

9. The Liturgical Revolution – A New Mass

*“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.”¹*

THE NEW MASS VS. THE TRADITIONAL MASS

The Traditional Latin Mass, the most holy act of worship of the Roman Rite of the Catholic Church, was codified by Pope St. Pius V in his Bull *Quo Primum* in 1570.



In his famous Bull *Quo Primum*, Pope St. Pius V forbade changing the traditional Latin Mass.

Pope St. Pius V, *Quo Primum Tempore*, July 14, 1570:

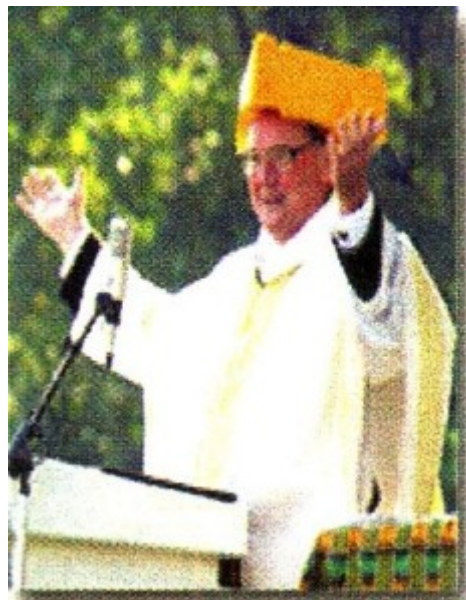
“Now, therefore, in order that all everywhere may adopt and observe what has been delivered to them by the Holy Roman Church, Mother and Mistress of the other churches, *it shall be unlawful henceforth and forever throughout the Christian world to sing or to read Masses according to any formula other than this Missal published by Us...* **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 venture to do so, let him understand that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.**”²

On April 3, 1969, Paul VI replaced the Traditional Latin Mass in the Vatican II churches with his own creation, the New Mass or *Novus Ordo*. Since that time, the world has seen the following in the Vatican II churches which celebrate the New Mass or *Novus Ordo*:

The world has seen Clown Masses, in which the “priest” dresses as a clown in utter mockery of God.



The world has seen a priest dressed as Dracula; in a football jersey accompanied by cheerleaders; as a cheese-head...



...driving a Volkswagen down the aisle of church as the people sing hosanna. There have been disco Masses...



...gymnastic performances during the New Mass; balloon Masses; Carnival Masses;



...nude Masses, at which scantily clad or nude people take part. The world has seen juggling Masses, at which a juggler performs during the New Mass.



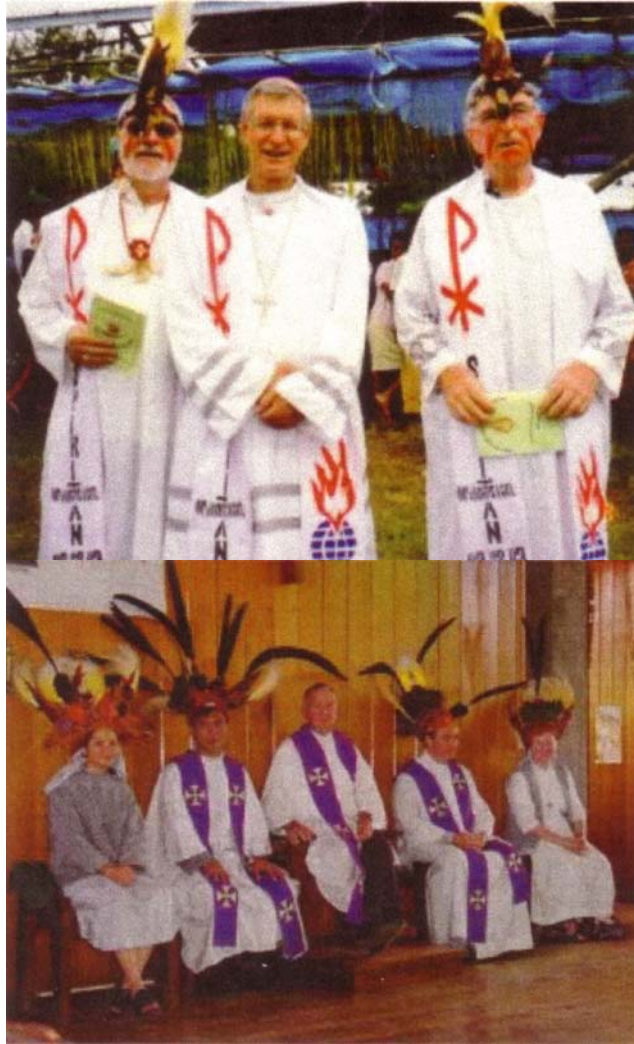
The world has seen priests celebrate the New Mass with Dorito Chips;



...with Mountain Dew; on a cardboard box; with cookies; with Chinese tea accompanied by ancestor worship; with a basketball as the priest bounces it all over the altar; with a guitar as the priest plays a solo performance. The world has witnessed the New Mass with a priest almost totally nude as he dances around the altar or with other high-wire abominations...



The world has seen New Masses with priests dressed in native pagan costumes;

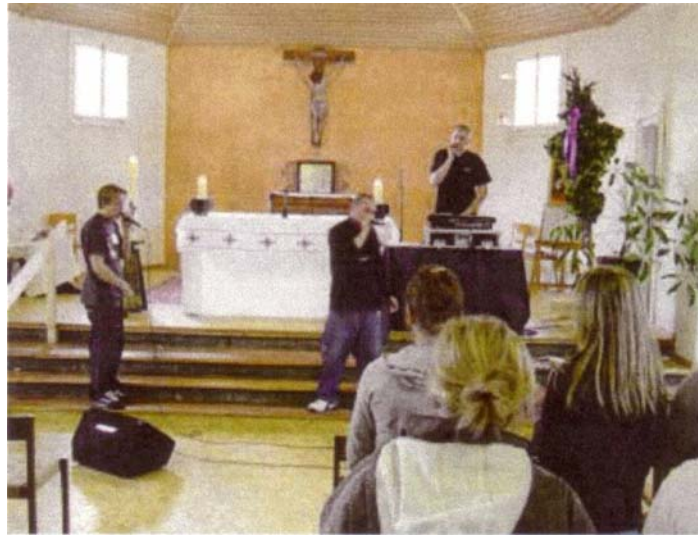


...with a Jewish Menorah placed on the altar;



