Latin priests must use unleavened bread, Greek priests (also Melchites, Chaldaeans,

Syrians, Copts) must use leavened bread. This is not merely a matter of discipline, but of grave obligation.[3]

In certain emergencies Latin priests could use leavened bread or Greek priests unleavened bread lawfully. Obviously, the Sacrifice would be valid even if this was done unlawfully, but the priest concerned would sin gravely.

The only change made in the legislation for the *Novus Ordo Missae* is that the altar breads should be made in such a way that, where the large host used by the priest is concerned, it can be broken and distributed to at least some members of the congregation. The relevant articles of the General Instruction to the Roman Missal are:

282. The bread used for the Eucharist must be made from wheat in accordance with the tradition of the entire Church; it must be unleavened according to the tradition of the Latin Church.

283. That the bread may effectively signify the meaning it is intended to convey, it must really look like food. Hence, bread used for the Eucharist, even though unleavened and of the traditional shape, ought to be made in such a way that the priest, when celebrating with a congregation, can break it into pieces and distribute these to at least some of the faithful. Additional small hosts are not thereby excluded if the number of communicants or some other pastoral reason makes them necessary.

During the nineteen-seventies in the United States, the liturgical establishment laid more and more stress on the Mass as a meal, and less and less was heard of the Mass as a sacrifice. This explains why the American hierarchy was pressured into authorising Communion under both kinds at all Sunday Masses despite the fact that this was forbidden by the Holy See. After all, at a meal one does not simply eat, one drinks. By the late nineteen-seventies, any parish wishing to appear up-to-date liturgically had to prepare its own altar breads. No standard recipe was provided. The various diocesan liturgical commissions provided suggestions, other parishes simply devised their own recipes. A typical example is provided in a booklet issued with the *imprimatur* of Joseph L. Bernardin, Archbishop of Cincinnati, in 1974. This proves that it is not an unofficial recipe and also indicates for how long this grave abuse has existed.

RECIPE FOR UNLEAVENED BREAD

Sift together:

¾ cup white flour
½ teaspoon soda
½ teaspoon salt
2 teaspoons baking powder

Add 2 cups white flour. Mix dry ingredients together thoroughly. Combine 1 1/4 cup cold water with 1/3 cup melted butter. Stir dry ingredients into liquid ingredients. Add 2 teaspoons honey. Resulting mixture should be soft and moist. Spoon out desired amount (2 or 3 tablespoons) onto a lightly floured board and pat gently into a small loaf, about 1/2 inch thick. Place on a buttered cookie sheet. With dull edge of knife make indentations, being careful not to cut through the dough. (Recipe makes rounds, each of which should be divided into 40 pieces. Total recipe will make enough for 200.) Bake in a 400 degree oven about 25 minutes until lightly browned.[4]

Perhaps the most significant item in this menu is the instruction to place the mixture upon "a buttered cookie sheet"—this suggestion is indeed appropriate as the recipe is not for bread but for cookies. The addition of butter and honey proves this beyond any possible doubt. Thus where these cookies are used as the matter for Mass there could be no consecration and hence no Mass. It is also worth noting that even had the butter and honey not been added, and a valid altar bread produced, it would still have been illicit as baking powder is a leavening agent and hence, despite the title given to the recipe, what it would have produced would have been leavened bread and any Latin-Rite priest using it would have sinned gravely.

It would be impossible to exaggerate the enormity of this breach of ecclesiastical law. Firstly, it means that in offering adoration to a piece of cake an act of idolatry is being committed (obviously, as those concerned would believe that it was the true Body of Christ they would not be guilty of formal sin). Secondly, as no Mass is celebrated those present do not fulfil their Sunday obligation. Thirdly, as there is no consecration they are deprived of the grace of Holy Communion. Fourthly, and this is an extremely grave matter, priests who have accepted Mass stipends for celebrations involving invalid matter have not discharged their obligation under Canon Law. There are few more serious offences which a priest can commit than failing to celebrate a Mass for which he has accepted a stipend.

