

WORSHIP AND CATHOLICISM

Roman Catholic worship services have been described as unusual by many who are unfamiliar with the Catholic church. Only a few decades ago worship was still often held in the Latin language. Catholic Worship is formal, rooted in tradition, and is based on a history of ritualism. According to the Catholic Encyclopedia, Cabrol writes about their worship:

“There are several degrees of this worship: if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of latria. This sovereign worship is due to God alone; addressed to a creature it would become idolatry.

When worship is addressed only indirectly to God, that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honours the creatures of God for their peculiar relations with Him; it is designated by theologians as the worship of dulia, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration (cf. Chollet, loc. cit., col. 2407, and Bouquillon, Tractatus de virtute religionis, I, Bruges, 1880, 22 sq.).

As the Blessed Virgin has a separate and absolutely supereminent rank among the saints, the worship paid to her is called hyperdulia (for the meaning and history of these terms see Suicer, Thesaurus ecclesiasticus, 1728).

In accordance with these principles it will readily be understood that a certain worship may be offered even to inanimate objects, such as the relics of a martyr, the Cross of Christ, the Crown of Thorns, or even the statue or picture of a saint. There is here no confusion or danger of idolatry, for this worship is subordinate or dependent. The relic of the saint is venerated because of the link which unites it with the person who is adored or venerated; while the statue or picture is regarded as having a conventional relation to a person who has a right to our homage — as being a symbol which reminds us of that person (Cabrol 710).

According to the Catholic Encyclopedia, the worship of objects, relics, and others besides the Godhead (ie: Martyrs, Mary, etc) is perfectly acceptable, based on tradition, and sometimes included as part of formal worship.

A brief description of worship in the Catholic church follows, with their own writing used to support their doctrine. As the Mass begins, the clergy will enter into the worship hall as everyone stands. The clergy wears fine robes that match a certain prescribed pattern and color scheme. Sometimes various forms of hats or head caps are worn. Staffs that are plated in fine

gold and jewelry usually accompany certain specific members of the clergy, and occasionally the use of incense is used to clear the way for the clergy or ceremonial rites.

According to Braun in the Catholic Encyclopedia:

The liturgical vestments have by no means remained the same from the founding of the Church until the present day. There is as great a difference between the vestments worn at the Holy Sacrifice in the pre-Constantinian period, and even in the following centuries, and those now customary at the services of the Church, as between the rite of the early Church and that of modern times. Just as the ceremonies that today surround the celebration of the Sacred Mysteries are the product of a long development, so are also the present liturgical vestments. It was sought at an earlier era to derive the Christian priestly dress from the vestments of the Jewish religion. Yet even a superficial comparison of the liturgical vestments of the New Covenant with those of the Old should have sufficed to show the error of such an opinion. The Christian vestments did not originate in the priestly dress of the Old Testament; they have, rather, developed from the secular dress of the Graeco-Roman world. The influence of the dress of the Mosaic cult upon the form of the Christian priestly dress can only be conceded in this sense that the recollection of it must have made the use of liturgical garments specially reserved for the services of the Church appear not only entirely in keeping with the dignity of the mysteries of religion, but even necessary. This influence, however, was clearly general in character, not such as to make the Jewish priestly dress the prototype of the Christian (Braun 388).

Musical instruments are played and certain types of music is used for certain types of services (maybe drums, bass and a guitar or maybe just a piano or organ). In regards to Music during the worship service, Otten states in the Catholic Encyclopedia:

For almost a thousand years Gregorian chant, without any instrumental or harmonic addition, was the only music used in connection with the liturgy. The organ, in its primitive and rude form, was the first, and for a long time the sole, instrument used to accompany the chant. It gave the pitch to the singers and added brilliancy and sonority. In secular music, however, instruments played an important role at an early date. It may be said that instrumental music developed simultaneously with the secular music itself (Otten 657).

