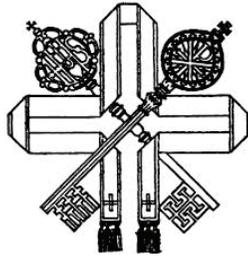


Lex Orandi

A Comparison of the Traditional
and Novus Ordo Rites
of the Seven Sacraments

by
Daniel Graham



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Declaration:

In obedience to the Decrees of Pope Urban VIII and other Pontiffs, we declare that we submit, without reserve, the entire contents of this book to the judgment of the Apostolic See of the Holy Roman Catholic Church.

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Preface

The change from the Traditional to the Novus Ordo rites occurred almost fifty years ago. Why provide this comparison of the two rites now?

The short answer is, *We need clarity in our sacraments*. Unfortunately, we have confusion in the Church concerning not only what is proper to believe but also what is acceptable Catholic practice relative to how Catholics are to live out their beliefs in the world. This confusion has been caused by the profound changes in the sacramental rites. Because of this confusion, we suffer from disunity of doctrine, worship, and governance. Understanding the profound differences in the two rites is fundamental to understanding the disunity, and, we need to understand the disunity and its causes if we hope to repair the damage.

Today, we have two generations of Novus Ordo and Traditional Catholics who lack the historical context for understanding properly the substantial reasons for the changes and resultant resistance to those changes.

The Novus Ordo sacramental rites have become the new norm—the only rites most Catholics have ever known. Every pope since Pope Paul VI has to some degree suppressed the Traditional rites—especially the Tridentine Mass, despite the fact that this Mass was established “in perpetuity” by an infallible papal bull in 1570, *Quo primum tempore*. Pope Benedict XVI took a different tack in his *Motu proprio*, July 7, 2007, when he affirmed the Tridentine Mass had never been abrogated and could be freely celebrated by any Catholic priest anytime, anywhere. Consequently, many Catholic laity, as well as younger priests, are rediscovering the Tridentine Mass.

After Benedict XVI resigned, Pope Francis returned to active suppression of the infallibly established Tridentine Mass. Many members of the Vatican hierarchy today want to eradicate the Traditional rites; yet, attendance at the Traditional rites continues to grow, while attendance at the Novus Ordo rites declines.

Despite over forty years of pressure to conform to the Novus Ordo rites, millions of Catholics have held onto the unity of doctrine clearly

taught in the Traditional rites. They insulated themselves from the ambiguity in the Novus Ordo rites and the Novus Ordo establishment—in part, because of the aggressive efforts to suppress the Traditional rites and because of changes in doctrine. This small remnant of Traditional Catholics survived in a vast sea of Novus Ordo Catholics, who greatly outnumbered Traditional Catholics. This small remnant, despite persecution and lack of organization, continues to grow. Because they have largely insulated themselves from the Novus Ordo, these Traditional Catholics have little or no knowledge of the Novus Ordo rites or even knowledge of the Novus Ordo ecclesial structure and policies.

A small number of Catholics, like me, who were raised in the Traditional rites, obediently made the transition to the Novus Ordo rites, wandered in that desert for forty years—enduring the disunity of doctrine, worship, and governance—and then rediscovered the Traditional rites. We have the perspective of living in both realities: Tradition and Novus Ordo. We can provide witness to the differences, which are substantial.

The next generations of cradle-Traditional Catholics, like their parents, must learn how to cope as a minority among the more numerous Novus Ordo Catholics and secularists. However, these new cradle-Traditional Catholics do not have an *event* like Vatican II and the introduction of a new Mass to define them. They cannot remember a time when the Traditional rites were the norm. They did not witness the church reformers—in *barely a decade*—introduce new rites (and brutally suppress the old) for the seven sacraments, a new missal, a new Canon of Law, a new catechism, a new ecclesial structure, and a new translation of the Bible. The next generation of cradle-Traditional Catholics must cope with the impression that they are an anachronism, when in fact they are the future of the Church because they represent the true continuity with the immemorial rites and doctrines of twenty centuries of Catholic history.

This next generation must endure more calumnies accusing them of intolerance and schism. They will hear mockery from those who think Traditional Catholics are just reenacting history for history's sake. Today, they hear themselves mocked by the pope. They continue to hear the oft-repeated falsehood that the Novus Ordo rites are essentially the same as the Traditional rites. They will hear the siren song of normalcy, calling them to accept the *new* rites, which is undoubtedly the easier road and wider gate. The Novus Ordo establishment has done away with most of the disciplines of fasting, longer services, holy days of obligation, and other penitential

practices. The Novus Ordo hierarchy has shown that it will adjust policy to reflect popular opinion.

A comparison of the two rites is key to understanding the differences in doctrine and practice. The next generation of Traditional Catholics will need to clearly contrast the Traditional and Novus Ordo rites so they can withstand the calumnies, mockery, and the pressures to conform to the easy path. Likewise, the next generation of Novus Ordo Catholics will need to understand how the new rites changed doctrine. They, too, must try to make their case for choosing the new rites. We are all accountable to God for our choices.

Therefore, this book is for our children and grandchildren. Not many of us remain who have lived with the Traditional and the Novus Ordo rites. We need to share our special perspective with our loved ones. The Catholic religion must be handed on from one generation to the next orally, in deed, and by the written word. We need to provide a truthful and cogent witness to Church Tradition for the benefit of our Novus Ordo brethren as well as for our children and our children's children. Those who most faithfully live out the ancient faith of our fathers are the *only* ones who can give true hope of salvation to a secular, atheistic, and increasingly disoriented world.

Daniel Graham

June 27, 2015

With Gratitude

I thank the many readers of diverse backgrounds and talents—devoted Christians all—who patiently read the manuscript, checking facts and improving the logic.

Pray that we may merrily meet in heaven. St. Thomas More

Introduction

This book compares the texts of the Traditional rites and the Novus Ordo rites for the seven sacraments, so we can offer substantial reasons for choosing one rite over the other. The plan of the book is simple. For each sacrament, we describe patterns of changes in the texts; then, we lay the texts side by side with comments so you can see particular changes and see the patterns. Finally, we end the comparison of each sacrament by offering some conclusions.

Throughout this book, we use the term *Traditional* to distinguish the Catholic rites before 1962. The authors of the rites promulgated after 1968 use the term *Novus Ordo*, translated *New Order*, to describe their new rites. An objective comparison of the texts clearly shows the differences. As St. Thomas Aquinas observed, “What is objectively real is objectively true.” The differences in the two rites are objectively real.

Catholics have a legitimate and moral choice of which rite to attend. Rote arguments such as *we have always done it this way*, or *new is better*, or *everyone else is doing it* are poor substitutes for understanding the two rites and making an informed decision. When you choose a rite, you also choose your primary teacher; you choose what you and your children are taught about the Faith. In effect, you choose your faith. Church fathers described the close relationship of the rites and the Faith as *lex orandi, lex credendi*, meaning *the law of praying is the law of believing*.

Sacramental rites are important elements for both their validity and for teaching the faithful; therefore, the words matter. Sacramental rites teach doctrine in a most formal way—even more formal than a catechism. The Traditional rites have taught the same doctrine for 2,000 years. About 500 years ago, Protestants broke the unity of doctrine, and that break in unity is clearly codified and taught in the Protestant rites. Protestants knew well that to change doctrine, which is *the law of believing*, one must change the *law of praying*, specifically the rites, so they wrote new rites that codified their new doctrine. Breaking unity of

doctrine inevitably breaks the unity of worship and the unity of governance. Protestants are straightforward about their break with Catholic doctrine, worship, and governance.

By comparing the Traditional and Novus Ordo rites, you objectively see that the new rites teach different doctrine than the doctrine taught in the Traditional rites. These differences include the effects of the sacraments and the graces or blessings imparted to the faithful. The new rites promote new ideas about the cosmos, the nature of mankind, the relationship of man and God, and the means of salvation. Because the new rites teach different doctrine, unity of doctrine, worship, and governance suffers, just as the Protestant rites created a break in unity. However, the proponents of the new rites are not as straightforward as the Protestants regarding the differences in doctrine, worship, and governance.

Many in authority today claim the Traditional and Novus Ordo rites are essentially the same and that the unity of doctrine, worship, and governance is not disturbed. Many laymen who have never seen nor heard the Traditional rites accept that false claim. But, how can two rites be essentially the same if they teach different doctrines? How can you have unity of worship with two sets of contradicting rites? How can you have unity of governance when priests and bishops pick and choose from the contradicting rites that teach different doctrines?

The mystery of our age is this apparent contradiction: disunity of doctrine, worship, and governance, when we have Christ's promise of unity. Perhaps we are reliving that moment of apparent contradiction when Abraham prepared to sacrifice Isaac, his sole heir, despite God's promises of countless progeny. Perhaps we are living that moment of apparent contradiction when the disciples and Mary laid Jesus' dead body in the tomb despite Christ's promises about his eternal Kingship. We need to imitate Abraham and Mary and accept what is objectively real and still keep the Faith.



Our method of analysis is simple. We look at the texts side-by-side to see which words the Novus Ordo rites *added to* and which words were *removed from* the Traditional rites. When you see the rites side-by-side, large gaps are obvious. For example, you cannot miss the fact that the four exorcisms in Traditional Baptism were dropped in the new rite, which changes the teaching about the struggle of good and evil. Changes in key words are

also obvious. For example, Traditional Extreme Unction has six references to Satan and twelve references invoking the protection of the angels and saints. The corresponding Novus Ordo Sacrament of the Sick has zero references to Satan and zero references to angels and saints. Why? Traditional Extreme Unction focuses on saving the soul as it passes into the next, permanent life. The Novus Ordo Sacrament of the Sick focuses on saving the body and alleviating suffering in this life. The changes in the wording for the new Sacrament of the Sick are perfectly consistent with the changes in the intent. You see hundreds of similar changes throughout the new rites in all seven sacraments.