Not surprisingly, many of the faithful became anxious at the situation and addressed complaints to the Congregation for the

Doctrine of the Faith. The American Bishops' Liturgy Committee was then instructed to submit details of the recipes being used in America so that the Congregation could examine them from the standpoint of liceity and validity. Meeting in Rome on 9 May 1979, the Sacred Congregation gave directives to the American bishops. These were approved by the Pope on 11 May 1979. Before quoting this reply in full, two points must be made to clarify it. Firstly, it refers to the absence of the Latin adverb *mere* from Article 282 of the General Instruction. The adverb *mere* means "wholly, purely, entirely".[i] When the approved authors speak of the matter for the Eucharist they normally speak of "pure (*mere*) wheaten flour" (see the quotation from Father Davis cited above), and the Bishops' Committee had obviously claimed that as "pure wheat" was not specified it implied that additives were legitimate. Secondly, the Bishops' Committee on the Liturgy had obviously suggested that the use of doubtful recipes was not widespread; more will be said on is below. The complete text of the letter is as follows:

His Excellency
The Most Reverend John R. Quinn
President, N.C.C.B.
1312 Massachusetts Ave., N.W.
Washington, D.C., 20005. U.S.A.

Your Excellency,

With your letter of March 15th, 1978, you asked Archbishop Jadot to send to this Congregation the canonical position paper entitled "The Bread for the Celebration of the Holy Eucharist," prepared by the N.C.C.B. Committee on the Liturgy. As you noted in your letter, the purpose of the paper is "to lay a firm canonical foundation concerning the valid and licit use of that type of eucharistic bread which is prepared with slight additions to wheaten flour and water."

You further noted that "if this document is accepted in principle, the Conference would prepare a statement of a pastoral nature which would reflect the suggestions outlined" in the canonical paper. "The purpose of such a statement," you went on to suggest, "would be to present guidelines for the proper selection and/or preparation of eucharistic bread (offering several acceptable recipes) in order that both the authenticity of the sacramental sign and the official teaching of the Church be respected," and "it would provide criteria with which specific recipes would be evaluated."

After giving the canonical paper an attentive and thorough examination, the Congregation has taken the following decisions in its *Ordinaria* of May 9th, 1979:

1) absence of the adverb "mere" in n. 282 of the *"Institutio Generalis Missalis Romani"* of April 5th, 1969, does not constitute a valid foundation for the argumentation of the Canonical Position Paper in favour of a change in legislation regarding eucharistic bread; 2) it would not be appropriate to accept the suggestion of the canonical paper *in iure condendo* regarding liceity and desirability of some additions to the matter for eucharistic bread; and 3) it be recommended to the Bishops of the United States that they recall to their priests the need to satisfy any obligations deriving from Masses celebrated with invalid matter. These decisions were approved by His Holiness, Pope John Paul II, in the audience of May 11th, 1979.

The following comments on some points discussed in the canonical paper may be of assistance to the Bishops' Committee on the Liturgy:

1) It is not the purpose of the Congregation to impugn the "faith and piety of those who may have mistakenly used an element for the eucharist other than genuine bread"; as the canonical paper noted in No. 2, on p. 6, "their intentions may not be presumed to be wrong or frivolous but have most likely been sincere."

2) There is, however, an obligation in justice regarding the application of Masses offered for intentions promised by stipend.

3) One can find a secure guide for the judgement about liceity and validity of the matter for eucharistic bread in the "*auctores probati.*" The canonical paper itself, for example, cites such teaching of the theologians and canonists in Nos. A and B of the section "Interpretation of the Canon Law."

4) The canonical paper suggests that abuses in regard to the making of bread for the holy eucharist "may be presumed to be extremely rare," while urging that abuses be corrected, it also presents a "negative conclusion": "under no circumstances should it be suggested that slight additions to wheaten flour and water can render the bread invalid or doubtfully valid matter" (cf. p. 6). While the judgement about the *extent* of these abuses must rest with the local Ordinary, it may be helpful to note that recipes sent to the Sacred Congregation over the past several years vary greatly in the question of slight additions (*e.g.*, salt, condiments) the matter will be valid but illicit; where there is question of substitution of all or a large quantity of water by other liquids (*e.g.*, milk, eggs, honey, *etc.*) the matter will be invalid.