Later, Otten states:

The Church has never encouraged, and at most only tolerated, the use of instruments. She enjoins in the "Cæremoniale Episcoporum" that permission for their use should first be obtained from the ordinary. She holds up as her ideal the unaccompanied chant and polyphonic, a capella, style. The Sistine Chapel has not even an organ. From time to time regulations have been issued governing the use of instruments and condemning existing

abuses. In 1728 Benedict XII rebuked a community of Benedictine nuns in Milan for using other instruments than the organ during high Mass and Vespers. He also forbade the Franciscans to use any other instrument than the organ in their conventual churches. Benedict XIV in his encyclical "Annus qui nunc vertentem" (19 February, 1749) tolerates only the organ, stringed instruments, and bassoons. Kettle-drums, horns, trombones, oboes, flutes, pianos, and mandolins are prohibited. In the "Regolamento" of 1884, flutes, trombones, and kettle-drums are permitted on account of the improved manner in which they are now used as compared with former times. In the name of Gregory XVI, the Cardinal-Vicar of Rome, Patrizi, prohibited (1842) the use of instruments in the Roman churches, with the exception of a few to be used in a becoming manner in accompanying the singing, and then only after permission had been secured from the proper authority. This order was renewed in 1856 by the same cardinal in the name of Pius IX. Pius X, in his "Motu proprio" on church music (22 November, 1903) in paragraph IV, says, "Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted." (Otten 657-58).

Throughout the Mass, certain recited prayers and creeds are said. Those in attendance will be instructed multiple times throughout the service to kneel, stand and sit. As the service moves along with songs and repetitious practices, the members may be told at some point to "give peace" to those around them. It is at this time that those in close proximity to one another will begin to shake each others hands and say, "peace be with you". In regard to these repetitious prayers, Fortescue stated in the Catholic Encyclopedia:

The name now used only for short prayers before the Epistle in the Mass, which occur again at Lauds, Terce, Sext, None, and Vespers. The word *collecta* corresponds to the Greek *synaxis*. It is a noun, a late form for *collectio* (so *missa* for *missio*, *oblata* for *oblatio*, *ascensa*, in the Gelasian Sacramentary, for *ascensio*, etc.). The original meaning seems to have been this: it was used for the service held at a certain church on the days when there was a station somewhere else. The people gathered together and became a "collection" at this first church; after certain prayers had been said they went in procession to the station-church. Just before they started the celebrant said a prayer, the *oratio ad collectam* (*ad collectionem populi*); the name would then be the same as *oratio super populum*, a title that still remains in our Missal, in Lent for instance after the Post-Communion. This prayer, the *collect*, would be repeated at the beginning of the Mass at the station itself (Bona, *Rer. liturg.*, II, 5). Later writers find other meanings for the name. Innocent III says that in this prayer the priest collects together the prayers of all the people (*De Sacr. altaris myst.*, II, 27; see also Benedict XIV, *De SS. Missæ sacr.*, II, 5). The Secret and Post-Communion are also collects, formed on the same model as the one before the Epistle. Now the name is only used for the first of the three. Originally there was only one collect (and one Secret and Post-Communion) for each Mass. The older

sacramentaries never provide more than one. Amalarius of Metz (d. 857) says (*De officiis eccl.*, in P.L., CV, 985 sqq.) that in his time some priests began to say more than one collect, but that at Rome only one was used. Micrologus [*De eccl. observ.*, probably by Bernold of Constance (d.1100), in P.L., CLI, 973 sqq.] defends the old custom and says that "one Prayer should be said, as one Epistle and one Gospel". However, the number of collects was multiplied till gradually our present rule was evolved. The way in which our collects are now said at Mass is the fragment of a more elaborate rite. Of this longer rite we still have a vestige on Good Friday. (Fortescue 103).

In regard to standing and kneeling, Fortescue stated:

The rules of the tones, with examples, are in the "*Cæremoniale Episcoporum*" I, xxvii. At high Mass the deacon and subdeacon stand in a straight line behind the celebrant (the deacon on the top step, the subdeacon in plano) with joined hands. At the collects, in high Mass, the people should stand. This is the old position for public prayer; originally the subdeacon explicitly told them to do so (*Levate*). The custom of standing during the collects, long neglected, is now being happily revived. At low Mass they kneel all the time except during the Gospel (*Rubr. Gen.*, XVII, 2) (Fortescue 104).

Additional rules for kneeling are stated by Bergh in the *Catholic Encyclopedia*:

The liturgical rules for genuflecting are now very definite. All genuflect (bending both knees) when adoring the Blessed Sacrament unveiled, as at Expositions.

All genuflect (bending the right knee only) when doing reverence to the Blessed Sacrament, enclosed in the Tabernacle, or lying upon the corporal during the Mass. Mass-servers are not to genuflect, save when the Blessed Sacrament is at the altar where Mass is being said (cf. *Wapelhorst*, *infra*). The same honour is paid to a relic of the True Cross when exposed for public veneration.