Also, we count the words in the texts to look for emphasis and explain the differences. In the two marriage rites, for example, total references to God by name or pronoun decrease fifty-five percent in the Novus Ordo rite, and total references to man increase thirty percent. The authors of the Novus Ordo rites criticized the Traditional rites as being too theocentric. Therefore, they created new rites that had more *balance*, in the *spirit* of the Council, which ushered in a New Age, a new order.

Words are important. St. John begins his gospel, “In the beginning was the Word.” Linguists demonstrate how language and thought are inseparable. Philosophers from Aristotle forward remind us how language can be used for good or ill. As George Orwell noted, “If thought corrupts language, language can also corrupt thought.” Politicians go to great lengths to control the language as a means to control people. If you criticize any Novus Ordo rite, you often get the dismissive answer that you are not in tune with the *spirit* of the new rites. St. John the Evangelist would be the first to tell you that you cannot know the Spirit if you do not know the Word.

Although the motivation to change the rites might be as important as the result, this book concentrates on the texts and limits speculation about *why* the hierarchy changed the rites. However, for the sake of context, we quote the authors of the changes and take them at their word. One of the frequent observations in this book is that the changes in the Novus Ordo rites support the modern spirit of ecumenism. The principal architect of the Novus Ordo rites, Annibale Bugnini, explained his motivation. In *L'Os-servatore Romano*, (page 6, column 4), March 19, 1965, Father Bugnini writes: “*Love of souls and the desire to facilitate in every way, by removing any-*

thing that could even remotely be an impediment or make them [non-Catholics] feel ill at ease, the road to union on the part of separated brethren, has induced the Church to make even these painful sacrifices.” Painful sacrifices, indeed. In other words, he sought to remove anything—doctrine or practice—from the Traditional rites that Protestants, or non-Christians for that matter, might disagree with.

In fact, Bugnini employed six Protestant scholars to help him write the Novus Ordo Mass. These Protestants represent The World Council of Churches, the Church of England, the Lutheran Church, and the Protestant Community of Taizé.

1. A. Raymond George (Methodist)
2. Ronald Jasper (Anglican)
3. Massey Shepherd (Episcopalian)
4. Friedrich Künneth (Lutheran)
5. Eugene Brand (Lutheran)
6. Max Thurian (Calvinist-community of Taizé).



Throughout the Novus Ordo rites, you can especially see the profound influence of the Anglicans and Lutherans. Indeed, many of the Novus Ordo rites closely match the rites in Cranmer’s Book of Common Prayer (Anglican)—rites that the Catholic Church for centuries declared invalid.

Heretofore, Catholics held most Protestant rites invalid for a reason. Besides the lack of validity of their ministers, Protestants have different definitions of what a sacrament is and their rites reflect these differences. Protestants do not believe in seven sacraments; instead, they believe that only Baptism and Holy Eucharist are sacraments. Different denominations have rituals and blessings that address confession, confirmation, marriage, anointing the sick, and holy orders, but they do not believe these actions are sacraments as defined by Catholic tradition.

Even for agreed-upon sacraments, Protestants have different doctrines. For Holy Eucharist, Catholics believe the bread and wine become the real, substantial body and blood of Christ: *transubstantiation*. Lutherans believe the bread and wine remain in substance bread and wine but that Christ is only spiritually present therein. Anglicans believe the Eucharist is an offering of thanks and praise. Other denominations consider the bread and wine as mere symbols. Therefore, Protestants do not believe that a Eucharistic service is a sacrifice but rather a commemoration of the Lord’s

Supper. Because the Protestant weekly service is not a sacrifice, they have no need of priests; preachers suffice.

Other doctrinal problems abound. Protestants, from Luther forward, believe in individual interpretation of Scripture (without the context of Catholic Tradition) and salvation by faith alone. Many Protestants believe in predestination; they deny the doctrine of Purgatory. Consequently, they consider Catholic teachings about praying for the dead as blasphemous. Likewise, Protestants consider intercession—especially the prayers to the Virgin Mary and saints—a form of superstition or idolatry. The list of these foundational differences goes on.

From the 16th century forward, Protestants radically changed their rites (or eliminated them) in relation to the seven Catholic sacraments, to reflect their different doctrines. The changes in their rites codified their doctrinal differences; therefore, the Protestant rites by design became a deliberate impediment to reconciliation between Protestants and Catholics.

Beginning in 1968, we see the introduction of the Novus Ordo rites. In many instances, the new rites mimic the Anglican and Lutheran rites that the Catholic Church considered invalid for more than 400 years. A side-by-side comparison shows that the new rites conform more to the Protestant doctrine or at least are purposefully ambiguous in order to avoid contradicting Protestants without inciting Catholics. The Novus Ordo rites obfuscate by using options, innovations, improvisations, equivocation, and ambiguity. Novus Ordo rites use ambiguity to blur both sides of doctrinal arguments. The new rites often delete ancient prayers or re-write them so that they diminish Church teaching on sacrifice, priests, confession, purgatory, intercession, and any Catholic doctrine that “*could even remotely be an impediment or make them [Protestants] feel ill at ease.*”

No Catholic, past or present, questions the Traditional sacraments’ effects of giving grace. On the other hand, Lutherans, Anglicans, Calvinists, and other Protestants are famously critical of Catholic sacraments and dispute the graces that Catholics have forever associated with the seven sacraments. As the Novus Ordo rites conform more closely to Anglican and Lutheran rites, we may fairly ask if the Novus Ordo rites share the Anglican and Lutheran position denying the graces attained by the seven sacraments.

Many modern Catholics reject the possibility that the new rites are problematic, arguing that the Catholic Church “does not make mistakes.” Again, we have an apparent contradiction when we realize that either the

Church was mistaken to question the validity of the Lutheran and Anglican rites 400 years ago, or the Church was mistaken to change Catholic rites to conform, in large part, to Anglican and Lutheran rites. You cannot hold both sides of that argument, unless you take the position that the Truth is relative and evolves from one generation to the next. If you take the position that Truth is relative and evolving, then unity of doctrine is pure fiction. In this book, we adhere to the principle that Truth is revealed and does not change.

This comparison of the two rites helps one understand why the Novus Ordo establishment is hostile to Traditional Catholics but not hostile to other Christian denominations or other religions.

Some caveats are in order. First, we work with English translations. The English translations of the Novus Ordo rites add to the problems. Although the official Novus Ordo rites are in Latin, the modern Church hierarchy encourages the use of the vernacular, and they approve the bad translations.

Admittedly, the English translations are particularly bad. The people in charge of the English translations participated in non-denominational efforts to synthesize key prayers such as the Our Father, Creed, and Gloria into non-denominational prayers. Some of these non-denominational prayers became part of the Novus Ordo English translation even though they represented gross departures from the official Latin version of the Novus Ordo. Some of the English translations were so bad that the Vatican forced changes to the English missal in 2011. About five percent of the changes in Novus Ordo rites come from bad translations. The rest of the problematic changes come from the official Latin version.

The Vatican and the various translators make relatively frequent changes to the Novus Ordo rites, complicating the already bad translations. For example, whereas the traditional Tridentine Mass has been essentially unchanged since 1570, the Novus Ordo Mass has had no fewer than twenty changes in less than forty years. By the time you read this book, chances are good that some Novus Ordo texts will have changed again. Because the Novus Ordo rites change from place to place and time to time, you can likely find some particular places where the Novus Ordo rite text in this book does not match the text in your local missal.

In addition to the frequent changes, the Novus Ordo rites are themselves moving targets. Whereas the Traditional rites are predictable or unchangeable, the Novus Ordo rites typically have options—*lots of options*. The Novus Ordo rites encourage improvisation from both priest and laity. The modern palate prefers variety to unity. For example, the Novus Ordo Baptism statistically allows more than one million possible varieties. Also, you find that different jurisdictions use or prefer different formulae. So much variety strains the definition of *ritual: the established form for a ceremony; specifically, the order of words prescribed for a religious ceremony*. This book uses one version of each Novus Ordo rite typical in the United States.

The frequent changes to the texts, loose translations, variety, improvisation, less formal rubrics, lay ministers, novelties in stagecraft, and other innovations tend to reduce reverence. The Church has long held that reverence reinforces faith, and increased faith manifests itself with more reverence. The corollary is also true: irreverence diminishes faith, and diminished faith becomes manifest with more irreverence. Therefore, the infamous abuses of the Novus Ordo rites—clown masses and such—are more likely to increase.

Likewise, we use English translations of the Traditional rites, and you can find minor changes from one missal to the next. For example, in the Traditional form of the Creed, one missal may use the word *consubstantial*, and the next may use the phrase *of one substance*. Some translations use the older *thee* while later translations use the newer *you*.

Regardless of which Novus Ordo and Traditional translations you use for a side-by-side comparison, you will see the profound doctrinal differences.

This comparison does not delve into the question of whether the Novus Ordo rites are valid; although, that question remains a concern in some circumstances. Other authors have written extensively on that question.¹ However, the essential words used to confect the sacrament—that is the *form*—are one of the five conditions that must be right for a valid sacrament. In addition, the *form* usually teaches us about the other four conditions: subject, minister, matter, and intention. In this comparison, we do note whether the words are clear or ambiguous regarding the other condi-

1 Michael Davies's *Liturgical Revolution* has three volumes: I *Cranmer's Godly Order*, II *Pope John's Council*, and III *Pope Paul's New Mass*. He also wrote *Liturgical Shipwreck*, available online, as well as other useful books.

tions, and common sense tells us that ambiguous texts cause doubts, and doubts can undermine the sacrament.