...with a statue of Buddha on the altar; with nuns making offerings to female goddesses; with lectors and gift bearers dressed up as voodoo Satanists. The world has seen the New Mass at

which the performer is dressed in a tuxedo and tells jokes. The world has seen rock concerts at the New Mass;



...guitar and polka New Masses;

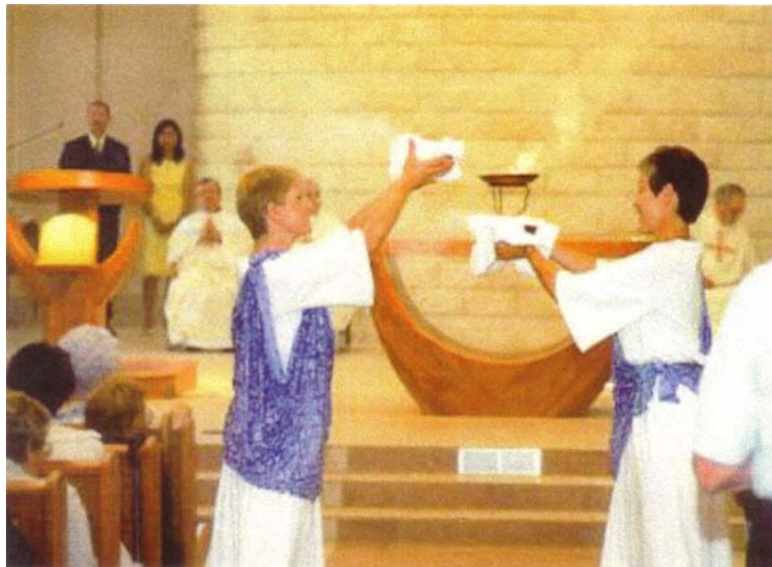




...a puppet New Mass; a New Mass where the people gather round the altar dressed as devils;



...a New Mass where people perform lewd dances to the beat of a steel drum band. The world has seen a New Mass where nuns dressed as pagan vestal virgins make pagan offerings.



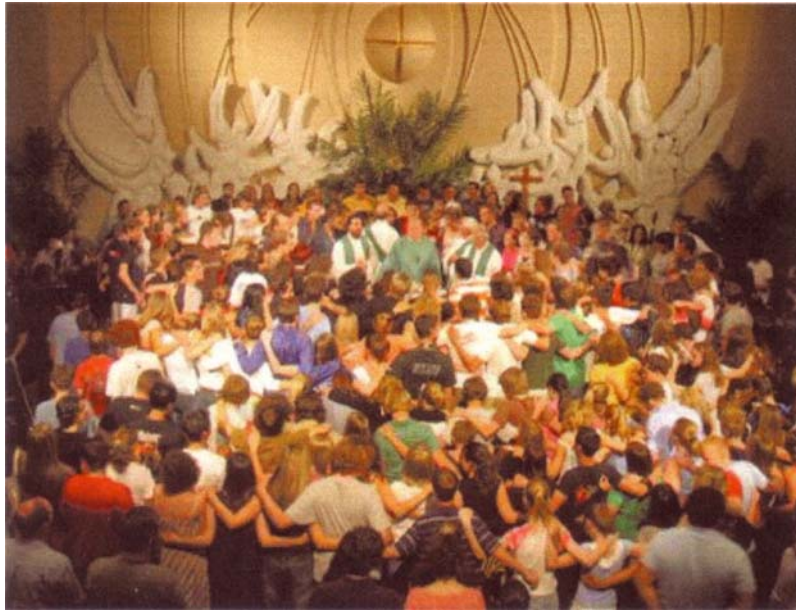
The world has also seen New Masses incorporating every false religion. There have been Buddhist New masses;



...Hindu and Muslim New Masses;

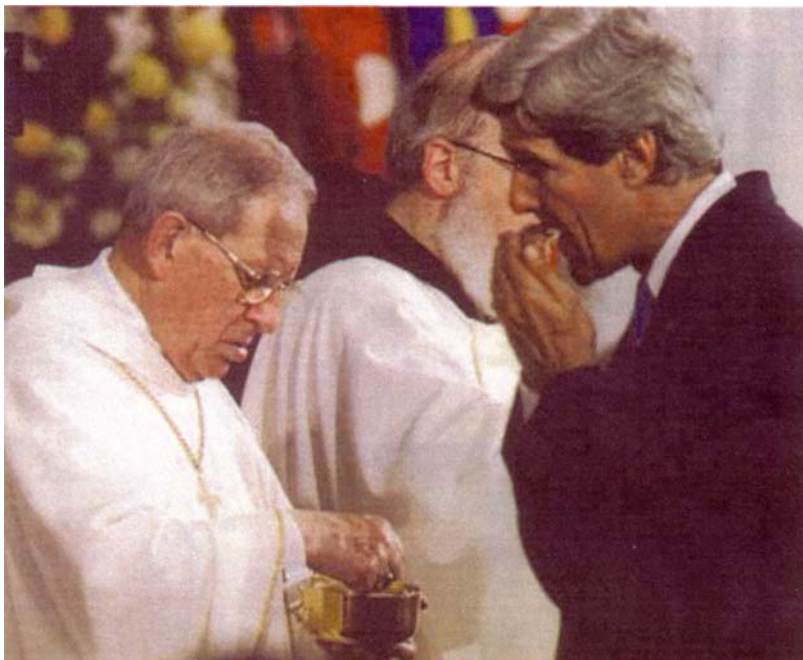


...New Masses where Jews and Unitarians offer candles to false gods. There are churches where the entire congregation says Mass with the priest;



...where the priest sometimes talks to the people instead of saying Mass.

What we have catalogued is just a tiny sampling of the kind of thing that occurs in every diocese in the world where the New Mass is celebrated, to one degree or another. Our Lord tells us, "By their fruits you shall know them" (Mt. 7:16). The fruits of the New Mass are incalculably scandalous, sacrilegious and idolatrous. This is because the New Mass itself, even in its most pure form, is a false, invalid Mass and an abomination.