The clergy in liturgical functions genuflect on one knee to the cross over the high altar, and likewise in passing before the bishop of the diocese when he presides at a ceremony. From these genuflexions, however, an officiating priest, as also all prelates, canons, etc., are dispensed, bowing of the head and shoulders being substituted for the genuflexion.

On Good Friday, after the ceremony of the Adoration of the Cross, and until Holy Saturday, all, clergy and laity alike, genuflect in passing before the unveiled cross upon the high altar (Bergh 424-426).

At one point, the priest will give a homily after the planned reading for the week is read. This usually lasts ten to twenty minutes and is the most unritualistic part of the service. Depending on who is speaking, jokes may be told, stories may be given, children may be

allowed to come up to sit in front of the priest as he speaks, and/or current events within Catholicism or culture may be discussed. Regarding the homily, Beecher states in the Catholic Encyclopedia:

At present there are four recognized ways of treating the homily, but not all to be equally commended.

The first method consists in treating separately each sentence of the Gospel. This was the uniform method of St. Anselm, as we gather from the sixteen sermons that have come down to us. It is not to be recommended, for it gives, at best, but a fragmentary and scattered treatment.

The second method is quite the opposite; it focuses the entire content of the Gospel in a single idea. It is usually called the "higher homily", and differs from the formal or set sermon only in the absence of introduction and peroration. It is clear that only certain Gospels can be treated in this way.

The third kind selects some virtue or vice arising out of the Gospel, and treats one or the other to the exclusion of all else. This kind of homily is commonly called a "prone".

The fourth kind is that which first paraphrases and explains the entire Gospel, and then makes an application of it. This, the method of St. Chrysostom, seems, except where the "higher homily" applies, to be the best, because it can guard against the besetting defect of the homily, namely, a tendency to lack of unity and continuity.

The advantages of the homily are that it is a form of preaching which was in use from the very beginning of Christianity; it is simple and easily understood; it affords a better opportunity than the formal sermon for interweaving Sacred Scripture. The most appropriate time for the homily is at the early Mass; for the formal sermon, at the principal Mass; and for the catechetical sermon (see HOMILETICS), at the evening devotions. As to its place in the Mass, the homily is usually preached after the first Gospel; but St. Francis de Sales would prefer that it come after the Communion, and in his letter to the Archbishop of Bourges he quotes the words of St. Chrysostom: "Quam os illud quod SS. Mysteria suscepit, daemonibus terrible est"; also those of St. Paul (2 Corinthians 13:3): "in experimentum quaeritis ejus, qui in me loquitur Christus (Beecher 448-449).

The Eucharist (the Catholics celebration of the Lord's Supper) involves a very thorough, ritualistic process where the priest is assisted by altar boys and other clergy members to prepare, substantiate, and serve the bread and wine. The elements are prepared by during a private meeting and the elements are also substantiated through formal ritualism. One of the members of the clergy will hold up the bread behind an altar and will say something that is not understood by

the laity as bells are rung. The same is done with the wine and it is during this time that the bread and wine go through transubstantiation, that is the conversion of the bread and wine into the literal body and blood of Jesus. As the members then partake of the Eucharist, they line up after exiting the pews and will stand before the server. Those who are able to partake are those who have already gone through their "first holy communion" which for many this occurs as a young child. Once reaching a server, one can either place their hands out folded over on top of one another in order to receive the bread or can hold out his/her tongue so that the server places it directly into the mouth. The wine is then taken as well and it is alcoholic (this is contrary to the unleavened fruit of the vine that was taken by those of the first century- cf. Luke 22:13, 20; Exo. 12:19-20; 13:7). The Eucharist is prepared for the sick and collections are also then taken up. When the Mass ends, the clergy makes a formal exit and once having left the worship hall, those in attendance may leave. Regarding the Eucharist as a Sacrament, Pohle stated in the Catholic Encyclopedia:

There are two Eucharistic elements, bread and wine, which constitute the remote matter of the Sacrament of the Altar, while the proximate matter can be none other than the Eucharistic appearances under which the Body and Blood of Christ are truly present.

