

## Ted Kennedy's Funeral and the Sacrilegious Communions Continue

Dan Lynch

Bishop Rene Henry Gracida, retired Roman Catholic Bishop of Corpus Christi, Texas, has denounced the “scandal” of Ted Kennedy’s funeral. He wrote, “There was so much wrong with the funeral liturgy celebrated in Boston . . . for Senator Edward Moore Kennedy that I hardly know where to begin.”

He added, “Aside from the impropriety of such a grandiose celebration for one of the country’s most notorious dissident Catholics, the ‘celebration’ was filled with liturgical errors and transgressions against the General Instruction of the Roman Missal which governs every celebration of the Church’s liturgy.”

Bishop Gracida concluded, “It is not unreasonable to suggest that the ‘buck’ for the scandal of the secular extravaganza which obscured the sacred liturgical nature of the Kennedy funeral should stop at the desk of the Cardinal Archbishop of Boston. Again, since I do not want to directly criticize another bishop, I leave it to the laity to analyze the true nature of that celebration.”



Cardinal Sean O'Malley incensing the coffin of Ted Kennedy

This article is the attempt of one layman, a former lawyer and judge, to “analyze the true nature of that celebration.” The issues surrounding Ted Kennedy’s funeral are not limited to whether Cardinal Sean O’Malley, the Cardinal Archbishop of Boston, should have allowed or presided at his public funeral or whether he should have allowed the grand celebration of Kennedy’s supposed legislative accomplishments (without mention of his support for abortion, embryonic killing or same-sex marriage) or the liturgical transgressions or even the quasi-canonization by Fr. Mark Hession in his homily. The central issue is whether sacrilegious Communions were committed by Catholic politicians who publicly support the horrendous sin of abortion.

Cardinal O’Malley presided over the liturgy and the homilist was Fr. Hession of Centerville, Massachusetts. The following Catholic pro-abortion politicians attended the funeral: Vice President Joe Biden, House Speaker Nancy Pelosi and Senators John Kerry and Chris Dodd. At Communion time, the television cameras deliberately turned away from showing any politicians who received and instead panned the windows of the church. The cameras did show many of those who received from the Kennedy family’s right hand pews, but none from the politicians’ left hand pews. However, the news reports said that President Obama did not receive the Holy Eucharist. The reasonable inference is that the Catholic pro-abortion politicians did.

Cardinal O’Malley’s office and his Communications Director were requested to confirm or deny that these pro-abortion politicians received the Holy Eucharist at the funeral. Instead of

answering this simple question, his Communications Director wrote, “With respect to the Cardinal’s participation at Senator Kennedy’s funeral we refer you to his blog statement. . .”

However, the Cardinal was not asked about *his participation* but about *the participation of Catholic pro-abortion politicians* in receiving the Holy Eucharist. The Cardinal’s blog said nothing about this.

Moreover, neither Fr. Hession, the homilist, nor his staff returned phone calls or answered emails that requested them to confirm or deny these Communion receptions, even after giving them three days notice before the publication of this article.

Neither the Cardinal nor Fr. Hession answered the very simple question of whether these Catholic pro-abortion politicians received. They could easily have denied it, but their failure to do so leads to the reasonable inference that they did receive.

Canon Law 915 mandates that those who obstinately persevere in manifest grave sin are not to receive the Holy Eucharist. This was interpreted by Pope Benedict XVI, then Cardinal Ratzinger, to mean that when a Catholic politician has consistently campaigned and voted for permissive abortion laws, his Pastor should meet with him, instructing him about the Church’s teaching, informing him that he is not to present himself for Holy Communion until he brings to an end the objective situation of sin, and warning him that he will otherwise be denied the Holy Eucharist.

Cardinal Ratzinger also said that when “these precautionary measures have not had their effect or in which they were not possible,” and the person in question, with obstinate persistence, still presents himself to receive the Holy Eucharist, “the minister of Holy Communion *must* refuse to distribute it.”

