



Orantes

The monthly Newsletter of the Office for Divine Worship of
the Diocese of Worcester

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The pandemic has entered a new and challenging phase, as vaccines are widely distributed and the properties of new variants are explored. Nonetheless, it is clear by all accounts that the pandemic precautions we have maintained over the past year will be in place for at least the coming months, if not until the end of the calendar year

At the same time, this new phase allows us to explore two more strictly liturgical issues in this issue of *Orantes*. The first concerns our important pastoral response to clergy and laity who experience a medical intolerance for bread or wine. The brief review of the question is intended to provide pastors and their collaborators with a summary of the Church's teaching on the matter and the accessibility of helpful resources.

Secondly, we return to a question raised by the Holy See last year. The implications on validity for changes made to the Baptismal formula is explored at some length in an excerpt from the *USCCB Committee on Divine Worship Newsletter*.

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Intolerance of Gluten and Alcohol in Matter for the Eucharist

In recent years, the Holy See and the United States Conference of Catholic Bishops have on several occasions reflected on the special needs of communicants with an intolerance for gluten or alcohol in bread and wine destined for the Eucharistic Sacrifice.¹ The following questions and answers (and the table which follows) are designed to summarize the Church's teaching on these questions and describe the legitimate pastoral options open to those who suffer from intolerance to gluten and alcohol.

Low Gluten Hosts

What constitutes valid bread for the Eucharist?

For bread to be valid matter for the Eucharist,² it must be made solely of wheat. Among the essential components of wheat is gluten, a protein which acts as a binding agent in the baking process. Thus, bread for the Eucharist must contain enough gluten to effect the confection of bread.³

¹ Helpful guidance on this topic has been provided by the Congregation for the Doctrine of the Faith in 1995 (Prot.N. 89/78) and 2003 (Prot.N. 98/78-17498) and the Congregation for Divine Worship and the Discipline of the Sacraments in 2020. Special note should also be taken of the summaries provided by the USCCB Committee on Divine Worship Newsletters of October, 2012 and April, 2016.

² Cf. canon 924 §2 "The bread must be wheaten only, and recently made, so that there is no danger of corruption." and canon 924 §3 "The wine must be natural, made from grapes of the vine, and not corrupt."

³ The bread and water used for bread for the Eucharist must also be free of foreign materials, and unaffected by any preparation or baking methods which would alter its nature. Finally, in the Roman Rite, the bread prepared for the Eucharist must also be unleavened.

What is Celiac Sprue Disease?

Celiac Sprue disease is an auto-immune reaction to the consumption of gluten, hindering the absorption of some nutrients in the small intestine. Untreated, this immune reaction can damage the lining of the small intestine and cause stomach pain, diarrhea, weight loss and other complications. Recent studies estimate that 1.8 million Americans suffer from this disease, while a vast majority of them are unaware of their condition. The amount of gluten it takes to trigger the immune reaction varies, with even trace amounts causing damage to some individuals.

What are low-gluten altar breads?

In consideration of those who suffer from Celiac Sprue disease, low-gluten altar breads, in which the amount of gluten has been reduced, but not totally eliminated, may be permitted. “No gluten hosts” in which all gluten has been removed are invalid matter for the Mass because a constitutive component of wheat (gluten) has been removed.

Where can I purchase low-gluten hosts?

There are four suppliers approved by the United States Conference of Catholic Bishops for the purchase of low-gluten hosts.⁴

Benedictine Sisters of Perpetual Adoration

Altar Breads Department
31970 State Highway P
Clyde, MO 64432-8100
800-223-2772

Cavanaugh Company

610 Putnam Pike
Greenville, RI 02828
Phone: 800-635-0568

Gluten Free hosts.com

100 Buckley Road
Liverpool, NY 13088
800-668-7324

⁴ Each manufacturer reports that their hosts contain less than 20ppm gluten, while the Benedictine sisters report less than 10ppm of gluten.

Parish Crossroads
P.O. Box 2413
Kokomo, IN 46904
800-510-8842

How are low gluten hosts distributed to the Faithful?

Low gluten hosts must be kept in their own container lest they become cross-contaminated with gluten from other hosts. The safest practice is for the communicant to prepare a pyx with a low-gluten host before Mass. The low gluten host, consecrated in the pyx, may then be administered to the communicant at the time of the distribution of Holy Communion. The communicant approaches the priest, who holds the pyx before them and says “The Body of Christ,” to which they respond “Amen,” receive the pyx and consume the host which it contains.