Bread

The Church maintains an easier position in the controversy respecting the use of fermented or unfermented bread. By leavened bread (*fermentum*, *zymos*) is meant such wheaten bread as requires leaven or yeast in its preparation and baking, while unleavened bread (*azyma*, *azymon*) is formed from a mixture of wheaten flour and water, which has been kneaded to dough and then baked. After the Greek Patriarch Michael Cærularius of Constantinople had sought in 1053 to palliate the renewed rupture with Rome by means of the controversy, concerning unleavened bread, the two Churches, in the Decree of Union at Florence, in 1439, came to the unanimous dogmatic decision, that the distinction between leavened and unleavened bread did not interfere with the confection of the sacrament, though for just reasons based upon the Church's discipline and practice, the Latins were obliged to retain unleavened bread, while the Greeks still held on to the use of leavened..... Pope Leo IX had as early as 1054 issued a protest against Michael Cærularius (cf. Migne, P.L., CXLIII, 775), in which he referred to the Scriptural fact, that according to the three Synoptics the Last Supper was celebrated "on the first day of the azymes" and so the custom of the Western Church received its solemn sanction from the example of Christ Himself. The Jews, moreover, were accustomed even the day before the fourteenth of Nisan to get rid of all the leaven which chanced to be in their dwellings, that so they might from that time on partake exclusively of the so-called mazzoth as bread. As regards tradition, it is not for us to settle the dispute of learned authorities, as to whether or not in the first six or eight centuries the Latins also celebrated Mass with leavened bread (Sirmond, Döllinger, Kraus) or have observed the present custom ever

since the time of the Apostles (Mabillon, Probst). Against the Greeks it suffices to call attention to the historical fact that in the Orient the Maronites and Armenians have used unleavened bread from time immemorial, and that according to Origen (Commentary on Matthew, XII.6) the people of the East "sometimes", therefore not as a rule, made use of leavened bread in their Liturgy. Besides, there is considerable force in the theological argument that the fermenting process with yeast and other leaven, does not affect the substance of the bread, but merely its quality. The reasons of congruity advanced by the Greeks in behalf of leavened bread, which would have us consider it as a beautiful symbol of the hypostatic union, as well as an attractive representation of the savor of this heavenly Food, will be most willingly accepted, provided only that due consideration be given to the grounds of propriety set forth by the Latins with St. Thomas Aquinas (III:74:4) namely, the example of Christ, the aptitude of unleavened bread to be regarded as a symbol of the purity of His Sacred Body, free from all corruption of sin, and finally the instruction of St. Paul (1 Corinthians 5:8) to keep the Pasch not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Wine

The second Eucharistic element required is wine of the grape (*vinum de vite*). Hence are excluded as invalid, not only the juices extracted and prepared from other fruits (as cider and perry), but also the so-called artificial wines, even if their chemical constitution is identical with the genuine juice of the grape. The necessity of wine of the grape is not so much the result of the authoritative decision of the Church, as it is presupposed by her (Council of Trent, Sess. XIII, cap. iv), and is based upon the example and command of Christ, Who at the Last Supper certainly converted the natural wine of grapes into His Blood, This is deduced partly from the rite of the Passover, which required the head of the family to pass around the "cup of benediction" (*calix benedictionis*) containing the wine of grapes, partly, and especially, from the express declaration of Christ, that henceforth He would not drink of the "fruit of the vine" (*genimen vitis*). The Catholic Church is aware of no other tradition and in this respect she has ever been one with the Greeks. The ancient *Hydroparastatæ*, or *Aquarians*, who used water instead of wine, were heretics in her eyes. The counter-argument of Ad. Harnack ["*Texte und Untersuchungen*", new series, VII, 2 (1891), 115 sqq.], that the most ancient of Churches was indifferent as to the use of wine, and more concerned with the action of eating and drinking than with the elements of bread and wine, loses all its force in view not only of the earliest literature on the subject (the *Didache*, *Ignatius*, *Justin*, *Irenæus*, *Clement of Alexandria*, *Origen*, *Hippolytus*, *Tertullian*, and *Cyprian*), but also of non-Catholic and apocryphal writings, which bear testimony to the use of bread and wine as the only and necessary elements of the Blessed Sacrament. On the other hand, a very ancient law of the Church which, however, has nothing to do with the validity of the sacrament,

prescribes that a little water be added to the wine before the Consecration (Decr. pro Armenis: aqua modicissima), a practice, whose legitimacy the Council of Trent (Sess. XXII, can. ix) established under pain of anathema. The rigor of this law of the Church may be traced to the ancient custom of the Romans and Jews, who mixed water with the strong southern wines (see Proverbs 9:2), to the expression of calix mixtus found in Justin (First Apology 65), Irenæus (Against Heresies V.2.3), and Cyprian (Epistle 63, no. 13 sq.), and especially to the deep symbolical meaning contained in the mingling, inasmuch as thereby are represented the flowing of blood and water from the side of the Crucified Savior and the intimate union of the faithful with Christ (cf. Council of Trent, Sess. XXII, cap. vii) (Pohle 584-585).