Even an organization which defends the New Mass was forced to admit the following about the typical New Mass – i.e., the New Mass normally offered in the churches (without even necessarily considering the aforementioned abominations and sacrileges that are commonplace): “Most of the New Masses we’ve attended... are happy-clappy festivities, the music is atrocious, the sermons are vacuous, and they are irreverent...”³



When the New Mass came out in 1969, Cardinals Ottaviani, Bacci, and some other theologians wrote to Paul VI about it. Keep in mind that what they said about the New Mass concerns the Latin Version, the so-called “most pure” version of the New Mass. Their study is popularly known as *The Ottaviani Intervention*. It states:

“The Novus Ordo [the New Order of Mass] represents, both as a whole and in its details, a striking departure from the Catholic theology of the Mass as it was formulated in Session 22 of the Council of Trent.”⁴

They could clearly see that the Latin version of the New Mass was a striking departure from the teaching of the Council of Trent. Of the twelve offertory prayers in the Traditional Mass, only two are retained in the New Mass. The deleted offertory prayers are the same ones that the Protestant heretics Martin Luther and Thomas Cranmer eliminated. The New Mass was promulgated by Paul VI with the help of six Protestant Ministers.



The six Protestant Ministers who helped design the New Mass were: Drs. George, Jasper, Shepherd, Kunne, Smith and Thurian.

Paul VI even admitted to his good friend Jean Guitton that his intention in changing the Mass was to make it Protestant.

Jean Guitton (an intimate friend of Paul VI) wrote: "The intention of Pope Paul VI with regard to what is commonly called the [New] Mass, was to reform the Catholic liturgy in such a way that it should almost coincide with the Protestant liturgy. There was with Pope Paul VI an ecumenical intention to remove, or, at least to correct, or, at least to relax, what was too Catholic in the traditional sense in the Mass and, I repeat, to get the Catholic Mass closer to the Calvinist Mass."⁵

Paul VI removed what was too Catholic in the Mass in order to make the Mass a Protestant service.

A study of the propers and orations of the Traditional Mass versus the New Mass reveals a massacre of the Traditional Faith. The traditional Missal contains 1182 orations. About 760 of those were dropped entirely from the New Mass. Of the approximately 36% which remained, the revisers altered over half of them before introducing them into the new Missal. Thus, **only some 17% of the orations from the Traditional Mass made it untouched into the New Mass**. What's also striking is the content of the revisions that were made to the orations. The Traditional Orations which described the following concepts were specifically abolished from the New Missal: the depravity of sin; the snares of wickedness; the grave offense of sin; the way to perdition; terror in the face of God's fury; God's indignation; the blows of His wrath; the burden of evil; temptations; wicked thoughts; dangers to the soul; enemies of soul and body. Also eliminated were orations which described: the hour of death; the loss of heaven; everlasting death; eternal punishment; the pains of Hell and its fire. Special emphasis was made to abolish from the New Mass the orations which described detachment from the world; prayers for the departed; the true Faith and the existence of heresy; the references to the Church militant, the

merits of the saints, miracles and Hell.⁶ One can see the results of this massacre of the Traditional Faith from the propers of the New Mass.



The New Mass is fraught with sacrileges, profanations and the most ridiculous abominations imaginable because it reflects a false religion which has abandoned the traditional Catholic Faith.



The false religion the New Mass reflects is one reason why it is completely empty; it is why the fruits are utterly desolate, barren and almost unspeakably bad. The religion practiced at the churches where the New Mass is said, simply put, is a complete sacrilege and an empty celebration of man.



Even Dietrich von Hildebrand, a supporter of the Vatican II religion, said about the New Mass:

"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."⁷



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 characterized the Traditional Mass has either been abolished or made optional for the New Mass.

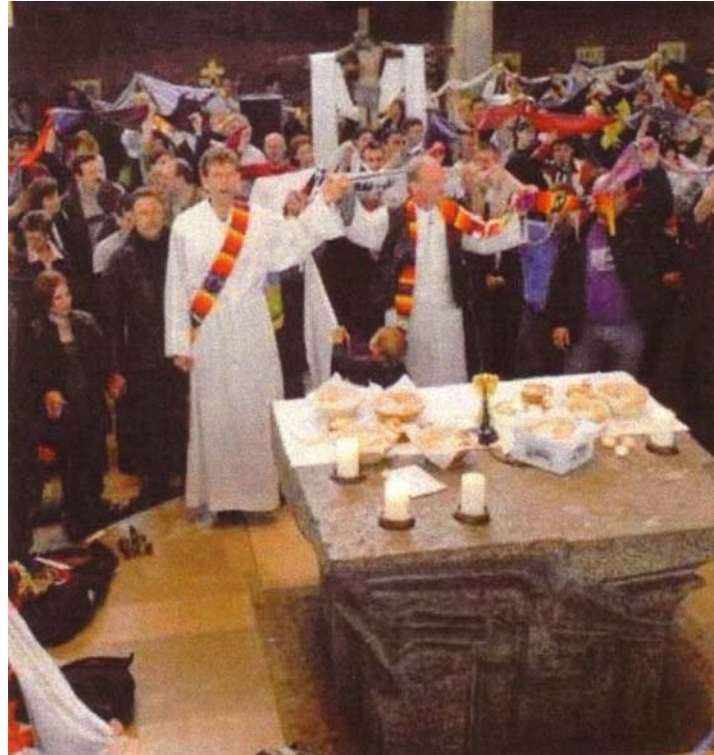


It's no longer obligatory for the sacred vessels to be gilded if they are not made of precious metals. Sacred vessels, which only the anointed hands of a priest could touch, are now handled by all.



The priest frequently shakes hands before distributing the host.⁸ The General Instruction for the New Mass also declares that altars no longer need to be of natural stone; that an altar stone containing the relics of martyrs is no longer required; that only one cloth is required on the altar; that it is not necessary to have a crucifix or even candles upon the altar.⁹

Not even one of the mandatory requirements developed over 2,000 years to ensure that the altar is of fitting dignity has been retained in the New Mass.