As Your Excellency is aware, it is particularly important to ensure careful observance of the traditional theological interpretation about making of Eucharistic bread, so that the faithful can be assured that every Eucharist is celebrated with matter that is both valid and licit. May I ask you, therefore, to communicate the contents of this letter to all the Bishops of the Episcopal Conference.

With my best personal wishes for Your Excellency, I remain

Sincerely Yours in Christ

Franjo Cardinal Seper, Prefect,
Congregation for the Doctrine of the Faith.

When it is considered how swift the American bishops are to denounce any priest who says the Tridentine Mass, and to warn the

faithful against assisting at his Masses, it might have been imagined that they would show at least comparable concern where this abuse was concerned. After all, a bishop has pastoral responsibility for every Catholic in his diocese and is, in a special way, the custodian of the Eucharist. As pastors, they should certainly be concerned at the fact that due to this abuse members of their flocks are worshipping cake, are deprived of the grace of Holy Communion, are not assisting at Sunday Mass, and are offering stipends for Masses which are not said. In point of fact, there is no evidence to suggest that they considered the matter to be of any urgency at all. Indeed, they seem to have been less concerned about the abuse than about the fact that news of Cardinal Seper's letter had become public. A certain Fr. Pat Apuzzo, liturgical commissar for what is probably the least Catholic diocese in America (Richmond, Virginia), condemned *The Wanderer* for irresponsible behaviour in publishing the letter which, he claimed, was "private correspondence". He further condemned *The Wanderer* for having given it "the false character of a public statement of Church law". He added that the Bishops' Committee on the Liturgy had referred the matter back to the Holy See for study and that: "They further advise that the present practice of *many* parishes not be disturbed until there are other directives from the Holy See."[5] (My emphasis.)

Similarly, in the Archdiocese of Cincinnati, Archbishop Bernardin clearly did not consider that the matter was one of any particular urgency—it would be interesting to discover what the Archbishop would consider as urgent. I have before me as I write the parish newsletter for February 1980 of St. Columban Church, Loveland, Ohio. In a report from the Liturgy Commission of the parish it is stated that a lady had expressed concern "that the Eucharistic Bread being used at St. Columban's does not comply with the recipe approved by the Congregation for the Doctrine of the Faith. She was assured that our Archdiocesan Worship Office has given us permission to continue using this recipe until guidelines are received from the National Council of Catholic Bishops (NCCB)."

This is a truly astonishing statement which reflects the ethos of the Conciliar Church. The lady who had expressed her anxiety was not

told that she was wrong. She was neither assured that the altar breads used in the parish did conform to the Directive of the Sacred Congregation, *i.e.*, that they had been made according to the traditional recipes and were hence valid, nor was she assured that if they did not conform to these directives they would be changed immediately. No, she was told that eight months after Cardinal Seper's directive the parish had permission from the Archdiocesan Worship Office to go on using dubious matter for the Eucharist and hence would continue doing this. This statement also reflects the schismatic atmosphere which now permeates the Church in America; universal Church law is of no consequence, validity does not matter, neither does liceity. All that matters is that Archbishop Bernardin approves.

I have the testimony of a parishioner of St. Columban's that the altar bread used there included honey, baking soda, and salt. It is quite likely that it conformed to the recipe already cited, issued under the *Imprimatur* of Archbishop Bernardin. The same parishioner testifies to the fact that *loaves* of bread were used in the parish and that Archbishop Bernardin himself had used loaves of bread when he came to St. Columban's for confirmations in April 1979. A complaint to the Diocesan Worship Office brought the reply that "permission to use 'loaves' was given in Article 283 of the General Instruction." A spokesman for the office added that "priests who were still using hosts were the ones that were wrong." On the contrary, Article 283, already cited, demanded that altar breads should conform to the traditional "host" shape. This was confirmed in the Third Instruction on the Correct Implementation of the Constitution on the Sacred Liturgy (*Liturgicae Instaurationes*), 5 September 1970:

> The bread used for the celebration of the Eucharist is wheat bread, and, according to the ancient custom of the Latin Church is unleavened.
>
> Though the nature of the sign demands that this bread appear as actual food which can be broken and shared among brothers, it must *always* be made in the traditional form, in line with the General Instruction of the Missal. This applies both to the individual hosts for the communion of the faithful and to the larger hosts which are broken up into smaller parts for distribution. The necessity for the sign to be genuine applies more to the color, taste, and texture of the bread than to its shape.