This book is not a criticism of Novus Ordo Catholics. They are behaving in the manner that they were taught since childhood. Most believe incorrectly that the Novus Ordo rites are merely the old Latin rites translated into English. And most are not aware that they have a choice of which rites to attend. Others may sense that something is wrong; yet, they stay with the Novus Ordo rites out of loyalty to their priests and bishops. Loyalty is a virtue. Some even try to reform the reform, which is a daunting task because reforming the reform requires restoring the unity of doctrine. In this comparison of the rites, you will see that we cannot restore the unity of doctrine until we restore the Traditional rites. Without unity of doctrine, we cannot achieve unity of worship or unity of governance. Reforming the reform puts the layman in the untenable position of trying to correct priests, bishops, and even the pope.

Some Novus Ordo Catholics have seemingly cultivated the ability to ignore the ambiguity and contradictions of the new rites. They reach that same place clearly taught in the Traditional rites. They do not embrace the new doctrines taught in the new rites; however, their children and grandchildren might not be so lucky. Most of us need clear texts that teach objective reality, which is Truth.

Many of our Novus Ordo brethren have taken the tack of accepting everything uttered by the Vatican and the bishops. They accept with blind obedience any proclamation as gospel even if it flatly contradicts previous popes, bishops, saints, and scripture. The post-Vatican II hierarchy defends the contradictions, claiming that our understanding of the Truth evolves; that claim, itself, undermines unity of doctrine. Many lay people, especially the young, see the internal contradiction of evolving truth, and they abandon their faith, becoming secularists where situational ethics and evolving truth are routine and often a tactical advantage. We must not blame them; the fault lies with their teachers and the texts—in this case, the new rites.

Again, we need to focus on the point that we are better served with clear rites that teach the same doctrine that has guided the Church for 2,000 years.

Chapter 1

Baptism

Baptism is the most necessary sacrament since no others can be received without it, and it begins our spiritual journey through this earthly life toward everlasting life. Therefore, we need to understand what Baptism teaches us about our journey. Traditional Baptism and Novus Ordo Baptism, introduced in May 1969, describe different journeys.

The two rites clearly set different expectations for the candidate, the family, and members of the Church. A comparison of the two rites shows profound differences between the traditional and modern teaching about the cosmos, the Church and its mission, man's condition, and the means of salvation.

Both rites of Baptism use the same matter and the same words that effect the sacrament, but the great majority of the two texts teach contradictions.

The Two Rites Address Different Parties

The following chart shows the number of times and the number of words that each rite uses to address the different parties attending the Baptism.

Different Parties to the Baptism	Traditional	Novus Ordo
Candidate	16 times 361 words	8 times 249 words
Congregation (parents, godparents, et al)	2 times 7 words	19 times 719 words
God	5 times 422 words	3 times 458 words
Devil	5 times 255 words	0 times 0 words

You see a significant shift in focus. Traditional Baptism practically ignores the congregation except for seven words inviting them to pray,

while *Novus Ordo* Baptism addresses the congregation—even more than it addresses the candidate being baptized, even more than it addresses God.

Traditional Baptism recognizes two kingdoms in conflict: the Kingdom of God and the Kingdom of the Devil. We, because of original sin, are born into the Kingdom of the Devil, and Baptism rescues us and brings us safely into the Kingdom of God. Traditional Baptism addresses the three parties in this conflict: the candidate to be rescued, the Kingdom of the Devil from which we rescue the candidate, and the Kingdom of God—whose power we invoke to ensure a successful rescue. Traditional Baptism constantly reminds the rescued candidate that Baptism begins the great, lifelong spiritual struggle to achieve salvation.

In sharp contrast, *Novus Ordo* Baptism recognizes two kingdoms that are not in conflict: the Kingdom of God allied with the Kingdom of Man. The candidate needs to become a citizen in the Kingdom of Man and therefore qualify to enter the Kingdom of God. Celebration and nurturing replace conflict and struggle. Throughout *Novus Ordo* Baptism, you hear the language of human freedom and social contract, welcoming the candidate into the Kingdom of Man (and by extension, into the Kingdom of God). *Novus Ordo* Baptism never addresses the Devil.

Novus Ordo Baptism downplays the candidate's individual relationship with God, and promotes the importance of the candidate's relationship with the congregation and, by extension, humanity. The shift from personal accountability to collective accountability is consistent with other modern trends in politics and economics.

The Drama of the Rescue Compared to a Celebratory Initiation

The two rites differ significantly in how each uses the physical space of the church. *Novus Ordo* Baptism begins at the baptismal font where the celebrant welcomes the congregation, conducts readings, instructs with a homily, and then administers the sacrament.

In contrast, Traditional Baptism is a four-stage battle for the soul. The first two stages have their own internal symmetry: confrontation with the Devil, a seal against the Devil returning, and the laying of hands. These first stages occur outside the church as a preparation for the final battle. The third stage begins the final battle with the solemn exorcism. The fourth

stage is the victory and anointing. The progress from outside the church to the nave, then to the font gate, and finally to the font, symbolizes the cosmic struggle of rescuing a soul from the Kingdom of the Devil and bringing that soul safely into the Kingdom of God.

Traditional Baptism physically progresses through the struggle to the triumph at the baptismal font:

Traditional Baptism begins at the porch, church door, or Narthex—outside the church proper—and signifies the netherworld and chaos. The priest wears a purple stole, a sign of penance, sacrifice, purification, and preparation. After questioning the candidate, the priest confronts the Devil, seals the candidate with the sign of the cross, and invokes the Holy Ghost by the laying of hands. He blesses and administers salt.

The priest repeats the exorcism, seal, and laying of hands, and then the priest lays the end of his stole on the child as a symbol of his priestly authority as he admits the child into the church. He prays the Apostles Creed and the Our Father as they enter the nave. The word *nave* suggests the Barque of Saint Peter, the ship of salvation.

Everyone proceeds to the gate of the baptismal font. The priest performs the solemn exorcism.

At the font, the priest performs the Baptism and anointing, ending with the presentation of the white garment and the lighted candle.

Novus Ordo Baptism lacks all the symbolism and all the language of conflict and struggle. Many Protestants take the view that Christ conquered the Devil once and for all and that Catholics are wrong to suggest that salvation involves conflict and struggle on our part. By eliminating the outward signs of the cosmic conflict, Novus Ordo Baptism conforms to the Protestant view and the modern goal of ecumenism. Instead of a battle for the soul, Novus Ordo Baptism is an initiation ceremony and celebration.

Eliminating the Four Exorcisms

Protestants reject the Catholic tradition of ritual exorcism. Therefore, the four exorcisms in Traditional Baptism present an impediment to Protestants. Novus Ordo Baptism eliminates all four exorcisms to conform to the Protestant view.

Staying True to Scripture

Novus Ordo proponents often claim that the new rites are more “scriptural” than the Traditional rites. That claim is false for all seven sacraments and particularly so for Baptism. In our comparison, we clearly see that Traditional Baptism describes the sacrament as spiritual combat, whereas Novus Ordo Baptism clearly describes the sacrament as the initiation into the church community. How does scripture present Baptism? First, Jesus receives Baptism from St. John. Jesus immediately goes into the desert for forty days of prayer and fasting—spiritual exercises in preparation for combat. Then immediately Jesus is tempted by the Devil—direct spiritual combat—and he emerges victorious. Traditional Baptism conforms to the scriptural teaching about Baptism, while the new rite teaches a different reality. Throughout the seven sacraments, you see that the Traditional rites remain closely tied to scripture while the new rites take liberties.

Constancy vs. Variety Provides Insight to Priorities

Traditional Baptism is a model of constancy and unity, as in the first mark of the Catholic Church (*One, Holy, Catholic, and Apostolic*). When we attend a Traditional Baptism, we are connected in Faith with all of our brethren: living, dead, and yet to be born. We are, indeed, one in Christ. If the baptismal rite is not constant over time from place to place, then the unity—the *Oneness*—suffers.

Novus Ordo Baptism diminishes unity by allowing many options and permitting the celebrant to improvise. These options give the celebrant, parents, and congregation artistic license that many modern Catholics consider desirable. The modern palate likes variety, and you could attend at least 1,327,104 Novus Ordo Baptisms (a conservative calculation) and never hear the same rite twice! The list of possible options follows:

Questioning: 3 (or similar words)

Readings: 6 or more, 2 optional silent prayers, 2 optional songs, at least 2 optional intercessions, at least 2 saints’ names—at least 96 possible combinations

Prayer of Exorcism: 2

Rejection of Sin: 2

Profession of Faith: 4, including optional song

Preface: 2 (or similar words)

Blessing the water: 3

Optional acclamation: 2

Ephphetha: 2

Conclusion: 2 optional songs (or similar words)

Final Blessing: 3 with 2 optional songs

Not counting the possible variety in the use of “similar words,” the total number of possible combinations for the Novus Ordo Baptism is $3 \times 96 \times 2 \times 2 \times 4 \times 2 \times 3 \times 2 \times 2 \times 2 \times 3 \times 2 = 1,327,104$.

Repetition of Key Words Indicates Relative Importance

An inventory of the words shows that Novus Ordo Baptism shifts the focus from God to man. Novus Ordo Baptism decreases the references to God by 25 percent and increases the references to human beings by 129 percent.