What if a Communicant cannot tolerate a low-gluten host?

If a communicant is unable to receive even a low-gluten host, the priest may permit them to receive the Precious Blood, in consideration of the doctrine of concomitance.⁵ In such a case, it is best that a small chalice, which will not be part of the commingling rite, be prepared and administered only to this communicant.⁶

Low Alcohol Wine (mustum)

Wine for the Eucharist must be made solely of fermented grapes. It should not normally contain additives, although small amounts of sulfates (required in all wines sold in the United States) do not affect validity.

⁵ Through the doctrine of concomitance, the Church teaches that under either species of bread or wine, the whole Christ is received (cf. *General Instruction of the Roman Missal*, no. 282; *Catechism of the Catholic Church*, no. 1390; Council of Trent, session 21, *Doctrina de communione sub utraque specie et parvulorum*, 16 July 1562, chapters 1-3; *Denzinger – Schonmetzer*, 1725-1729). Thus, the faithful may be confident that the Christ is fully present in the Eucharist they receive, even under only one or the other species.

⁶ Cf. CIC, canon 843 and *BCL Newsletter*, April-May, 2000.

In consideration of those who suffer from an intolerance to alcohol, the Bishop may grant permission for the use of mustum, grape juice in which fermentation has been suspended (usually by freezing) so that the amount of alcohol is not easily perceptible by the human body. Mustum normally requires refrigeration.

Pasteurized grape juice, in which all alcohol has been evaporated through the application of high temperatures, is invalid matter for Mass.

Where can I purchase mustum?

There are two suppliers approved by the United States Conference of Catholic Bishops for the purchase of mustum.

Mont La Salle Altar Wines

605 Trancas Street, Suite D
Napa, CA 94558
Phone: 800-447-8466

Monks Wine and Candles

P.O. Box 681248
Schaumburg, IL 60168
Phone: 800-540-6665

Who may grant permission for low-gluten hosts or mustum?

Permission for priests, deacons, or the lay faithful to use mustum or low-gluten hosts is within the competence of the diocesan Bishop. The authority to permit the lay faithful to use mustum and low-gluten hosts in the reception of Holy Communion may be delegated to pastors under canon 137 §1 of the Code of Canon Law. Medical certification of a condition justifying the use of mustum or low-gluten hosts for Holy Communion is not required. Such permission, once granted, stands for as long as the condition which occasioned the request for the original permission persists.

Chart on Options for Persons Suffering from Intolerance to Gluten and/or Alcohol¹

Priests are reminded that the permission of their Ordinary is required for the alterations in their roles as celebrants or concelebrants described in the chart below. Deacons and the lay faithful must seek individual permissions, as noted above, for the use of low-gluten hosts or mustum.

	OPTIONS FOR THOSE WHO SUFFER FROM GLUTEN INTOLERANCE	OPTIONS FOR THOSE WHO SUFFER FROM ALCOHOL INTOLERANCE	OPTIONS FOR THOSE WHO SUFFER FROM BOTH GLUTEN AND ALCOHOL INTOLERANCE
Deacons and Lay Faithful	<p>-may receive a small amount of a regular host;</p> <p>-or may use a low-gluten host;</p> <p>-or may receive under the form of wine only.</p>	<p>-may receive a small amount under the form of wine;</p> <p>-or may receive under the form of bread only;</p> <p>-or may use mustum.</p>	<p>-may take a small amount of a regular host;</p> <p>-or may take a small amount under the form of wine;</p> <p>-or may use a low-gluten host and mustum.</p>
<p>Priest as celebrant, at a Mass without concelebrants</p> <p><i>n.b. The priest celebrant must always receive Holy Communion under both forms.</i></p>	<p>-may take a small amount of a regular host;</p> <p>-or may use a low-gluten host.</p> <p>Otherwise, the priest may not validly celebrate the Mass.</p>	<p>-may take a small amount under the form of wine;</p> <p>-or may use mustum.</p> <p>If the priest is able to take only a small amount of wine, then what remains may be consumed by a layperson.</p>	<p>-may take a small amount of a regular host and may take a small amount under the form of wine;</p> <p>-or may use a low-gluten host and mustum.</p> <p>Otherwise, he may not celebrate Eucharist individually.</p>

¹ This chart is adapted from one published in the 2002 *Committee on the Liturgy Newsletter*.