This provides another example of the manner in which Catholics wishing to be informed about liturgical legislation cannot necessarily expect to get accurate information from the office of their bishop (see wrote to the bishop).

Archbishop Bernardin and other American bishops failed gravely in their duty by allowing any matter to be used for the Eucharist which involved the slightest doubt as to validity. Where the validity of a sacrament is concerned "probabalism" is never licit; where the slightest doubt exists the course which is *certain* must be adopted (see Appendix V).

The Archbishop did act at last and his letter to the priests of his diocese is quoted in full as it appears likely to become a classic text of the Conciliar Church. It is dated 13 March 1980:

> Over the past few months, I have been receiving queries about valid and licit matter for the Holy Eucharist. During that same period of time, I have also on occasion found myself wondering about the appropriateness of certain types of bread and wine which were presented for use during liturgies I have celebrated. The purpose of this memorandum is to offer some clarifications.
>
> As regards the bread for the Eucharist, the years since the Council have seen quite a bit of experimentation. This was basically in response to the General Instruction of the Roman Missal which, in addition to reaffirming the tradition of the Latin Church that the bread must be made from wheat and be unleavened (No. 282), also stated that "the nature of the sign demands that the material for the eucharistic celebration appear as actual food..." (No. 283).

Note the manner in which the Archbishop cuts the article short at the point where it demands that altar breads should be of the traditional shape. Nor does he reaffirm the emphasis put upon this point in the Third Instruction.

> People have learned to take a certain amount of justified pride in preparing the bread to be used at the Sunday liturgy and for other celebrations. A great variety of recipes have [*sic*] been developed for this purpose, some of which seemed successful, others less so.

The Archbishop's second reference to "the Sunday liturgy" rather than the Mass indicates the extent to which he has stopped thinking as a Catholic. His reference to "justified pride" will be discussed later in the context of a subsequent revelation. Presumably, by a successful recipe, he means one which is illicit but valid, and by unsuccessful he means invalid.

> The Congregation for the Doctrine of the Faith some months ago sent to Archbishop Quinn, President of the National Conference of Catholic Bishops, a letter on this matter. This letter and its implications have been discussed extensively both by the NCCB and by the Bishops of Ohio. The Congregation, with the approval of the Holy Father, indicated that the ingredients of bread for Eucharistic use are wheaten flour and water, and those ingredients alone. If slight additions of other ingredients are made, the resulting product is illicit for use in the liturgy. Where there is question of substitution of all or a large quantity of water by other liquids (*e.g.*, milk, eggs, honey, etc.), the product is *invalid* as Eucharistic matter. In other words, bread for liturgical use is to be made of wheat flour and water and nothing else whatsoever.

There is no explanation of the motives which prompted Archbishop Bernardin to wait nine months before finding the time to write a memorandum intended to halt the celebration of illicit and/or invalid Masses in his archdiocese.

> This means that many—perhaps most—of the recipes in use will have to be rejected.

Note well that he had said those preparing bread for the Sunday liturgy took "*justified* pride" in their work, and yet he admits that the work for which he considers the pride of the amateur bakers was justified involved in *most* cases illicit or invalid matter!

> I have asked our Liturgy Office to continue its efforts to develop a method of producing, from these ingredients alone, bread which can be practically used for the Eucharist. As far as I am aware, the commercially produced hosts qualify as valid and licit matter. Obviously, the question of licit matter is not primarily a dogmatic one. It is conceivable that the Church could permit some additives in small quantities. The fact is, however, that our present discipline calls for wheaten flour and water only, and that is the requirement which we must follow.
>
> I realize, of course, that those people who have become accustomed to the newer breads will be disappointed. I ask you, therefore, to do all you can to help them accept this decision.

This is truly incredible! Archbishop Bernardin does not express one word of regret to the members of his flock who have, through his culpable negligence, been worshipping cake, been missing Sunday Mass, been deprived of sacramental grace, and have been giving stipends for Masses which were never said. No, there is not one word of regret or apology for this—only anxiety that those who have become addicted to eating honey-flavoured cookies at the Sunday liturgy are going to be disappointed. The parish clergy are ordered to assist them in overcoming their withdrawal symptoms!