Modernists claim that the old rites were too theocentric and that paying more attention to man creates a better balance between the creator and the creature—as if the creator-creature relationship requires balance. Modernists make the point using the image of the cross, noting that the vertical beam is God, and the horizontal beam is man; you need both in proper balance to have a cross. The Traditional Catholic agrees with the analogy to a point, but the vertical beam, God, does all the work of supporting the horizontal beam, man. Therefore, the vertical beam is primary; without it, the horizontal beam just lies on the ground devoid of purpose. Traditional Catholics consider efforts to balance Creator and Creature as hubris.

The two rites differ on the references to human beings. In Traditional Baptism, almost 100 percent of the references to humans apply to the baptismal candidate or the godparent speaking on behalf of the candidate. For example, during the Renunciation of Satan, the infant candidate—by means of the godfather’s voice—renounces Satan. Traditional Baptism presumes that the parents and godparents attending the Baptism are capable and committed Catholics.

Note the contrast in Novus Ordo Baptism where two-thirds of the human references are to the parents, godparents, and the members of the congregation—who speak for themselves, *never* for the infant candidate. For example, in the corresponding Rejection of Satan, the parents and godparents—*not the infant candidate*—reject Satan. Novus Ordo Baptism does not have the same presumed confidence in the parents and godparents. Most Novus Ordo Baptism references to humans instruct the adults

and extract promises from the adults about raising the child as a member of the Church. These instructions and extracted promises presume that the adults are either ignorant about raising the child in the Church, or they are unwilling to do so.

Let us look at the texts side-by-side, noting changes in key words. We note where the text has options. We offer some explanatory notes to explain some of the differences. Also, we note the many places where the rites have no corresponding text. Simple inspection of the many gaps—noted as *no corresponding texts*—shows that the two rites are significantly different.

Questioning

In Traditional Baptism, the Questioning occurs outside the Church because the candidate is still a captive in the Kingdom of the Devil. Novus Ordo Baptism begins at the font.

Traditional Baptism	Novus Ordo Baptism
<p>Priest: N. What do you ask of the Church of God?</p> <p>The godfather responds: Faith.</p> <p>Priest: What does Faith offer you?</p> <p>The godfather responds: Everlasting life.</p> <p>Priest: If, then, it is life that you wish to enter, keep the Commandments. Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind; and love your neighbor as you love yourself.</p>	<p>Celebrant: What name do you give your child?</p> <p>Parents: N.</p> <p>Celebrant: What do you ask of God’s Church for N.?</p> <p>Parents: Baptism.</p> <p style="text-align: center;"><i>Options</i></p> <p><i>The celebrant may choose other words for this dialogue. The first reply may be given by someone other than the parents if local custom gives him the right to name the child. In the second response the parents may use other words, such as, “faith,” “the grace of Christ,” “entrance into the Church,” “eternal life.”</i></p> <p>Celebrant speaks to the parents in these or similar words: You have asked to have your child baptized. In doing so, you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God’s commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking? Parents: We do.</p> <p>Celebrant addresses godparents in these or similar words: Are you ready to help the parents of this child in their duty as Christian parents? Godparents: We do.</p>

From the beginning of the two rites, you see that the rites focus on different participants in the sacrament. Traditional Baptism questions the candidate infant receiving the sacrament. The godfather, speaking for the infant, answers. The priest then instructs the candidate infant—usually too young to comprehend—to *keep the Commandments*. In practice, the candidate makes the request, and the candidate receives the instruction. The ultimate responsibility for the candidate's soul belongs to the candidate, who will become an adult. In this way, Traditional Baptism respects free will in a way that Novus Ordo Baptism does not.

Traditional Catholics are comfortable with the idea of one person standing for another. They embrace the idea of the priest acting in the place of Christ, the High Priest. They embrace the idea of intercession. The idea that the godfather speaks in the place of the infant is not a stretch for a Traditional Catholic. Protestants object to all these ideas: priests acting *in persona Christi*, intercession, and godfathers speaking for the infants.

In sharp contrast, Novus Ordo Baptism focuses more on the *collective*: the parents, godparents, and congregation. Novus Ordo Baptism does not ask questions or give instructions to the infant candidate; rather, the questions and instructions are for the adult community. The adults make the promises for themselves; the candidate makes no promises. In Novus Ordo Baptism, the priest informs the parents and godparents that they—*not the candidate*—have responsibilities and duties that result from Baptism. Novus Ordo Baptism does not ask the candidate if he wants baptism; rather, Novus Ordo Baptism asks the parents if they want their child baptized.

Another subtle nod to collectivism is the shift from the godfather (one person) speaking for the child in Traditional Baptism to the collective parents and godparents (a foursome) speaking for themselves in Novus Ordo Baptism. Novus Ordo Baptism cuts the number of personal pronouns “I” in half, from 15 to 8. At the same time, Novus Ordo Baptism doubles the number of collective pronouns “We” from 6 to 13.

From Baptism through Extreme Unction, Tradition constantly reminds the faithful that each person is responsible for his own soul. In contrast, the Novus Ordo rites consistently invoke a sense of collective responsibility, collective guilt, and collective redemption.

By focusing on the adults instead of the infant candidate, Novus Ordo Baptism attempts to avoid arguments against infant baptism. In brief, many Protestants argue that Baptism is for the Elect, known by their public profession of faith. The infant has not reached the age of reason and therefore, cannot profess anything and therefore, cannot be in the Elect.

Novus Ordo Baptism, in an effort to be ecumenical, tries to have it both ways: an infant baptism but focused on adults who have reached the age of reason and are able to make a public profession of faith. Unfortunately, the effect of trying to have it both ways is that the candidate of the Baptism becomes a prop in this morality play instead of the object of the sacrament. The irony here is that this attempt to have it both ways actually drives a deeper wedge with the Protestants. The Novus Ordo rite concedes that infants cannot reason and therefore, cannot profess anything; yet, Protestants objectively see an infant baptism. Protestants reasonably conclude hypocrisy.

A key detail in the Baptism is *the person* who asks for the sacrament, makes the baptismal promises, and receives the blessings plus instruction. This key detail has lasting effects. Throughout our lives, we attend liturgies in which we renew our Baptismal promises. In fact, the candidate in a Traditional Baptism—regardless of age—makes the promises, even though the godfather says the words. Renewing those promises makes great sense because the candidate, having achieved the age of reason, can reaffirm the promises with his own voice. In Novus Ordo Baptism, the candidate child makes no promises whatsoever by any means. The parents and godparents make the promises for themselves concerning their conduct toward the child. Therefore, the Novus Ordo Baptism candidate has no promises to renew; those Novus Ordo baptismal promises concern other adults.

In Traditional Baptism, the candidate's name is already established. In contrast, Novus Ordo Baptism begins with the naming of the child, as does Cranmer's Anglican Rite 1549 Book of Common Prayer. Many non-Christian cultures give great significance to the *naming* as part of initiation into the family or tribe, or in this context, the Church. Traditional Baptism does not incorporate this anthropological element into the sacrament.

In the two rites, the candidates ask for different effects or outcomes from the sacrament. In Traditional Baptism, the candidate asks for *Faith* as the means to attain *everlasting life*. In Traditional Baptism, *Faith* clearly is God's

gift. In Novus Ordo Baptism, the parents ask for *baptism*, which in this context is initiation into the Church. In Novus Ordo Baptism, faith comes later as a function of training by the parents and godparents, not clearly God's gift.

Novus Ordo Baptism begins with immediate concessions to ecumenism. In both the *naming* and in the request for Baptism, Novus Ordo Baptism uses the same formula from Cranmer's 1549 Book of Common Prayer. Then, Novus Ordo Baptism continues with the Anglican formula, questioning the parents and godparents and admonishing them to train the child in the faith. Novus Ordo Baptism is a much closer match to the Anglican and Lutheran rites than it is to Traditional Baptism.

Note that Traditional Baptism invokes the Great Commandment: *Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind; and love your neighbor as you love yourself.* These words, quoting scripture, clearly put love of God as our primary duty and love of neighbor as secondary. In contrast, Novus Ordo Baptism truncates the Great Commandment to *loving God and our neighbor.* This Novus Ordo formula moderates love of God and makes love of neighbor unqualified. In grammar, the compound object, *God and neighbor*, implies the two are equal.

The Novus Ordo re-write of the Great Commandment is noteworthy also because it is typical of changes throughout the seven Novus Ordo rites. Whereas the Traditional rites are theocentric, the Novus Ordo rites change the focus to man. Moreover, the Novus Ordo rites routinely take the clear, precise text of the Traditional rites and eliminate the texts or change them into ambiguous texts. Whereas the Traditional rites use scripture with precision, the Novus Ordo rites loosely paraphrase scripture or often remove it.

Exsufflation

In Traditional Baptism, the Exsufflation is the first direct confrontation with the Devil and the beginning of the supernatural struggle for the soul. Novus Ordo Baptism has no corresponding text.

Traditional Baptism	Novus Ordo Baptism
Priest then blows gently three times on the face of the infant, saying once: Depart from him (her), unclean spirit, and give place to the Holy Ghost, the Consoler.	<i>no corresponding text</i>

Throughout the Baptism, the Traditional rite is the voice of the Church Militant, standing with Christ and the Church Triumphant to rescue the soul from the Kingdom of the Devil and bring it safely into the Kingdom of God.