When the Protestants split from the Catholic Church in England in the 16th century, they changed the Mass to reflect their heretical beliefs. The altars were replaced by tables. Latin was replaced by English. Statues and icons were removed from the churches. The Last Gospel and the Confiteor were abolished. "Communion" was distributed in the hand. Mass was said out loud and facing the Congregation. Traditional music was discarded and replaced with new music. Three-fourths of the priests in England went along with the New Service.

This is also precisely what happened in 1969, when Paul VI promulgated the New Mass, the *Novus Ordo Missae*. The similarities between the 1549 Anglican Prayer Book and the New Mass are striking. One expert noted:

"The extent to which the Novus Ordo Mass 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 the heretic Thomas Cranmer. **The coincidence is not simply striking – it is horrifying.** It cannot, in fact, be a coincidence."¹⁰

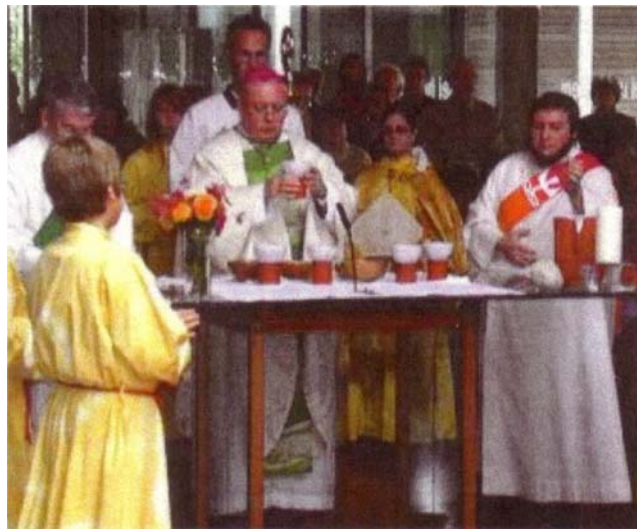
In order to emphasize their heretical belief that the Mass is not a sacrifice, but just a meal, the Protestants removed the altar and put a table in its place. In Protestant England, for example, "On November 23, 1550 the Privy Council ordered all altars in England destroyed and replaced by communion tables."¹¹



A Vatican II church with a Protestant-like table for its new Protestant "Mass"

The chief Protestant heretics declared: "**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."¹² The Welsh Catholic martyr, Richard Gwyn, declared in protest against this change: "**In place of an altar there is a miserable table**, in place of Christ there is bread."¹³

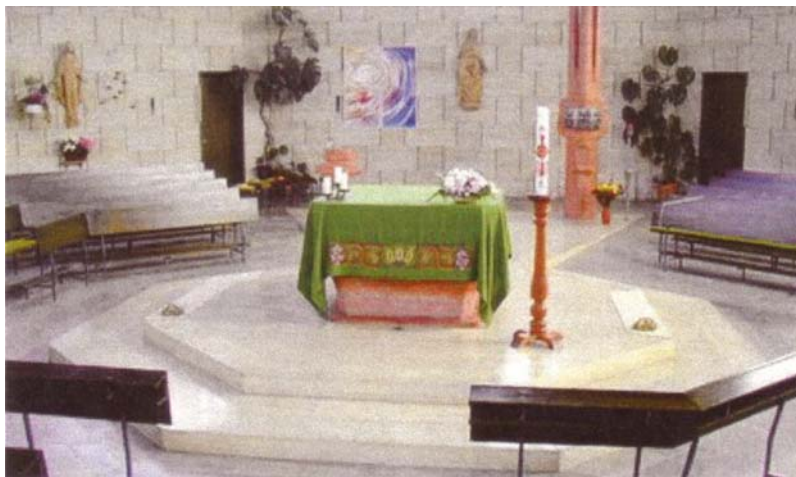
And St. Robert Bellarmine noted: "...**when we enter the temples of the heretics, where there is nothing except a chair for preaching and a table** for making a meal, we feel ourselves to be entering a profane hall and not the house of God."¹⁴



Just like the new services of the Protestant revolutionaries, the New Mass is celebrated on a table.



The 1549 Anglican Prayer Book was also called “The Supper of the Lord, and the holy Communion, commonly called the Mass.”¹⁵ This title emphasized the Protestant belief that the Mass is just a meal, a supper – and not a sacrifice. When Paul VI promulgated the General Instruction for the New Mass, it was entitled exactly the same way. Its title was: “The Lord’s Supper or Mass.”¹⁶



The 1549 Anglican Prayer Book removed from the Mass the psalm *Give Judgment for me, O God*, because of its reference to the altar of God. This psalm was also suppressed in the New Mass.

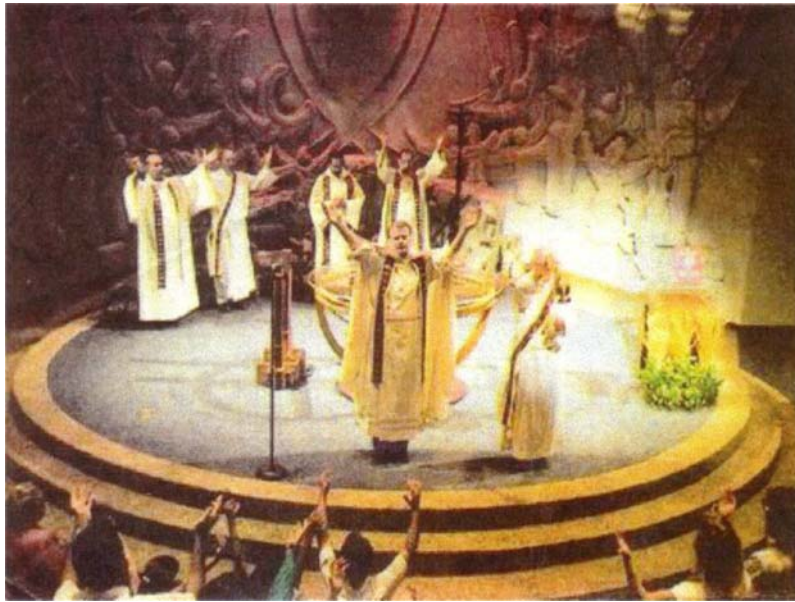
The 1549 Anglican Prayer Book removed from the Mass the prayer which begins *Take away from us our sins*, because it evokes sacrifice. This was also suppressed in the New Mass.