	OPTIONS FOR THOSE WHO SUFFER FROM GLUTEN INTOLERANCE	OPTIONS FOR THOSE WHO SUFFER FROM ALCOHOL INTOLERANCE	OPTIONS FOR THOSE WHO SUFFER FROM BOTH GLUTEN AND ALCOHOL INTOLERANCE
<p>Priest as Principal Celebrant at a Concelebrated Mass</p> <p><i>n.b. The priest celebrant must always receive Holy Communion under both forms.</i></p>	<p>-may take a small piece of a regular host;</p> <p>-or may use a low-gluten host for himself alone, while <i>concelebrants should consume regular hosts.</i></p> <p>Otherwise, the priest may not validly celebrate the Mass.</p>	<p>-may take a small amount under the form of wine;</p> <p>-or may use mustum for himself alone.</p> <p>Other concelebrants should use regular wine.</p>	<p>-may take a small amount of a regular host and may take a small amount under the form of wine;</p> <p>-or may use a low-gluten host and mustum for himself alone.</p> <p>Other concelebrants should use regular bread and wine. Otherwise, he may not preside at concelebration.</p>
<p>Priest as Concelebrant</p>	<p>-may take a small amount of a regular host;</p> <p>-or may use a low-gluten host;</p> <p>-or, if unable to use a low-gluten host, he may receive under the form of wine alone.</p>	<p>-may take a small amount under the form of wine;</p> <p>-or may use mustum;</p> <p>-or, if mustum is not available, he may receive under the form of bread alone.</p>	<p>-may take a small amount of a regular host and a small amount under the form of wine;</p> <p>-or may use a low-gluten host and/or mustum.</p>

On the Baptismal Formula⁷

Last year, the Congregation for the Doctrine of the Faith responded to two questions regarding the sacramental formula used for Baptism; the response was approved June 24, 2020 and publicly released on August 6. Baptisms attempted with the formula “N., we baptize you in the name of the Father, and of the Son, and of the Holy Spirit” are invalid, and affected persons must be baptized *in forma absoluta*, not conditionally.

In addition to the response, the Congregation released a Doctrinal Note that emphasizes the profound significance of the sacramental formula of Baptism and that reiterates the negative consequences of attempts to modify it. The note reinforces the principle that Jesus Christ himself baptizes through the words and actions of the minister: “When celebrating a Sacrament, the Church in fact functions as the Body that acts inseparably from its Head, since it is Christ the Head who acts in the ecclesial Body generated by him in the Paschal mystery” (see *Sacrosanctum Concilium*, no. 5).

Drawing on the teachings of the Second Vatican Council, and also that of Saints Augustine and Thomas Aquinas, the Note stresses the fact that the minister of Baptism never has the authority to modify the sacramental formula nor to presume to speak or act on behalf of the others present – parents, godparents, relatives, other members of the faithful. Thus, using a plural version in place of the formula approved by the Church inflicts a wound “upon the ecclesial communion and the identifiability of Christ’s action.”

An article in the March 2008 *Newsletter* treated a similar issue. In February of that year, the Congregation declared as invalid formulas that attempted to substitute “Creator, Redeemer, and Sanctifier” or “Creator, Liberator, and Sustainer” for the required invocation of the Trinity as “Father, Son, and Holy Spirit.” Once again, the Holy See finds it necessary to correct a liturgical aberration that renders this foundational sacrament invalid. It is expected that clergy entrusted with celebration of

⁷ The following article is taken from the *Newsletter of the USCCB Committee on Divine Worship*, July-August 202, pages 21-23.

the Sacred Liturgy will always be conscientious as they carry out their duties.

Both the response to the questions and accompanying Doctrinal Note may be found on the Congregation's online documents list: www.Vatican.va/roman_curia/congregations/cfaith/doc_doc_index.htm. For the benefit of our readers, the Congregation's response is also reprinted below:

QUESTIONS

CONGREGATION FOR THE DOCTRINE OF THE FAITH
RESPONSES TO QUESTIONS PROPOSED
on the validity of Baptism conferred with the formula
“We baptize you in the name of the Father and of the Son and of the Holy Spirit”

First question: Whether the Baptism conferred with the formula “*We baptize you in the name of the Father and of the Son and of the Holy Spirit*” is valid?