In contrast, Novus Ordo Baptism never directly confronts the Devil. By avoiding any language of conflict or struggle, Novus Ordo Baptism avoids any contradiction of the Protestant view that Christ settled the conflict once and for all.

Sign of the Cross

Having made the first rebuke to the Devil, Traditional Baptism continues. The priest, acting in his authority, places the Trinitarian seal on the candidate to create a barrier to the Devil. The tone of Traditional Baptism is serious: *have faith, temple of God, guard with unfailing power, holding fast, keeping thy commandments, attain the glory...*

Traditional Baptism	Novus Ordo Baptism
<p>Using his thumb, the priest makes the sign of the cross on the forehead and on the breast of the infant saying:</p> <p>Receive the sign of the Cross on your (+) forehead and in your (+) heart. Have faith in the teachings of God, and live in such a way that from now on you may be enabled to be a temple of God.</p> <p>Let us pray.</p> <p>O Lord, we implore Thee, in Thy kindness hear our prayers, and guard with unfailing power this Thy chosen N., who has been stamped with the seal of the Lord's cross; so that, holding fast to the first truths he (she) has learned of Thy great glory, he (she) may, by keeping Thy commandments, attain to the glory of rebirth. Through Christ our Lord.</p>	<p>Celebrant continues:</p> <p>N., the Christian community welcomes you with great joy. In its name, I claim you for Christ our Savior by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.</p> <p>He signs the child on the forehead, in silence. Then he invites the parents and (if it seems appropriate) the godparents to do the same.</p>

The tone on the Novus Ordo Baptism is friendlier: *welcomes you with great joy, invite your parents and godparents.* ...Again, Novus Ordo Baptism focuses more on the group. Parents and godparents participate in the signing. Whereas Traditional Baptism shows the authority of the priest, Novus Ordo Baptism appears more like a social event engaging all

the guests. Instead of conflict and rescue, Novus Ordo Baptism is about initiation into the organization. In this context, the sign of the cross is more like a badge of belonging than a barrier to the Devil.

The Novus Ordo words *Christian community...great joy* again describes initiation and celebration instead of conflict. Moreover, *Christian community* suggests that Baptism is not necessarily initiation into the Catholic Church but into a broader assembly of churches, some of which might not even be Trinitarian. This Novus Ordo text was too radical for Pope Benedict XVI. In 2013, just before he abdicated, Pope Benedict XVI directed that the rite change *Christian community* to *Church of God*, an ambiguous term that can mean the Catholic Church or any collection of monotheist churches. The 2013 change takes an obvious error and makes it a less obvious error.

First Laying of Hands

In Traditional Baptism, we are still outside the Church, preparing the candidate to enter. The laying of hands is an ancient gesture for invoking the Holy Ghost, in this case, engaging the Holy Ghost in this supernatural conflict to rescue the soul.

Again, Traditional Baptism is serious, even militant. This text describes the unhappy state of the creature before Baptism by listing the remedies: *instruct in faith, rid blindness, break Satan's nets, open the gates of mercy, rid of the stench of evil desires, embrace the teachings, and joyfully serve.*

Traditional Baptism	Novus Ordo Baptism
<p>The priest places his hand on the infant's head and then, with his hand extended, he says:</p> <p>Let us pray.</p> <p>Almighty and everlasting God, Father of our Lord Jesus Christ, be pleased to look upon this Thy servant, N., whom in Thy goodness Thou hast called to be instructed in the Faith. Rid him (her) of all blindness of heart; break all the nets of Satan in which he (she) has been entangled. Open to him (her), Lord, the gate of Thy mercy so that, penetrated by the sign of Thy wisdom [salt], he (she) may be rid of the stench of all evil desires and, moved by the pleasing fragrance of Thy teachings, may joyfully serve Thee in Thy Church and daily advance in perfection. Through Christ our Lord.</p> <p>R Amen.</p>	<p><i>no corresponding text</i></p>

Novus Ordo Baptism has no corresponding laying of hands or text. By deleting the text, the Novus Ordo Baptism becomes more ecumenical. Traditional Baptism asserts that souls who do not receive the benefits of Baptism continue to live in an unhappy state of ignorance, blindness, entanglement, and stench. Ecumenism does not tolerate this supposed insult to the unbaptized.

Blessing the Salt and Imposition of Salt

The Catholic Church used salt for purification, dedication of land to God, temple sacrifice, and exorcism. Salt is a symbol of wisdom, a condiment to give flavor and to preserve. In effect, the salt makes the child an agent for good and protects the child from corruption. Traditional Baptism continues with the theme of conflict: *put the enemy to flight...judge the living and the dead and the world by fire*. The salt is *health-giving, the perfect medicine, nourishment*, and whets the appetite for *heavenly food*. Consequently, the soul becomes *ardent, joyful, and loyal*.

Novus Ordo Baptism has no corresponding text.

Traditional Baptism	Novus Ordo Baptism
<p>Next, the priest blesses the salt.</p> <p>O salt, creature of God, I exorcise you in the name of God the Father almighty and in the love of our Lord Jesus Christ and in the strength of the Holy Spirit. I exorcise you by the living God, the true God, the holy God, the God Who brought you into being to safeguard the human race, and commanded you to be consecrated by His servants for the benefit of those who are coming into the Faith, so that by the power of the Holy Trinity you might become a health-giving sacrament to put the enemy to flight. Therefore, we beg Thee, O Lord our God, to sanctify by Thy power of sanctification this salt which Thou hast created and to bless it with Thy blessing, so that it may become a perfect medicine for all who receive it and may remain always in every fiber of their being. In the name of our Lord Jesus Christ, Who will come to judge the living and the dead and the world by fire.</p> <p>R. Amen.</p> <p>Priest places a bit of blessed salt into the infant's mouth</p>	<p><i>no corresponding text</i></p>

<p>and says:</p> <p>N. Receive the salt of wisdom. May it win for you mercy and forgiveness, and life everlasting. R. Amen.</p> <p>Priest: Peace be with you. R. And with your spirit.</p> <p>Priest: Let us pray.</p> <p>God of our fathers, God the Author of all truth, we humbly implore Thee to look with favor on this Thy servant, N., and grant that he (she) who is now tasting this salt as his (her) first nourishment may not hunger much longer before he (she) is given his (her) fill of heavenly food, so that he (she) may always be ardent of soul, rejoicing in hope, and ever loyal to Thy name. Bring him (her), O Lord, we ask Thee, to the font of the new birth, so that in company with Thy faithful servants, he (she) may gain the eternal rewards that Thou hast promised. Through Christ our Lord.</p> <p>R. Amen.</p>	<p><i>no corresponding text</i></p>
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Protestants have long had a problem with exorcizing inanimate objects such as salt, oil, and water. They argue that the Catholics view of creation is too pessimistic, that creation is by nature good, often citing Romans 14:14 and Acts 10:15: *Nothing is unclean in itself*. (Both of these verses are particular to the abrogation of Old Testament dietary laws.) The traditional Catholic teaching is that Adam's Fall wounded creation just as it wounded man; blessings and exorcisms are necessary to restore them to their original blessed state.

Novus Ordo Baptism completely removes the Traditional blessing and imposition of salt and thereby promotes ecumenism with Protestants.

Readings and Intercessions

Instead of the laying of hands and the blessed Salt, Novus Ordo Baptism has readings, a homily, and intercessions. Novus Ordo *intercessions* mimic the Anglican *bidding prayers*. This format of readings and homily is straight from Cranmer's 1549 Anglican Book of Common Prayer that directs, "After the gospell is red, the Minister shall make this briefe exhortacion upon the woordes of the gospell."

Traditional Baptism	Novus Ordo Baptism
<p><i>no corresponding text</i></p>	<p><i>Options: One or two of the following gospel passages are read: John 3: 1-6; Matthew 28: 18-20; Mark 1: 9-11; Mark 10: 13-16; or other passages that better meet the wishes or needs of the parents.</i></p> <p><i>Between the readings, responsorial psalms or verses may be sung. After the reading, the celebrant gives a short homily.</i></p> <p><i>More options: The celebrant may invite the congregation to silent prayer. If convenient, a suitable song follows.</i></p> <p style="text-align: center;">Bidding Prayers</p> <p>Celebrant: My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptized, on his (her) parents and godparents, and on all the baptized.</p> <p>Leader: By the mystery of your death and resurrection, bathe this child in light, give him (her) the new life of Baptism, and welcome him (her) into your holy Church. All: Lord, hear our prayer.</p> <p>Leader: Through Baptism and confirmation, make him (her) your faithful follower and a witness to your gospel. All: Lord, hear our prayer.</p> <p>Leader: Lead him (her) by a holy life to the joys of God's kingdom. All: Lord, hear our prayer.</p> <p>Leader: Make the lives of his (her) parents and godparents examples of faith to inspire this child. All: Lord, hear our prayer.</p> <p>Leader: Keep his (her) family always in your love. All: Lord, hear our prayer.</p> <p>Leader: Renew the grace of our Baptism in each one of us. All: Lord, hear our prayer.</p> <p>Options: Other forms of intercessions may be chosen.</p> <p>The celebrant next invites all present to invoke the saints:</p> <p>Holy Mary, Mother of God. All: Pray for us. Saint John the Baptist. All: Pray for us. Saint Joseph. All: Pray for us. Saint Peter and Saint Paul. All: Pray for us.</p> <p><i>Options: The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality.</i></p> <p>All holy men and women. All: Pray for us.</p>

The Bidding Prayers engage the congregation, detracting from the candidate and emphasizing the collective assembly. The words in the text suggest the opposite of conflict: *bathe child in light, new life, welcome, joys of God's Kingdom, make the parents inspirational, keep the family in love, renew the grace.* ...Again, Novus Ordo Baptism teaches that the struggle is behind us, whereas Traditional Baptism teaches that the struggle has just begun.