The prayer which begins *We beseech Thee, O Lord*, refers to relics in the altar stone. This prayer has been suppressed in the New Mass.

In the 1549 Anglican Prayer Book the *Introit, Kyrie, Gloria, Collect, Epistle, Gospel and Creed* were all retained. They have all been retained in the New Mass.

The equivalent to the Offertory Prayers: *Accept, O holy Father...O God, Who has established the nature of man...We offer unto Thee, O Lord...In a humble spirit...Come, Thou Sanctifier, almighty... and Accept, most holy Trinity*, were all suppressed in the 1549 Anglican Prayer Book. They have all been suppressed in the New Mass, except for two excerpts.

In the 1549 Anglican Prayer Book, the *Lift up your hearts* dialogue, *Preface* and *Sanctus* were all retained. They have been retained in the New Mass.



The Roman Canon was abolished by the 1549 Anglican Prayer Book. It has been retained only as an option in the New Mass.



Arch-heretics of the Protestant revolution: Thomas Cranmer (left) and Martin Luther (right)

Thomas Cranmer (the author of the 1549 Anglican Prayer Book) and Martin Luther both abolished the prayer *Deliver us, O Lord* – probably because it mentions the intercession of Our Lady and the saints. Only a modified version of this prayer has been retained in the New Mass, with no invocation of saints. It should also be noted that the Offertory prayer in the New Mass which begins *Blessed are you, Lord, God of all Creation* is taken from a Jewish Table Prayer.¹⁷

In fact, the Novus Ordo Mass also removed the traditional Good Friday prayer for the conversion of the Jews. This prayer has been replaced with a prayer, not that the Jews convert, but that they “grow” in faithfulness to His covenant! Thus, there is an expression of apostasy right in the official Good Friday prayer of the New Mass. It’s a promotion of Judaism and the heresy that the Old Covenant is still valid.

Two different Good Friday prayers for the Jews for two different religions

<p>On Good Friday, the Novus Ordo religion prays: <i>“for the Jewish people, the first to hear the word of God, that they may continue to grow in the love of his name and in faithfulness to His covenant.”</i></p>	<p>But the Catholic Church prays on Good Friday: “for the perfidious Jews: that Our Lord and God may lift the covering off their hearts, so that they may acknowledge Jesus Christ Our Lord.”</p>
--	---

In the 1549 Anglican Prayer Book, the equivalent of the prayer which begins, *May the Mingling and Consecration of the Body and Blood*, was abolished. It’s very interesting that only a modified version of this prayer has been kept in the New Mass with the important word “consecration” removed.

The 1549 Anglican Prayer Book abandoned the discipline of the Roman Rite in distributing Communion under one kind and gave Communion under both kinds. At the New Mass Communion under both kinds is distributed in many places in the world.



The 1552 version of the Anglican Prayer Book instructed that Communion was to be given in the hand to signify that the bread was ordinary bread and that the priest did not differ in essence from a layman.¹⁸



The New Mass implements Communion in the hand in almost every place in the world, and it even goes farther than Cranmer by allowing communicants to stand and receive from a lay minister.



The prayers in the Traditional Mass which begin with: *What has passed our lips as food* and *May Thy Body, O Lord, which I have eaten* both make explicit reference to the Real Presence of Christ in the Eucharist. Both have been suppressed in the New Mass.

The prayer which begins *May the tribute of my worship be pleasing to thee, most holy Trinity*, was the least acceptable prayer after Communion to all the Protestants, because of its reference to

propitiatory sacrifice. Martin Luther, and Cranmer in his Anglican Prayer Book, suppressed it. Following their lead, it was suppressed in the New Mass.

Now to the Last Gospel. If the Last Gospel, which closes the Traditional Mass, had been included in the New Mass, then the New Mass would have clashed with the pattern of Protestant services, which conclude with a blessing. So it was not included in the New Mass.

The prayers after the Traditional Mass, the Leonine Prayers, including the *Hail Mary*; the *Hail Holy Queen*; the *O God our refuge*; the prayer to St. Michael; and the appeal to the Sacred Heart, formed, in practice, an important part of the liturgy. Five prayers less compatible with Protestantism could hardly be imagined. They have all been suppressed in the New Mass.

Considering all of this, even Michael Davies agreed: **"It is beyond dispute that... the Roman Rite has been destroyed."**¹⁹

Besides the fact that the New Mass is a Protestant service, there is also the fact that the Novus Ordo churches bear a striking and undeniable resemblance to Freemasonic lodges. Look at the pictures. Here is a Freemasonic lodge:



And here is a Novus Ordo church:



The two are almost indistinguishable; the focus of both is on man, with the Presider's Chair in the middle and a circular emphasis. Perhaps this is because the primary architect of Paul VI's New Mass was Cardinal Annibale Bugnini, who was a Freemason.



Annibale Bugnini, primary architect of the New Mass and a Freemason

"Cardinal" Annibale Bugnini was Chairman of the Consilium which drafted Paul VI's New Mass. Bugnini was initiated into the Masonic Lodge on April 23, 1963, according to the Masonic Register in 1976.²⁰

In addition to all of these problems with the New Mass, there is one that looms even larger. The biggest problem with the New Mass is that it is not valid. Jesus Christ is not present in the New Mass because the New Mass has altered the very words of consecration.

PROOF THAT THE NEW MASS IS NOT VALID - THE WORDS OF CONSECRATION HAVE BEEN CHANGED

A sacrament is said to be valid if it takes place. The Sacrament of the Eucharist is valid if the bread and wine become the actual Body, Blood, Soul and Divinity of Jesus Christ. In order for any sacrament to be valid, matter, form, minister and intention must be present.