Second question: Whether those persons for whom baptism was celebrated with this formula must be baptized *in forma absoluta*?

RESPONSES

To the first question: Negative.

To the second question: Affirmative.

The Supreme Pontiff Francis, at the Audience granted to the undersigned Cardinal Prefect of the Congregation for the Doctrine of the Faith, on June 8, 2020, approved these Responses and ordered their publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 24, 2020, on the Solemnity of the Nativity of Saint John the Baptist.

Luis F. Card. Ladaria, S.J. ✠Giacomo Morandi

*Prefect Titular Archbishop of Cerveteri
Secretary*

Five Questions about the CDF Response on the Baptismal Formula

1. What are the main issues being addressed by this response?

The Congregation for the Doctrine of the Faith has determined that baptism using the plural formula “We baptize you...” is invalid and, when a person has been “baptized” with it, they must be baptized *in forma absoluta*.

2. What is the distinction between conditional baptism and baptism *in forma absoluta*?

Conditional baptism is utilized in circumstances where there is sufficient doubt about the fact of baptism or about the validity of a baptism that was previously received. In conditional Baptism, the minister says: “If you are not yet baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” In absolute Baptism, there is no reference to a possible earlier baptism (in the case specified by the Congregation, the earlier baptism was invalid). Persons that were baptized using the invalid formula should be baptized absolutely using the formula: “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

3. Why is the question of the formula so important?

First and foremost, it is important because it is a matter of people’s salvation. Jesus Christ commissioned the Church to baptize in the name of the Father, and of the Son, and of the Holy Spirit (Mt 28:19). Baptism also has juridic effects within the Church. It gives rise to various rights and responsibilities, and it is necessary for the valid reception of all other sacraments. The Church cannot allow formulas that would, in any way, invalidate the conferral of true Baptism.

4. What must Baptism contain as a form to be valid?

Any valid Baptism must contain, as a form, the use of the singular (“I baptize you”) and the invocation of the three Persons of the Most Holy Trinity with their respective names (“in the name of the Father, and of the Son, and of the Holy Spirit”).

According to a Doctrinal Note issued by the Congregation for the Doctrine of the Faith, when a minister baptizes – whether priest, deacon, or in an emergency, anyone – it is the sacramental action of Christ himself, and the Body of Christ must act inseparably from its Head. Each person gathered for the liturgical celebration of Baptism has his or her own role to play but may not presume to act for others present. A plural version of the baptismal formula is thus invalid, and only the singular can be used.

In addition, the Church has always taught that Christian Baptism is administered in the name of the Father, and of the Son, and of the Holy Spirit. People are baptized into the Trinity as the Trinity is – Father, Son, and Holy Spirit. Formulas that speak of functions of the Persons of the Trinity and not their own personal being are also invalid, such as “Creator, Redeemer, and Sanctifier” or “Creator, Liberator, and Sustainer.”

The Church has prescribed the form for valid baptism, which is contained in the approved liturgical books. Ministers of baptism, therefore, may not modify, adapt, or omit any part of it. Changes to the prescribed form will require investigation by Church authorities regarding their effect on validity.

5. Is there urgency in addressing this issue and does this response have an effect on other sacraments?

The Church has been given the responsibility to see to it that the sacraments are conferred validly and licitly. We should not be content in trusting that God will remedy all human failures. Such invalid baptisms need to be remedied without delay since it is a matter of justice for God’s people. Catechesis needs to be provided on this point so that all can understand why the situation needs to be remedied and to avoid such situations in the future.

6. What should I do if I become aware that an invalid formula (*We Baptize you... instead of I Baptize you...*) has been employed?

In such instances, the Bishop should be immediately informed so that the circumstances may be appropriately addressed.

A Prayer in Time of Pandemic



O God,
whose Only Begotten Son
bore the weight of human suffering
for our salvation,
hear the prayers of your Church
for our sick brothers and sisters
and deliver us from this time of trial.

Open our ears and our hearts
to the voice of your Son:
Be not afraid, for I am with you always.

Bless all doctors and nurses,
researchers and public servants;
give us the wisdom to do what is right
and the faith to endure this hour,
that we might gather once again
to praise your name in the heart of your Church,
delivered from all distress
and confident in your mercy.

Through Christ our Lord. Amen.