If the pro-abortion Catholic politicians at Mr. Kennedy’s funeral received the Holy Eucharist, perhaps they were never warned by their Pastor or Bishop or by Cardinal O’Malley or any of the celebrating priests that their conduct violated Canon 915. Or, if they were warned and their minister of Communion knew it, then the minister failed under his duty to refuse to distribute the Holy Eucharist to them.

Curiously, the printed program for the funeral liturgy did not contain the usual U.S. Bishop’s statement on the guidelines for receiving the Holy Eucharist. These guidelines are that only Catholics may receive and Catholics who do receive must be properly disposed. Moreover, neither presiding Cardinal O’Malley nor any priest gave any oral statement about the guidelines before the distribution of the Holy Eucharist. Giving these Catholic pro-abortion politicians the extraordinary benefit of the doubt, perhaps they were in total ignorance because no Pastor, priest or Bishop ever warned them as they should have.

Nevertheless, even though they may have never received any warning, still their reception of the Holy Eucharist was objectively unworthy and an objective sacrilege against the Holy Eucharist. This is why the Church in America is spiritually sick and infirm.

Eucharistic sacrilege means to treat the Holy Eucharist unworthily and is a grave sin because in this sacrament the true Body of Christ is made substantially present for us. (*Catechism of the Catholic Church* No. 2120). St. Paul said, **“Whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord.... That is why many among you are sick and infirm, and why so many are dying.** If we were to examine ourselves, we would not be falling under judgment in this way.” (1 Cor. 11, 27-31; *Catechism of the Catholic Church* No. 1385).

Pope John Paul II in his Apostolic Letter, *The Church of the Eucharist*, reaffirmed this teaching. He said, “I reaffirm that in the Church there remains in force, now and in the future, the rule by which the Council of Trent gave concrete expression to the Apostle Paul’s stern warning when it affirmed that, in order to receive the Eucharist in a worthy manner, ‘one must first confess one’s sins, when one is aware of mortal sin.’ ” (No. 36).

It is very doubtful if any of these Catholic pro-abortion politicians first confessed their objective mortal sins of publicly supporting abortion. They never showed any public repentance and they persist in their public support of abortion. So to all appearances, their receptions of the Holy Eucharist were knowingly sacrilegious.

But we should not judge from appearances. We can, however, judge their objective actions which were publicly sacrilegious and scandalous whether they know it or not. We should not pass judgment on their state of grace or the lack of it or the subjective and personal guilt of any of them or of their pastors or Cardinal O’Malley. Rather, we should react to the person’s public unworthiness to receive Holy Communion by ourselves making *Holy* Communions to repair for sacrilegious Communions.

Bishop St. Ambrose refused the Holy Eucharist to the powerful Emperor Theodosius and thrust him back from the threshold of the Church. He did this because Theodosius had caused seven thousand innocent persons to be slaughtered by his soldiers. Eight months later, Theodosius requested absolution which St Ambrose gave him after he had submitted to the public penance of the Church.

Bishop St. John Chrysostom told his priests, “Though a captain or a governor, nay, even one adorned with the imperial crown, approach [the table of the Lord] unworthily, prevent him; you have greater authority than he . . . Beware lest you excite the Lord to wrath, and give a sword instead of food. And if a new Judas should approach the Communion, prevent him. Fear God, not man. If you fear man, he will treat you with scorn; if you fear God, you will appear venerable even to men.”

However, we cannot reasonably expect any priest or Bishop to act like St. Ambrose or to follow the advice of St. John Chrysostom in the United States today. No American priest or Bishop has ever refused to distribute the Holy Eucharist to any Catholic pro-abortion politician who presented him or herself to him for reception. They have always publicly received without any public rebuke from their Pastor or Bishop or any public repentance by the recipient. Unless there is a reformation, they will continue to do so and the Church will suffer from continuing sickness and infirmity because of it.