> I do not minimize the sincerity and conviction of those who felt that the newer breads were more in accord with the spirit of paragraph No. 283 of the General Instruction of the Roman Missal.

This sentence defies belief. Paragraph 283 comes immediately after No. 282, and 282 states quite clearly that altar breads must be unleavened and made from wheat according to the tradition of the Latin Church. No. 283 states that they must be of the traditional shape and repeats the stipulation that they are to be unleavened. How could anyone have sincerely interpreted these two paragraphs as meaning that the matter for the Eucharist could be leavened honey-cookies?

> Still, it is important that we focus our attention on the truly wondrous reality which makes all other considerations pale into insignificance, namely, the real Presence of Jesus Who has given Himself to us so that He can love us and share with us the graces of the redemption.
>
> As regards the wine for the Eucharist, it must be the fermented juice of the grape. Since wine can be manipulated and chemically altered in so many ways, some caution is called for in the choice of wine for the Eucharistic celebration. For the sake of sureness, I would ask that only those wines be used at Mass which have been approved for Catholic liturgical purposes, or which are otherwise guaranteed to be pure and unadulterated. If you have any question please contact the Liturgy Office.
>
> It is appropriate that we exercise particular care concerning the elements of the Eucharist, since the Eucharist is the sign and source of the Church's unity. Anything which would raise questions, evoke scruples, or suggest impropriety is alien to the Eucharistic celebration.
>
> May the Lord Jesus Christ Who gives Himself to us in this sacrament be with us as we strive to be faithful to His wishes.

This, of course, is all quite admirable but quite inconsistent with the rest of the memorandum. At the same time, let it be noted that there is still not one word of apology to the thousands, perhaps even tens of thousands, of member of his flock who have not assisted at Mass for up to seven years owing to his culpable negligence. Nor is there one word anywhere in the memorandum concerning restitution for the many thousands of invalid Masses said by priests in his archdiocese. Archbishop Bernardin admitted that many or most of the recipes being used in the Archdiocese of Cincinnati would have to be rejected. One priest alone would say at least 370 Masses a year for which stipends have been accepted. Now think of that figure for, say, a hundred priests for five years. The Archbishop

has a solemn obligation to ensure that for every invalid Mass for which a stipend was accepted either another Mass is offered or restitution is made to the donor of the stipend. He does not even mention restitution. It should be noted that Fr. Pat Apuzzo, in the comment already cited, refers to the practice of "*many* parishes" in the Richmond diocese. I have a letter from another priest, who says that in his diocese the "Abbey X has been concelebrating (225 priests a day) with invalid matter (milk and honey substituted for the water) for about four years." The total of invalid Masses for which restitution must be made in this Abbey alone is staggering. I have also been informed that invalid matter was definitely being used in the Gethsemani Abbey in Kentucky for a number of years, even following Cardinal Seper's letter. The editor of *The Wanderer* claimed in his 17 January 1980 issue that he knew of two American seminaries still using invalid matter at that date. What cannot be disputed is that the failure to make restitution to those who have provided stipends for many thousands of invalid Masses is an offence crying out to heaven for vengeance.

The casual attitude of Archbishop Bernardin displayed towards the use of invalid Eucharistic matter in his diocese is clearly quite scandalous. But at least he did eventually take steps to ensure that valid matter was used. A very different attitude was taken by Archbishop Raymond G. Hunthausen of the Seattle archdiocese. In March 1979, a recipe for Eucharistic bread was printed in his diocesan journal, *Northwest Catholic Progress.* It included milk, Crisco, eggs, baking powder, and honey. This produces what one priest called "sticky honey cake type cookie".[6] Indignant at the Archbishop's refusal to curtail the use of invalid matter in response to Cardinal Seper's letter, a group of concerned laymen inserted a paid advertisement in the *Northwest Catholic Progress* expressing their concern. The Archbishop reacted by sending a personal statement to all the priests in his archdiocese. In this statement, which was published in full in the 22 May 1980 issue of *The Wanderer*, he referred to the Cardinal's letter which, he explained, "rendered an interpretation respecting the tradition of the Western Church, of what constituted lawful and valid criteria for altar

bread." Clearly, by reducing the authority of the ruling given by the Congregation for the Doctrine of the Faith (and approved by the Pope) to the status of no more than "*an interpretation*" the Archbishop is implying that other interpretations could be equally acceptable. This outrageous assertion is made even more scandalous by the fact that the interpretation given by the Sacred Congregation represents the unbroken tradition of the Latin Church, found in all the manuals of the approved authors.