Pope Eugene IV, *Council of Florence*, 1439: "All these sacraments are made up of three elements: namely, things as the matter, words as the form, and the person of the minister who confers the sacrament with the intention of doing what the Church does. **If any of these is lacking, the sacrament is not effected.**"²¹

The problem with the validity of the New Mass comes with the form, those words necessary to confect the Sacrament of the Eucharist. The form necessary to confect the Eucharist in the Roman Rite was declared by Pope Eugene IV at the Council of Florence.

Pope Eugene IV, *Council of Florence*, *Cantate Domino*, 1441: "...the holy Roman Church, relying on the teaching and authority of the apostles Peter and Paul... uses this form of words in the consecration of the Lord's Body: *FOR THIS IS MY BODY*. And of His blood: *FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.*"²²

In Pope St. Pius V's Decree *De Defectibus*, we find the same words repeated:

Pope St. Pius V, *De Defectibus*, chapter 5, Part 1:
"The words of Consecration, which are the FORM of this Sacrament, are these: *FOR THIS IS MY BODY*. And: *FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS*. Now if one were to remove, or change anything in the FORM of the consecration of the Body and Blood, and in that very change of words the [new] wording would fail to mean the same thing, he would not consecrate the sacrament."²³

This teaching appeared in the front of every Roman Altar Missal from 1570 to 1962. We can see that the same words mentioned by the Council of Florence are declared to be necessary by Pope St. Pius V. This is why all of these words of consecration are bolded in Traditional Roman Altar Missals, and why the Roman Missal instructs priests to hold the chalice until the completion of all these words.

Pope St. Pius V's teaching states that if the words of consecration are changed so that the meaning is altered, the priest does not confect the Sacrament. In the New Mass the words of consecration have been drastically changed, and the meaning has been altered.

First, the original Latin version of the New Mass has removed the words *mysterium fidei* – “the mystery of Faith” – from the words of consecration. This causes a grave doubt, because “*mysterium fidei*” is part of the form in the Roman Rite. Though the words “*mysterium fidei*” are not part of some of the Eastern Rite formulas of consecration, they have been declared to be part of the Roman Rite. They are also found in some Eastern Rites. Pope Innocent III and the Canon of the Mass also tell us that the words “*mysterium fidei*” were given by Jesus Christ Himself.

Pope Innocent III, *Cum Marthae circa*, Nov. 29, 1202, in response to a question about the form of the Eucharist and the inclusion of ‘*mysterium fidei*’: “You have asked (indeed) who has added to the form of words which Christ Himself expressed when He changed the bread and wine into the Body and Blood, that in the Canon of the Mass which the general Church uses, which none of the Evangelists is read to have expressed... **In the Canon of the Mass that expression, ‘*mysterium fidei*,’ is found interposed among His words... Surely we find many such things omitted from the words as well as from the deeds of the Lord by the Evangelists, which the Apostles are read to have supplied by word or to have expressed by deed... Therefore, **we believe that the form of words, as they are found in the Canon, the Apostles received from Christ, and their successors from them.**”²⁴**

The words “the mystery of faith” in the consecration are a clear reference to the Real Presence of Christ in the Eucharist. These words were also removed by the heretic Thomas Cranmer in his 1549 Anglican Prayer book because of their clear reference to the Real Presence of Christ in the Eucharist.²⁵ When words are removed from a rite because the meaning they express contradicts the intended meaning of the rite, a doubt is caused. More could be said on this matter, but we must now move to the crushing blow to the validity of the New Mass.

In almost all vernacular translations of the New Mass in the world, the words of consecration read as follows:

FORM OF CONSECRATION IN THE NEW MASS

“For this is my body. For this is the chalice of my blood, of the new and eternal testament. It shall be shed for you and **FOR ALL SO THAT SINS MAY BE FORGIVEN.**”

The words “for you and for many unto the remission of sins” have been changed to *for you and for all so that sins may be forgiven*. The word “many” has been removed and replaced with the word “all.” This huge change invalidates all the New Masses. First, the word *many* was used by Jesus to institute the sacrament of the Eucharist, as we see in Matthew 26:28: “For this is my blood of the new testament, which shall be shed for **many** unto remission of sins.” The words used by Our Lord, “*for many unto remission of sins*,” represent the efficacy of the blood that Jesus shed. Jesus’s blood is effective for the salvation of *many*, not all men. In the process of explaining this, *The Catechism of the Council of Trent* specifically states that Our Lord did not mean “all” and therefore didn’t say it!

The Catechism of the Council of Trent, On the Form of the Eucharist, p. 227:

“The additional words *for you and for many*, are taken, some from Matthew, some from Luke, but were joined together by the Catholic Church under the guidance of the Spirit of God. **They serve to declare the fruit and advantage of His Passion.** For if we look to its

value, we must confess that the Redeemer shed His Blood for the salvation of all; but if we look to the fruit which mankind has received from it, **we shall easily find that it pertains not unto all, but to many** of the human race. When therefore (our Lord) said: *For you*, He meant either those who were present, or those chosen from among the Jewish people, such as were, with the exception of Judas, the disciples with whom He was speaking. **When He added, And for many, He wished to be understood to mean the remainder of the elect** from among the Jews and Gentiles. WITH REASON, THEREFORE, WERE THE WORDS FOR ALL NOT USED, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His Passion bring the fruit of salvation."²⁶

As we can see, according to *The Catechism of the Council of Trent* the words "for all" were specifically not used by Our Lord because they would give a false meaning.

St. Alphonsus De Liguori, *Treatise on the Holy Eucharist*:

"The words *for you* and *for many* are used to distinguish the virtue of the Blood of Christ from its fruits: for the Blood of Our Savior is of sufficient value to save all men but its fruits are applied only to a certain number and not to all, and this is their own fault..."²⁷

The use of "all" changes the meaning of the form of consecration. No one, not even a pope, can change the words that Jesus Christ specifically instituted for a sacrament of the Church.

Pope Pius XII, *Sacramentum Ordinis* (# 1), Nov. 30, 1947:

"...the Church has no power over the 'substance of the sacraments,' that is, over those things which, with the sources of divine revelation as witnesses, Christ the Lord Himself decreed to be preserved in a sacramental sign..."²⁸

Since "all" doesn't mean the same thing as "many," the sacrament is not conformed in the New Mass.