Regarding the Catholic doctrine of Transubstantiation (The elements of the Lord's supper literally becoming his body and blood) , Pohle further states:

In the mind of the Church, Transubstantiation has been so intimately bound up with the Real Presence, that both dogmas have been handed down together from generation to generation, though we cannot entirely ignore a dogmatico-historical development. The total conversion of the substance of bread is expressed clearly in the words of Institution: "This is my body". These words form, not a theoretical, but a practical proposition, whose essence consists in this, that the objective identity between subject and predicate is effected and verified only after the words have all been uttered, not unlike the pronouncement of a king to a subaltern: "You are a major", or, "You are a captain", which would immediately cause the promotion of the officer to a higher command. When, therefore, He Who is All Truth and All Power said of the bread: "This is my body", the bread became, through the utterance of these words, the Body of Christ; consequently, on the completion of the sentence the substance of bread was no longer present, but the Body of Christ under the outward appearance of bread. Hence the bread must have become the Body of Christ, i.e. the former must have been converted into the latter. The words of Institution were at the same time the words of Transubstantiation. Indeed the actual manner in which the absence of the bread and the presence of the Body of Christ is effected, is not read into the words of Institution but strictly and exegetically deduced from them. The Calvinists, therefore, are perfectly right when they reject the Lutheran doctrine of Consubstantiation as a fiction, with no foundation in Scripture. For had Christ intended to assert the coexistence of His Body with the Substance of the bread, He would have expressed a simple identity between hoc and corpus by means of the copula est, but would have resorted to some such expression as: "This bread contains my body", or, "In this bread is my Body." Had He desired to constitute bread the sacramental receptacle of His Body, He would have had to state this expressly, for neither from the nature of the case nor according to common parlance can a piece of bread be made to signify the receptacle of a human body. On the other hand, the synecdoche is plain in the

case of the Chalice: "This is my blood", i.e. the contents of the Chalice are my blood, and hence no longer wine.

Regarding tradition, the earliest witnesses, as Tertullian and Cyprian, could hardly have given any particular consideration to the genetic relation of the natural elements of bread and wine to the Body and Blood of Christ, or to the manner in which the former were converted into the latter; for even Augustine was deprived of a clear conception of Transubstantiation, so long as he was held in the bonds of Platonism. On the other hand, complete clearness on the subject had been attained by writers as early as Cyril of Jerusalem, Theodoret of Cyrrihus, Gregory of Nyssa, Chrysostom, and Cyril of Alexandria in the East, and by Ambrose and the later Latin writers in the West. Eventually the West became the classic home of scientific perfection in the difficult doctrine of Transubstantiation. The claims of the learned work of the Anglican Dr. Pusey (*The Doctrine of the Real Presence as contained in the Fathers*, Oxford, 1855), who denied the cogency of the patristic argument for Transubstantiation, have been met and thoroughly answered by Cardinal Franzelin (*De Euchar.*, Rome, 1887, xiv). The argument from tradition is strikingly confirmed by the ancient liturgies, whose beautiful prayers express the idea of conversion in the clearest manner. Many examples may be found in Renaudot, *"Liturgiæ orient."* (2nd ed., 1847); Assemani, *"Codex liturg."* (13 vols., Rome 1749-66); Denzinger, *"Ritus Orientalium"* (2 vols., Würzburg, 1864), Concerning the Adduction Theory of the Scotists and the Production Theory of the Thomists, see Pohle, *"Dogmatik"* (3rd ed., Paderborn, 1908), III, 237 sqq. (Pohle 580).

Although Catholicism is deeply rooted in tradition and strict ritualism, different diocese (1 of 195 areas, each overseen by a bishop) may do things slightly different. The worship that has been described above is based upon the own writers years of Catholic upbringing and the use of the Catholic Encyclopedia to support their doctrine.

Review Questions

Question 1) What language was used to conduct Catholic worship services for centuries?

Question 2) How are those who lead worship distinguished from all those in attendance?

Question 3) Explain some of the ways that those in attendance participate with the worship service.

Question 4) Describe the "preaching" portion of a Catholic mass and what makes this part of the service unique as compared to the rest of the service.

Question 5) What happens during transubstantiation?

Question 6) What is used as the fruit of the vine and why is the element chosen not Biblical?

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