Archbishop Hunthausen then states explicitly that he considers the ruling of the Sacred Congregation to be no more than an expression of opinion which he will ignore unless an authoritative instruction is published, addressed to the Universal Church:

> It is the position of the NCCB at present that the issue of eucharistic bread is finished. The Conference does not intend to prepare national guidelines for the making of eucharistic bread. And it has suggested that if the Roman Congregation considers the matter to be of universal significance, it might judge it necessary to prepare an instruction for the universal Church, taking into consideration all the liturgical, theological, and ecumenical aspects of the question.

He then goes on to claim that the ruling of the Sacred Congregation constitutes no more than a private letter from the Holy See, and admits that news of its existence was deliberately suppressed in the *Northwest Catholic Progress*:

> The entire matter has involved a series of private and informal communications between the Holy See and our national Church leadership. The Catholic newspaper in our diocese chose not to publicize these communications because no public and official promulgations were involved, much less any final disciplinary decisions.

The second sentence of this quotation once more implies that the nature of the matter for Eucharistic bread is still an open question. The "final disciplinary decisions" have already been made and admit no possible doubt—for validity pure wheaten bread is necessary and for liceity within the Latin Rite it must be unleavened. Archbishop Hunthausen is acting in defiance of the law of the Church, even against the law of the Conciliar Church. But simply because he decides to defy the law of the *Universal Church* it does not mean that there is any doubt as to what that law is.

The Archbishop then went on to condemn those who had inserted the advertisement in *The Progress*:

> Archbishop Hunthausen regrets the advertisement in last week's edition of the *Progress* because it contained incomplete information and false interpretations. Moreover, it appeared to have been developed from, on the one hand, an exaggerated or misplaced loyalty to the Magisterium of the Universal Church, and, on the other hand, a studied avoidance of the local Church's approval of its position.
>
> As such, it had serious potential for producing pastoral confusion and for contributing to misunderstanding and polarization.

This is an open proclamation of the existence of a schismatic American Church. The Archbishop is saying that the faithful of his diocese owe their allegiance not primarily to the Magisterium but to the local Church, and that they have a duty to accept the teaching of the Magisterium only to the extent that it receives "the local Church's approval". By the local Church he obviously means himself. In other words, for Catholics living in the Archdiocese of Seattle there is only one Supreme Pontiff and his name is Raymond G. Hunthausen; and if Raymond G. Hunthausen decrees that his flock must cease attending Mass (but not providing Mass stipends) in favour of worshipping sticky honey-cake-type cookies in place of receiving the Body of Christ in Holy Communion, then they must accept this without complaint—for any complaint will lead to pastoral confusion and polarisation. Clearly, by "pastoral confusion" the Archbishop means telling the faithful what the law of the universal Church is; and by "polarization" he means members of his flock having the temerity to ask for the opportunity to assist at a valid, rather than an invalid, Mass on Sundays.

On 3 April 1980, the Sacred Congregation for the Sacraments and Divine Worship published the Instruction *Inaestimabile Donum*, which was "approved on 17 April 1980 by the Holy Father, John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned." It represents what is clearly a sincere attempt by the Pope to curtail some of the worst abuses connected with the celebration of the New Mass. In view of the climate of liturgical anarchy prevailing in many dioceses in countries such as the United States of America, this instruction is

likely to be ineffective without very vigorous action to implement it on the part of the Pope, which would involve the removal of such recalcitrant prelates as Archbishop Hunthausen. The Instruction contains the following, and it must be noted that by no possible stretch of the imagination could it be interpreted as a private letter:

> Matter of the Eucharist. Faithful to Christ's example, the Church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. The bread for the celebration of the Eucharist, in accordance with the tradition of the whole Church, must be made solely of wheat, and in accordance with the tradition proper to the Latin Church, it must be unleavened. By reason of the sign, the matter of the Eucharistic celebration "should appear as actual food." This is to be understood as linked to the consistency of the bread and not to its form, which remains the traditional one. No other ingredients are to be added to the wheaten flour and water. The preparation of the bread requires attentive care to insure that the product does not detract from the dignity due to the Eucharistic bread, can be broken in a dignified way, does not give rise to excessive fragments, and does not offend the sensibilities of the faithful when they eat it.

Footnotes

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[i] The following Instruction was issued by the Sacred Congregation for the Discipline of the Sacraments on 26 March 1929:

"*Quoad cautelas servandas in paranda materia Sacramenti S Eucharistici: Panis debet esse mere triticeus et recenter confectus, ita ut nullum sit periculum corruptionis (c. 815). Ideo consequitur panem ex alia substantia conflatum, vel illum cui tanta sit admixta quantitas a tritico diversa, ut juxta communem aestimationem tritici panem esse dici nequeat, materiam validam pro conficiendo Sacrificio et Sacramento Eucharistico haud constituere*."

Notes

1 CGO, p. 88.
2 H. Davis, *Moral and Pastoral Theology* (London, 1938), IV, 119.
3 *Ibid*., pp. 120-121.
4 J. Harrington, *Your Wedding, Planning Your Own Ceremony* (St. Anthony Messenger Press, 1974), p. 116.
5 *The Wanderer*, 17 January 1980.
6 *Ibid*., 22 May 1980.

Bibliography

Some of the books referred to in the Notes have been abbreviated as follows:

AF — A. Flannery, *Vatican Council II: The Conciliar and Post Conciliar Documents* (New York, 1975).

AODI — F. Clark, *Anglican Orders and the Defect of Intention* (London, 1956).

APML — M. Davies, *Apologia Pro Marcel Lefebvre* (Dickinson, 1979.

BS — Archbishop Marcel Lefebvre, *A Bishop Speaks* (Edinburgh, 1976).

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CF — C. Falconi, *Pope John and His Council* (London, 1964).

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CH — T. Molnar, *Christian Humanism* (Chicago, 1978).

D — H. Denzinger, *Enchiridion Symbolorum*, 31st edition.

DC — L. Bouyer, *The Decomposition of Catholicism* (London, 1970).

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(New York, 1972).

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EBCP F. Gasquet & E. Bishop, *Edward VI and the Book of Common Prayer* (London, 1890).

Eph. Lit. *Ephemerides Liturgicae.*

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NAL M. Davies, ed., *Newman Against the Liberals* (New York, 1978).

NMPG P. Coughlan, *The New Mass: A Pastoral Guide* (London, 1969).

OCT J. Megivern, *Official Catholic Teaching: Worship and Liturgy* (North Carolina, 1978).

ODOR A. Clark, *The Origin and Development of the Offertory Rite* (*Ephemerides Liturgicae*, LXIV, 1950).

OS C. Vogel, *L'Orient Syrien,* vol. IX (1964), no. 1.

PG Migne, J. *Patrologia Graeca.*

PJC M. Davies, *Pope John's Council* (Devon, 1977; 2nd ed., Kansas City, 2008).

PL J. Migne, *Patrologia Latina.*

ROS J. Hitchcock, *The Recovery of the Sacred* (New York, 1974).

RFT R. Wiltgen, *The Rhine Flows into the Tiber* (New York, 1967).

ST St. Thomas Aquinas,

TCC G. Smith, *The Teaching of the Catholic Church* (London, 1956).

TH Dietrich von Hildebrand, *Trojan Horse in the City of God* (Chicago, 1969).

TM A. Fortescue, *The Mass: A Study of the Roman Liturgy* (London, 1917.

VAC *A Vindication of the Bull "Apostolicae Curae"* (London, 1898).

VLC A. Flannery, *Vatican II: The Liturgy Constitution* (Dublin, 1964).

XR-1 X. Rynne, *Letters from Vatican City* (New York, 1963).