Pope St. Pius V, *De Defectibus*, chapter 5, Part 1:

"The words of Consecration, which are the FORM of this Sacrament, are these: FOR THIS IS MY BODY. And: FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS. **Now if one were to remove, or change anything in the FORM of the consecration of the Body and Blood, and in that very change of words the [new] wording would fail to mean the same thing, he would not consecrate the sacrament.**"²⁹

ANOTHER ANGLE TO THIS ISSUE ABSOLUTELY PROVES THAT THE NEW MASS IS INVALID

There is another angle to this issue that we must now examine. In his famous Bull, *Apostolicae Curiae* in 1896, Pope Leo XIII teaches:

Pope Leo XIII, *Apostolicae Curiae*, Sept. 13, 1896: "All know that **the sacraments of the New Law**, as sensible and efficient signs of invisible grace, **must both signify the grace which they effect and effect the grace which they signify.**"³⁰

If it does not signify the grace which it effects and effect the grace which it signifies it is not a sacrament – period. So, what is the grace effected by the Sacrament of the Holy Eucharist?

Pope Eugene IV, *Council of Florence*, “Exultate Deo,” **On the Eucharist**, 1439: “Finally, **this is a fitting way to signify the effect of this sacrament, that is, the union of the Christian people with Christ.**”³¹

St. Thomas Aquinas, *Summa Theologica*, Pt. III, Q. 73, A. 3: “Now it was stated above that **the reality of the sacrament [of the Eucharist] is the unity of the mystical body**, without which there is no salvation...”³²

As the Council of Florence, St. Thomas Aquinas, and many other theologians teach, the grace effected by the Eucharist is the union of the faithful with Christ. St. Thomas calls this grace “the unity of the Mystical Body.” The *grace effected* by the Eucharist (**the union of the faithful with Christ or the unity of the Mystical Body**) must be carefully distinguished from the Eucharist itself: the Body, Blood, Soul and Divinity of Christ.

Since *the union of the faithful with Christ is the grace effected by the Sacrament of the Eucharist* – or what is also called the reality of the Sacrament or the grace proper to the Sacrament of the Eucharist – this grace must be signified in the form of the consecration for it to be valid, as Pope Leo XIII teaches. Okay, so we must look at the traditional form of consecration and find where this grace – the union of the faithful with Christ – is signified.

The traditional form of consecration, as declared by Pope Eugene IV at the *Council of Florence* and Pope St. Pius V in *De Defectibus*, is as follows:

“FOR THIS IS MY BODY. FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.”

Note again: we are looking for that part of the form which signifies that the person who receives this sacrament worthily becomes united or more strongly united with Jesus Christ and His Mystical Body.

Do the words “**OF THE NEW AND ETERNAL TESTAMENT**” signify the union of the faithful with Christ/the Mystical Body? No. These words do not signify the Mystical Body, but rather they contrast the temporary and prefiguring sacrifices of the Old Law with the eternal and propitiatory sacrifice of Jesus Christ.

Do the words “**THE MYSTERY OF FAITH**” signify the union of the faithful with Christ/the Mystical Body? No. These words signify the real presence of Christ in the Eucharist, as Innocent III teaches; they do not signify the Mystical Body of Jesus Christ.

Do the words “**WHICH SHALL BE SHED**” signify the union of the faithful with Christ/the Mystical Body? No. These words denote true sacrifice.

The only words left in the form of consecration are: “**FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.**”

The *remission of sins* is necessary for **incorporation into the Mystical Body**, and remission of sins is an indispensable component of true justification, by which one is fruitfully united to Jesus

Christ. The words “**for you and for many**” denote **the members** of the Mystical Body who have received such remission.

The words “**FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS**” are the words in the form of Consecration which signify the union of the faithful with Christ/the union of the Mystical Body of Christ, which is the grace proper to the Sacrament of the Eucharist.

Now, if we look to the Novus Ordo form of consecration, do we find the Mystical Body/the union of the faithful with Christ (the grace proper to the Sacrament of the Eucharist) signified? Here is the form of consecration in the New Mass or Novus Ordo:

New Mass form: “This is my body. This is the cup of my blood, of the new and eternal testament. It shall be shed for you and for all so that sins may be forgiven.”

Is the union of the Mystical Body of Jesus Christ signified by the words “*for you and for all so that sins may be forgiven*”? No. Are all men part of the Mystical Body? No. Are all men part of the faithful united with Christ? No. We can see very clearly that the New Mass or Novus Ordo most certainly does not signify the union of the Mystical Body (the grace proper to the Sacrament of the Eucharist), and therefore it is not a valid sacrament!

One does not have to say anything more... the New Mass is not valid!

Pope Leo XIII, *Apostolicae Curae*, 1896: “All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, must both signify the grace which they effect and effect the grace which they signify.”³³

Pope Leo XIII, *Apostolicae Curae*, 1896: “That form cannot be considered apt or sufficient for a Sacrament which omits that which it must essentially signify.”³⁴

Pope Eugene IV, *Council of Florence*, “Exultate Deo,” 1438: “...this is a fitting way to signify the effect of this sacrament, that is, the union of the Christian people with Christ.”³⁵

To further prove the point, we should note that in all the formulas of consecration in the liturgical rites of the Catholic Church, whether it is the Armenian Liturgy, the Coptic Liturgy, the Ethiopic Liturgy, the Syrian Liturgy, the Chaldean Liturgy, etc. the union of the faithful with Christ/the Mystical Body is signified in the form of consecration. No liturgy that has ever been approved by the Church fails to signify the union of the faithful with Christ.

Here are the portions of the forms of consecration of the Wine used in Eastern Rites which signify what the Traditional Mass does and what the New Mass doesn't: the union and members of the Church

THE ARMENIAN LITURGY: “....shed *for you and for many for the expiation and forgiveness of sins*.”

Note that the union and members of the Mystical Body are signified by the words “*for you and for many for the expiation and forgiveness of sins*.”

THE BYZANTINE LITURGY: "... shed *for you and for many for the forgiveness of sins.*"

Note that the union and members of the Mystical Body are signified.

THE CHALDEAN LITURGY: "...shed *for you and for many for the forgiveness of sins.*"

Note that the union and members of the Mystical Body are signified.