At a human level, we parents naturally would prefer that our child be spared all the trials and perils of this life. Naturally, we prefer the happy sentiments of the Novus Ordo Baptism. However, if a corrupt world and the Devil present a clear danger to our child, then we serve our child better by facing the danger, preparing the child to prevail, and imploring God's protection.

Second Confrontation, Sign of the Cross, and Laying of Hands

In this part of Traditional Baptism, we enter the second stage of this three-stage battle for the soul. This second stage follows the same pattern as the first: confrontation with the Devil, sign of the cross, and laying of hands. In this second stage, the language in the second exorcism is stronger: *spirit accursed and damned, and condemnation.*

The pattern continues with the second sign of the cross—another rebuke to the Devil. The sign of the cross is a seal of protection that the Devil cannot violate without invitation.

Then we see the second laying of hands asking for Gifts of the Holy Ghost:

understanding that allows us to grasp, at least in a limited way, the very essence of the truths of the Catholic Faith

knowledge that is the perfection of Faith, allowing us to see the circumstances of our life the way that God sees them

unwavering hope, judgment, and sacred teaching that combine the gifts of Fortitude, Counsel, and Piety.

Traditional Baptism	Novus Ordo Baptism
<p style="text-align: center;">Exorcism</p> <p>Priest: I exorcise you, unclean spirit, in the name of the Father and of the Son and of the Holy Ghost. Come forth, depart from this servant of God, N., for He commands you, spirit accursed and damned, He Who walked upon the sea and extended His right hand to Peter as he was sinking.</p> <p>Therefore, accursed devil, acknowledge your condemnation and pay homage to the true and living God; pay homage to Jesus Christ, His Son, and to the Holy Ghost, and depart from this servant of God, N., for Jesus Christ, our Lord and God, has called him (her) to His holy grace and blessing, and to the font of Baptism.</p>	<p><i>no corresponding text</i></p>
<p style="text-align: center;">Sign of the Cross</p> <p>Then never dare, accursed devil, to violate this sign of the holy cross (+) which we are making upon his (her) forehead. Through Christ our Lord.</p> <p>R. Amen.</p>	<p><i>no corresponding text</i></p>
<p style="text-align: center;">Imposition of Hands</p> <p>Next the Priest places his hand on the head of the infant and with his hand extended, says: Let us pray.</p> <p>O holy Lord, almighty Father, eternal God, Source of light and truth, I ask for this Thy servant N., Thy fatherly love, eternal and most just, so that Thou mayest be pleased to enlighten him (her) with the light of Thy understanding. Cleanse and sanctify him (her); grant him (her) true knowledge, so that he (she) having been made fit for the grace of Thy, may retain unwavering hope, true judgment, and sacred teaching. Through Christ our Lord.</p> <p>R. Amen.</p>	<p><i>no corresponding text</i></p>

Again, we hear Traditional Baptism sound the rallying cry of the Church Militant rescuing a soul from the Enemy. Approximately one-third of Traditional Baptism's words are direct rebukes to the Devil.

Novus Ordo Baptism, in contrast, has no confrontation with the Devil. The Novus Ordo Rite takes the Protestant position that Christ, once and

for all time, conquered the power of Satan and rescued man from darkness—the combat is over, done, finished; we won; let’s celebrate.

Admission into the Church

In Traditional Baptism, the candidate is now ready to enter the Church, having received the benefit of two exorcisms, sealed twice by the sign of the cross, and received two laying of hands to invoke the Holy Ghost. The priest places his purple stole—a sign of his office—on the infant candidate and leads everyone into the church. The tone is authoritative: *Enter the temple...*

Traditional Baptism	Novus Ordo Baptism
<p>After this, the priest places the end of the stole which hangs from his left shoulder upon the infant, and leads first the infant (whom the rest follow) into the church, saying:</p> <p>N. Enter the temple of God, so that you may take part with Christ in everlasting life.</p> <p>R. Amen.</p> <p>When they have entered the church, the Priest with the godparents joined with them, in a clear voice says:</p> <p>I believe in God, the Father almighty, creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven; and sits at the right hand of God, the Father almighty; thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.</p> <p>Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.</p>	<p><i>no corresponding text before the Baptism: the Our Father occurs after the Baptism as part of the concluding prayers, which is the same formula used in the Lutheran Baptism rite</i></p>

The first action upon entering the Church is to recite the Creed and the Our Father, which serves as a succinct review of Church teaching.

By omitting the formal admission into the Church, Novus Ordo Baptism downplays the priest's authority and role of acting in the place of Christ. Novus Ordo Baptism puts the Our Father in the Concluding prayers, which mimics the Lutheran rite and thereby appears more ecumenical. Again, by skipping the preliminaries to prepare the candidate's soul for baptism, the Novus Ordo rite conforms to the Protestant doctrine that the struggle is behind us.

Solemn Exorcism

Traditional Baptism continues the rescue of the soul with a solemn exorcism, admonishing *every unclean spirit* and invoking the power of the Trinity. The exorcism prepares the candidate to become a temple of the Holy Ghost.

Traditional Baptism	Novus Ordo Baptism
<p>Priest says: I exorcise you, every unclean spirit, in the name of God the Father almighty, and in the name of His Son, Jesus Christ, our Lord and Judge, and in the strength of the Holy Ghost, that you may depart from this creature of God, N., whom our Lord has called to His holy temple in order that he (she) may become a temple of the living God and that the Holy Ghost may dwell in him (her). Through Christ our Lord, Who will come to judge the living and the dead and the world by fire.</p> <p>R. Amen.</p>	<p>The celebrant says: Almighty and ever living God, you sent your only Son into the world to cast out the power of Satan, spirit of evil, to rescue man from the kingdom of darkness, and bring him into the splendor of your kingdom of light. We pray for this child: set him (her) free from original sin, make him (her) a temple of your glory, and send your Holy Spirit to dwell with him (her). We ask this through Christ our Lord.</p> <p>All: Amen.</p> <p><i>Options: Another form is available</i></p>

In stark contrast, Novus Ordo Baptism never directly confronts the Devil or unclean spirits. Rather, the celebrant addresses God to affirm Christ's victory, and asks God to prepare the candidate to be a temple of the Holy Ghost. This Novus Ordo text is a blessing and not an exorcism. Protestants who do believe in exorcism do not believe that a priest is necessary; any spirit-filled Christian can effect a "deliverance."

Again, Novus Ordo Baptism tries to have it both ways. The Novus Ordo rite titles this part of the Baptism *Prayer of Exorcism*, but in fact, this Novus Ordo prayer is not an exorcism. The prayer is commentary on scripture and a request for a blessing. Protestants will find nothing objectionable in the celebrant's actions or the Novus Ordo text.

As an aside, a Traditional priest, in the course of twenty years, probably conducts hundreds of baptisms that require multiple, direct confrontations with the Devil. Novus Ordo priests no longer conduct exorcisms in the course of baptisms. In times past, bishops and popes had successfully, by the power of the Trinity, prevailed in battle with the Devil thousands of times. Now, the bishops and even the pope lack that experience in spiritual combat.

Traditional Rite *Ephphetha*

In Traditional Baptism, the *Ephphetha* (Aramaic for *be open*) opens two sensory inputs: hearing and smell. Now the candidate can hear God's word and smell God's goodness. We also hear a fourth, direct rebuke to the Devil. The corresponding Novus Ordo text is optional and may occur after the Baptism; it does not rebuke the Devil.

All the Traditional rites, especially Baptism and Extreme Unction, mince no words in rebuking, cursing, and condemning the Devil. By comparison, all seven of the Novus Ordo rites do not rebuke, curse, or condemn the Devil.

Traditional Baptism	Novus Ordo Baptism
<p>The priest takes saliva from his mouth with his thumb and he touches the ears and nostrils of the infant. While he touches the ears, first the right, then the left ear, he says:</p> <p>Ephphetha, which means "Be opened,"</p> <p>He then touches the nostrils, saying: So that you may perceive the fragrance of God's sweetness. But you, O devil, depart, for the judgment of God has come.</p>	<p><i>corresponding text optional at the end of the rite</i></p>

Renunciation or Rejection

Notice that Traditional Baptism uses the key word *renounce* and Novus Ordo Baptism uses the word *reject*. These two words have different meanings. The Traditional *renounce* is a formal declaration of abandonment such as

renouncing one’s citizenship. Traditional Baptism uses the word *renounce* to teach that Satan exists. The candidate severs citizenship in the Kingdom of the Devil so that the candidate can acquire citizenship in the Kingdom of God.

The Novus Ordo *reject* has two possible meanings. *Reject* has the connotation of denying something’s existence. When a man *rejects* God, he is usually claiming that God does not exist. In this case, the text can mean that Satan does not exist. *Reject* can also mean dismissing Satan and his works as inadequate or failing to meet standards. In this context, the word *reject* has more to do with quality control or risk-benefit analysis than the cosmic conflict of good and evil.