It is fruitless to blame priests and Bishops for this. We the faithful should ourselves make reparation for these sacrilegious Communion. Moreover, most Catholics go to Communion every Sunday but very few go to Confession. Many are in the state of mortal sin because of the willful practice of contraception. Many of them are ignorant that this is grave sin because they have not been properly taught by their Pastors and Bishops. However, many others do know that this practice is gravely sinful and they have no intention of stopping it, or of confessing it, and they still receive the Holy Eucharist.

This is why we should make reparation for sacrilegious Communion. "Reparation" means to repair for the damage of these sacrilegious Communion. We should practice the First Friday Devotion and the First Saturday Devotion to make reparation to the Sacred Heart of Jesus and the Immaculate Heart of Mary. We should also practice the First Wednesday Devotion to St. Joseph as revealed in the Our Lady of America Devotion and the Novena of Communion revealed in the Jesus King of All Nations Devotion.

The First Friday Devotion to the Sacred Heart of Jesus is based on a promise made by Him to St. Margaret Mary in France in the 17<sup>th</sup> century. He said, *"I promise you in the excessive Mercy of My Heart that My all-powerful Love will grant to all those who communicate on the First Friday in nine consecutive months the Grace of Final Penitence; they shall not die in My disgrace nor without receiving the Sacraments; My Divine Heart shall be their safe refuge in this last moment."*

The First Saturday Devotion to the Immaculate Heart of Mary is based upon promises made by her to the children of Fatima, Portugal in the 20<sup>th</sup> century. She said, *"I promise to help at the hour of death, with the graces needed for salvation, whoever on the First Saturday of five consecutive months shall confess and receive Holy Communion; recite five decades of the Holy Rosary; and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to me."*

The First Wednesday Devotion to St. Joseph was revealed in the Our Lady of America Devotion in the 1950's. Jesus and Mary desire that the Pure Heart of St. Joseph be honored on the First Wednesday of each month. On March 30, 1958, St. Joseph appeared to Sister Mildred and said:

I am the protector of the Church and the home, as I was the protector of Christ and His Mother while I lived upon earth. Jesus and Mary desire that my pure heart, so long hidden and unknown, be now honored in a special way. Let my children honor my most pure heart in a special manner on the First Wednesday of the month by reciting the Joyful Mysteries of the Rosary in memory of my life with Jesus and Mary and the love I bore them, the sorrow I suffered with them. Let them receive Holy Communion in union with the love with which I received the Savior for the first time and each time I held Him in my arms.

St. Joseph promised, *“Those who honor me in this way will be consoled by my presence at their death, and I myself will conduct them safely into the presence of Jesus and Mary.”*

The Novena of Communion was revealed in the Jesus King of All Nations Devotion in the 1990's. This Novena consists of offering nine consecutive Holy Communion in honor of Jesus King of All Nations. Jesus said, *“I desire that the faithful souls who embrace this devotion to Me . . . make a Novena of Holy Communion. They therefore shall offer me nine (9) consecutive Holy Communion, and go to Confession during this Novena, if possible, in honor of Me as ‘Jesus King of All Nations’.”*

Jesus indicated that by “consecutive”, He meant nine Communion, uninterrupted, one after another, that the souls would receive. They need not be on nine calendar days in a row, just each Communion received, one after the other.

Jesus promised, *“For those souls who will offer Me [this] devotion I will bid an angel of each of the Nine Choirs, one with each Holy Communion, to guard this soul for the rest of its life on this earth.”*

The damage of sacrilegious Communion is the infirmity of the Church in America. “Reparation” means to “make up” for this infirmity just like strong right arms make up for infirm and withered left arms by becoming stronger and doing the work of two arms. We the laity must make up for the infirm, withered left arm of the Church in America by making *Holy Communion*. Reformation and reparation through these Holy Communion are the only hope for the Catholic Church in America.

*By thy holy and Immaculate Conception, O Mary, Our Lady of America, deliver us from evil and pray for the Church in America!*

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