THE COPTIC LITURGY: "...shed *for you and for many unto the forgiveness of sins.*"

Note that the union and members of the Mystical Body are signified.

THE ETHIOPIC LITURGY: "... shed *for you and for many for the forgiveness of sin.*"

Note that the union and members of the Mystical Body are signified.

THE LITURGY OF MALABAR: "... shed *for you and for many for the remission of sins.*"

Note that the union and members of the Mystical Body are signified.

THE MARONITE LITURGY: (this form is identical to that which was always used in the Roman Rite)

THE SYRIAN LITURGY: "This is my Blood, of the New Covenant, which shall be poured out and offered *for the forgiveness of the sins and eternal life of you and of many.*"

Note that the union and members of the Mystical Body are signified by the words "*for the forgiveness of the sins and eternal life of you and of many.*"

The formula of consecration in all Catholic liturgies signifies the union of the faithful with Christ/the Mystical Body of Christ, as we can see. The New Mass, which says, "for you and for all so that sins may be forgiven," does not signify the Mystical Body, since all do not belong to the Mystical Body. Thus, the New Mass does not signify the grace which the Eucharist effects. It is not valid.

Therefore, a Catholic cannot attend the New "Mass" under pain of mortal sin. Those who persist in doing so are committing idolatry (worshipping a piece of bread). Jesus Christ is not present there. The host is merely a piece of bread, not Our Lord's Body, Blood, Soul and Divinity. The Church has always taught that to approach a doubtful sacrament (which employs doubtful matter or form) is mortally sinful. In fact, Pope Innocent XI, *Decree of the Holy Office*, March 4, 1679,³⁶ even condemns the idea that Catholics can receive "*probable*" sacraments. And the New Mass is not merely doubtful, it is invalid, since it does not signify the grace it is supposed to effect. It is actually worse than a Protestant service; it is an abomination, which falsifies the words of Jesus Christ and the Catholic Faith.

Note: At the time we are writing this there is some talk that the Vatican, in order to deceive traditionalists back into the Counter Church and the false New Mass, is planning to correct the "for all" error in the form of consecration. The fact that the Vatican is going to do this proves that "for all" gives, as we've said, a false signification. Even if they do this, a Catholic would still have to avoid all New Masses under pain of mortal sin because the New Mass itself is a non-

Catholic service, it would still be missing the words “mysterium fidei” in the consecration, and most of the “priests” celebrating it are invalid anyway (as the next section proves).

Endnotes for Section 9:

- ¹ The words of Dietrich Von Hildebrand, who was, nevertheless, a supporter of the Vatican II religion but felt compelled to make such a statement about the New Mass. Quoted by Michael Davies, *Pope Paul's New Mass*, Kansas City, MO: Angelus Press, 1980, p. 80.
- ² Pope St. Pius V, *Bull Quo Primum*, July 14, 1570.
- ³ *New Oxford Review*, Berkeley, CA, November, 2006, “Notes.”
- ⁴ *The Ottaviani Intervention*, Rockford, IL: Tan Books.
- ⁵ Rama Coomeraswamy, *The Problems with the New Mass*, Tan Books, p. 34.
- ⁶ Fr. Anthony Cekada, *The Problems With the Prayers of the Modern Mass*, Tan Books, 1991, pp. 9-13.
- ⁷ Michael Davies, *Pope Paul's New Mass*, Kansas City, MO: Angelus Press, p. 80.
- ⁸ Michael Davies, *Pope Paul's New Mass*, p. 126.
- ⁹ Michael Davies, *Pope Paul's New Mass*, p. 395.
- ¹⁰ Michael Davies, *Pope Paul's New Mass*.
- ¹¹ Warren H. Carroll, *A History of Christendom*, Vol. 4 (*The Cleaving of Christendom*), Front Royal, VA: Christendom Press, 2000, p. 229.
- ¹² Michael Davies, *Cranmer's Godly Order*, Fort Collins, CO: Roman Catholic Books, 1995, p. 183.
- ¹³ Michael Davies, *Pope Paul's New Mass*, p. 398.
- ¹⁴ *Octava Controversia Generalis*. Liber li. Controversia Quinta. Caput XXXI.
- ¹⁵ Michael Davies, *Cranmer's Godly Order*, p. 65.
- ¹⁶ Michael Davies, *Pope Paul's New Mass*, p. 285.
- ¹⁷ Michael Davies, *Pope Paul's New Mass*, p. 320.
- ¹⁸ Michael Davies, *Cranmer's Godly Order*, p. 210.
- ¹⁹ Michael Davies, *Pope Paul's New Mass*, p. 504.
- ²⁰ Also discussed in *Pope Paul's New Mass*, pp. 102; 504-505.
- ²¹ Denzinger, *The Sources of Catholic Dogma*, B. Herder Book. Co., Thirtieth Edition, 1957, 695.
- ²² *Decrees of the Ecumenical Councils*, Vol. 1, p. 581; Denzinger 715.
- ²³ A common translation, found in many publications, of the Latin words from the Roman Altar Missal, in *De Defectibus*, Chap. 5, Part 1.
- ²⁴ Denzinger 414-415.
- ²⁵ Michael Davies, *Cranmer's Godly Order*, p. 306.
- ²⁶ *The Catechism of the Council of Trent*, Tan Books, 1982, p. 227.
- ²⁷ St. Alphonsus De Liguori, Treatise on *The Holy Eucharist*, Redemptorist Fathers, 1934, p. 44.
- ²⁸ Denzinger 2301.
- ²⁹ A common translation, found in many publications, of the Latin words from the Roman Altar Missal, in *De Defectibus*, Chap. 5, Part 1.
- ³⁰ Denzinger 1963.
- ³¹ Denzinger 698.
- ³² St. Thomas Aquinas, *Summa Theologica*, Allen, TX: Christian Classics, Pt. III, Q. 73, A. 3.
- ³³ Denzinger 1963.
- ³⁴ *The Great Encyclical Letters of Pope Leo XIII*, Tan Books, 1995, p. 401.
- ³⁵ Denzinger 698.
- ³⁶ Denzinger 1151.