Traditional Baptism	Novus Ordo Baptism
<p>The priest questions the one to be baptized: N. Do you renounce Satan?</p> <p>The godfather responds: I do renounce him.</p> <p>Priest: And all his works?</p> <p>The godfather: I do renounce him.</p> <p>Priest: And all his pomps?</p> <p>The godfather: I do renounce it.</p>	<p>The celebrant speaks to the parents and godparents in these words:</p> <p>Dear parents and godparents: You have come here to present this child for Baptism. By water and the Holy Spirit, he (she) is to receive the gift of new life from God, who is love.</p> <p>On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.</p> <p>If your faith makes you ready to accept this responsibility, renew now the vows of your own Baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized.</p> <p>The celebrant questions the parents and godparents:</p> <p><i>Option A</i></p> <p>Celebrant: Do you reject Satan?</p> <p>Parents and Godparents: I do.</p> <p>Celebrant: And all his works?</p> <p>Parents and Godparents: I do.</p> <p><i>Option B</i></p> <p>Celebrant: Do you reject sin, so as to live in the freedom of God’s children?</p> <p>Parents and Godparents: I do.</p>

	<p>Celebrant: Do you reject the glamor of evil, and refuse to be mastered by sin?</p> <p>Parents and Godparents: I do.</p> <p>Celebrant: Do you reject Satan, father of sin and prince of darkness?</p> <p>Parents and Godparents: I do.</p>
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Again, Traditional Baptism addresses the infant candidate directly, who through the voice of the godfather, *renounces* Satan, his *works*, and his *pomps*. The expression *pomps* refers to the temptation in the desert, when the Devil displayed all the riches of this world and made the false promise to give it all to Christ if Christ would worship the Devil.

Novus Ordo Baptism promises, both options A and B, are not the same as Traditional Baptism promises. Option A leaves out the rejection of pomps, which is the false promise of the world's riches. Option B leaves out the rejection of the Devil's works. In option B, *glamor of evil* is a problem, but Satan's works might be okay. Also, option B uses the phrase *refuse to be mastered by sin*. *Refuse* means *unwilling to accept a gift* or *unwilling to comply*. The words say, in effect, that we do not accept the gift of being mastered by sin, which hardly makes sense.

Novus Ordo Baptism option B teaches that we *reject* sin to live in *freedom—freedom* to do what? The word *freedom* means *the power or right to act, speak, or think as one wants without hindrance or restraint*. Therefore, the sentence can mean that we dismiss sin because it fails to satisfy us. Instead, we opt for *freedom*, which does satisfy us. One can also make a case that the Novus Ordo text means that we want *freedom* so we can conform to God's will. The problem with the Novus Ordo promises is that they are ambiguous, especially when compared to the clear Traditional promises.

Notice who actually makes the promises. Novus Ordo Baptism addresses the collective parents and godparents, *not* the singular candidate child. The Novus Ordo priest tells the parents and godparents to *renew the vows of their own baptism*. However, we have already seen that persons baptized in the Novus Ordo rite have not promised anything; therefore, they have no promises to renew. As we have seen, the parents and godparents make promises about raising the child. The Novus Ordo Baptism promises are confusing to the point of being absurd.

In another promotion of ecumenism, Novus Ordo Baptism uses the exact wording from contemporary Anglican and Lutheran baptismal rites to say, “You have come to present this child for baptism.”

Profession of Faith

Again, we see that Novus Ordo Baptism conforms to the Anglican formula and attempts to mollify Protestant objections to infant baptism. Novus Ordo Baptism requires this profession of faith from the parents and godparents—not from the candidate child. The sequence of Novus Ordo rite Rejection followed by the Profession of Faith is exactly the order in the 1549 Book of Common Prayer.

Traditional Baptism	Novus Ordo Baptism
<p><i>Traditional Rite profession of Faith occurs later, after the anointing.</i></p>	<p>Next the celebrant asks for the threefold profession of faith from the parents and godparents:</p> <p>Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth? Parents and Godparents: I do.</p> <p>Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father? Parents and Godparents: I do.</p> <p>Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? Parents and Godparents: I do.</p> <p>Celebrant: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.</p> <p>All: Amen.</p> <p><i>Options: If desired, some other formula may be used instead, or a suitable song by which the community expresses its faith with a single voice.</i></p>

Anoint with Oil of Catechumens

In Traditional Baptism, the priest uses the pronoun “I,” speaking from his authority as a representative from the Kingdom of God. In Novus Ordo Baptism, the celebrant uses the communal “we,” representing the congregation, which reflects the Kingdom of Man.

Traditional Baptism	Novus Ordo Baptism
<p>Dipping his thumb in the oil of catechumens, the priest anoints the infant on the breast and between the shoulders, making the sign of the cross and saying once:</p> <p>I anoint you with the oil of salvation, in Christ Jesus our Lord, so that you may have everlasting life.</p> <p>R. Amen.</p>	<p>Celebrant: We anoint you with the oil of salvation in the name of Christ our Savior; may he strengthen you with his power, who lives and reigns for ever and ever.</p> <p>All: Amen.</p> <p>Celebrant anoints the child on the breast with the oil of catechumens.</p> <p>All: Amen.</p>

Note that Traditional Baptism anoints the child on breast *and on the back between the shoulders*. Why? Traditional Baptism anoints the back to remind the candidate that Christians must carry their crosses; again, Baptism is the beginning of the struggle. Novus Ordo Baptism does not anoint the back because the Novus Ordo consistently removes words and symbols that invoke any sense of struggle or suffering.

Entering the Baptistry

After three levels of spiritual battle, the Traditional Baptism party enters the Baptistry to secure victory in rescuing the soul. They pause at the entrance where the candidate, through the voice of the godfather, professes the Faith. Again, the priest directly questions the candidate and the candidate is personally responsible. With the preparations complete, the priest changes from the purple to a white stole. Purple is a color of purification. White is the color of Christ’s victory.

Traditional Baptism	Novus Ordo Baptism
<p>While standing there at the entrance to the baptistry, the Priest takes off the purple stole and replaces it with a white one. He then enters the baptistry, with the godparents and the infant. At the Font, the priest questions the candidate, and the godfather, speaking for the child replies:</p> <p>Priest: N. Do you believe in God, the Father almighty, Creator of heaven and earth?</p> <p>The godfather: I do believe.</p> <p>Priest: Do you believe in Jesus Christ, His only Son, our</p>	<p><i>Novus Ordo rite profession of Faith occurs before the anointing and thereby conforms to Cranmer’s 1549 Book of Common Prayer</i></p>

<p>Lord, who was born into this world and suffered for us? The godfather: I do believe. Priest: And do you believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. The godfather: I do believe. Then, addressing the candidate by name, the priest says: Priest: N. Do you wish to be baptized? The godfather: I do.</p>	
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As seen earlier, the Novus Ordo Baptism begins at the font, all in white. The adults have already collectively professed their faith.

Preamble to the Baptism and Blessing the Water

The long Novus Ordo Baptism blessing provides a lesson on the biblical foundation of baptism and the symbolism of water—*creation, flood, Red Sea, River Jordan*. ...This Novus Ordo text is simply an updated version of the 1549 Book of Common Prayer. Again, Novus Ordo Baptism departs from Traditional Baptism to prefer the Anglican text and thereby promote ecumenism.

Again, we see options, at least six possible combinations here, not counting the permission to use “similar words.”

Traditional Baptism	Novus Ordo Baptism
<p><i>no corresponding text</i></p>	<p>Celebrant may use these or <i>similar words</i>:</p> <p><i>Option A.</i> My dear brothers and sisters, we now ask God to give this child new life in abundance through water and the Holy Spirit.</p> <p><i>Option B.</i> My dear brothers and sisters, God uses the sacrament of water to give his divine life to those who believe in him. Let us turn to him, and ask him to pour his gift of life from this font on this child he has chosen.</p> <p>Then, turning to the font, he says the following blessing (outside the Easter season).</p> <p><i>Option A.</i> Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power. In Baptism, we use your gift of water, which you</p>

	<p>have made a rich symbol of the grace you give us in this sacrament. At the very dawn of creation, your Spirit breathed on the waters, making them the wellspring of all holiness. The waters of the great flood you made a sign of the waters of Baptism, that make an end of sin and a new beginning of goodness.</p> <p>Through the waters of the Red Sea, you led Israel out of slavery, to be an image of God’s holy people, set free from sin by Baptism. In the waters of the Jordan, your Son was baptized by John and anointed with the Spirit. Your Son willed that water and blood should flow from his side as he hung upon the cross.</p> <p>After his resurrection, he told his disciples: ‘Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.’ Father, look now with love upon your Church, and unseal for her the fountain of Baptism. By the power of the Spirit, give to the water of this font the grace of your Son. You created man in your own likeness: cleanse him from sin in a new birth to innocence by water and the Spirit.</p> <p>The celebrant touches the water with his right hand and continues: We ask you, Father, with your Son to send the Holy Spirit upon the water of this font. May all who are buried with Christ in the death of Baptism rise also with him to newness of life. We ask this through Christ our Lord.</p> <p>All: Amen.</p> <p><i>Two other Options B and C may be chosen.</i></p>
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The Sacrament

Both rites use the necessary matter (water) and form (words) for a valid sacrament. They use the same nineteen words. The difference in teaching is that Novus Ordo Baptism places the responsibility on the parents and godparents instead of the person being baptized.

Traditional Baptism	Novus Ordo Baptism
<p><i>no corresponding text</i></p> <p>Then, while either the godfather or god-mother (or both) holds the infant, the</p>	<p>The celebrant invites the family to the font and questions the parents and godparents:</p>

<p>priest takes Baptismal water in a vessel or pitcher and pours it three times on the head of the infant in the form of a cross. At the same time, he pronounces the following words, once only, distinctly, and attentively:</p> <p>N., I baptize you in the name of the Father, (+) (he pours the first time) and of the Son, (+) (he pours the second time) and of the Holy (+) Ghost (he pours the third time).</p>	<p>Celebrant: Is it your will that N. should be baptized in the faith of the Church, which we have all professed with you?</p> <p>Parents and Godparents: It is.</p> <p>Celebrant baptizes the child, saying:</p> <p>N., I baptize you in the name of the Father, (he immerses the child or pours water upon it) and of the Son, (he immerses the child or pours water upon it a second time) and of the Holy Spirit (he immerses the child or pours water upon it a third time).</p> <p><i>Option: After the child is baptized, it is appropriate for the people to sing a short acclamation. (See nos. 225-245.)</i></p>
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Anointing with Chrism

Traditional Baptism describes the candidate’s new, happy state—new birth, forgiven all sins, and the prospect of everlasting life.

Note that Novus Ordo Baptism uses the word *freed* instead of *forgiven*. Traditional Baptism uses the word *forgiven* which means the debt of sin is cancelled; the candidate gets a fresh start. The struggle to remain unstained by sin has begun. In contrast, Novus Ordo Baptism uses the word *freed* which means no longer entangled in, delivered from, or no longer restricted by. This language is much more in line with the Protestant doctrine of predestination. As we continue to see, Novus Ordo Baptism teaches that the struggle against sin is apparently behind us.

Traditional Baptism	Novus Ordo Baptism
<p>Then the priest dips his thumb in the sacred chrism and anoints the infant on the crown of the head in the form of a cross, saying as he does:</p> <p>May almighty God, the Father of our Lord Jesus Christ, Who has given you a new birth by means of water and the Holy Ghost and forgiven all your sins, anoint you with the Chrism of salvation in Christ Jesus our Lord, so that you may</p>	<p>Celebrant: God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.</p> <p>All: Amen.</p>

<p>have everlasting life. Amen. Priest: Peace be with you. R. And with your spirit. Then with cotton or something similar, he wipes his thumb and the place anointed.</p>	<p>Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.</p>
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Novus Ordo Baptism adds a curious sentence: *As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.* This sentence is a *non sequitur* any way you parse it. The word *As* is ambiguous, possibly meaning *while*, *after*, or *because*. The sentence fails logic: *because, after or while Christ was anointed...therefore you can live.* ...The best I can decipher the sentence is, *Christ was anointed Priest, Prophet, and King. You are a member of his body. Therefore, you are a priest, prophet, and king and share everlasting life.* If my attempt to decipher the sentence is correct, this Novus Ordo teaching supports Luther’s similar claim against the ecclesial structure, when he wrote in 1520, *Whoever comes out of the water of Baptism can boast that he is already a consecrated priest, bishop, and pope.* ...

Clothing with White Garment

Traditional Baptism gives the candidate child a practical, sobering reminder of the struggle ahead. The new Christian must *carry* (as in cross) this newly attained Baptismal purity through life and present it *unstained* to face *judgment* before attaining *everlasting life*. Every adult in attendance knows the challenges ahead, because every adult in the room has failed, and every adult knows that the other sacraments are necessary to achieve this ultimate glorious outcome.

Traditional Baptism	Novus Ordo Baptism
<p>The priest places upon the head of the baptized infant the white linen cloth in place of the white garment, as he says: Receive this white robe and carry it unstained to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life. R. Amen.</p>	<p>Celebrant: N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven. All: Amen.</p>

In contrast, Novus Ordo Baptism dismisses the struggle ahead. Again, we see the collective: *family and friends to help you*. The child will *bring*—not *carry*—that *dignity* without any mention of *judgment* into *heaven*. By omitting the reference to *judgment*, Novus Ordo Baptism conforms to the Protestant doctrine of predestination. Also, note the word *dignity*, which means a sense of pride in oneself, self-worth, self-respect, worthy of respect. The theme of self-worth is common throughout the Novus Ordo rites and typical of humanism.

Lighted Candle

Traditional Baptism recalls the parable of the unprepared virgins and their lamps, providing strong admonition to the newly baptized person to stay vigilant and obedient to God.

Traditional Baptism	Novus Ordo Baptism
<p>After this, the priest gives a lighted candle to the infant by means of the godparent, saying: Receive this lighted candle, and keep your Baptism above reproach. Keep the commandments of God, so that when the Lord comes to His marriage feast you may meet Him in the halls of heaven with all His saints, and may live with Him forever. R. Amen.</p>	<p>The celebrant takes the Easter candle and says: Receive the light of Christ.</p> <p>Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.</p> <p>The celebrant then says: Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.</p>

In contrast, the Novus Ordo Rite addresses the community of adults—not the newly baptized. They—not the newly baptized—are entrusted with the light. Compared to Traditional Baptism, Novus Ordo Baptism's language is flower-power talk straight from the 1960s: *kept burning brightly, enlightened, child of light, keep flame alive. ...*

Novus Ordo Rite *Ephphetha*

The Novus Ordo *Ephphetha*, if not omitted, occurs *after* the sacrament as an awkward intermission between the lighted candle and the

concluding prayers. The Novus Ordo *Ephphetha* opens only one sensory input: hearing. Instead of opening the second sensory input—*smell*, the Novus Ordo Baptism asks for an output—*speech*. As the Novus Ordo priest touches the child’s ears and mouth, the Novus Ordo text asks, *may he [Jesus] soon touch your ears...and mouth*. This text creates doubts whether the priest’s actions actually accomplish anything. Again, the Novus Ordo teaches that priests do not act *in persona Christi* and do not necessarily cause any effect.

Recall that the Traditional *Ephphetha* occurs immediately *after* the solemn exorcism and *before* the sacrament. The priest speaking *in persona Christi* commands, *Be opened*. Now that the candidate is exorcised of any demonic influence, he can now hear and savor the words of the sacrament.

In the Novus Ordo, putting the *Ephphetha* at the end makes sense, because the candidate does not need hearing or speech; the adults—not the candidate—receive all the instruction and make all the promises.

Traditional Baptism	Novus Ordo Baptism
<p><i>corresponding text occurs before the renunciation of Satan.</i></p>	<p><i>Option: This text can be omitted.</i></p> <p>Celebrant: The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.</p> <p>All: Amen.</p>

Conclusion of the Baptism

Traditional Baptism concludes with eleven words addressed *by name* directly to the newly baptized person.

In contrast, Novus Ordo Baptism addresses the newly baptized as part of the collective *you*. Then Novus Ordo Baptism continues with a proclamation to the congregation, enumerating two other sacraments: Confirmation and Holy Communion. Most Protestants accept Baptism and Holy Communion as sacraments. Anglicans and other denominations accept Confirmation to varying degrees. Most Protestants do not recognize the other four sacraments: Penance, Marriage, Holy Orders, and Extreme Unction.

This Novus Ordo text promotes ecumenism. The Eastern rites administer Confirmation immediately after Baptism, and this text assures the

Eastern churches that we haven't forgotten Confirmation. In addition, the text creates some doubt about the number of sacraments. Finally, Novus Ordo Baptism puts the Our Father in the concluding text, which conforms to the Lutheran and Anglican rites.

Traditional Baptism	Novus Ordo Baptism
<p>Priest: N. Go in peace, and may the Lord be with you. R. Amen.</p>	<p>Next, there is a procession to the altar, unless the Baptism was performed in the sanctuary. The lighted candle is carried for the child. A Baptismal song is appropriate at this time.</p> <p>Celebrant: You have put on Christ; in him, you have been baptized. Alleluia, alleluia.</p> <p><i>Options: Other songs may be chosen from nos. 225-245.</i></p> <p>The celebrant stands in front of the altar and addresses the parents, godparents, and the whole assembly in these <i>or similar words</i>:</p> <p>Dearly beloved, this child has been reborn in Baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation, he (she) will receive the fullness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the name of this child, in the Spirit of our common sonship, let us pray together in the words our Lord has given us:</p> <p>All present join the celebrant in singing or saying: Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.</p>

Final Blessing

Novus Ordo Baptism's final blessing ends as it began, with the focus on the collective group rather than the person baptized. The celebrant blesses the parents and reminds them of their duties. Then the text addresses the broader congregation: *sons and daughters, faithful members of his holy people, all who are gathered here. ...*

Traditional Baptism	Novus Ordo Baptism
<i>no corresponding text</i>	<p>The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:</p> <p><i>Option A.</i> Celebrant: God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord. All: Amen.</p> <p>Celebrant: God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord. All: Amen.</p> <p>Celebrant: By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord. All: Amen.</p> <p>Celebrant: May almighty God, the Father, and the Son, (+) and the Holy Spirit, bless you. All: Amen.</p> <p><i>Options: B and C for other forms.</i></p> <p><i>Option: After the blessing, all may sing a hymn</i></p>

Summary of Findings

Both rites use the same matter and form to effect a valid sacrament. Therefore, Novus Ordo baptisms are valid if proper matter, form, and intentions are preserved. However, a problem arises concerning the intention of the minister. The Catholic Church has not always recognized Protestant baptisms as valid *per se*. To erase any doubt, converts from Protestantism to the Catholic Church always must be conditionally baptized. We have seen that Novus Ordo Baptism is essentially an updated Anglican rite with some Lutheran and Calvinist sentiments added to

complete the ecumenical theme. Cranmer's 1549 changes in the rites caused the break with Rome much more so than Henry VIII's apostasy.

Any objective analysis shows that the two rites are profoundly different in both form and meaning. About fifty percent of the text in Traditional Baptism does not exist in *Novus Ordo Baptism*. Conversely, about fifty percent of the text in *Novus Ordo Baptism* does not exist in Traditional Baptism.

The focus of *Novus Ordo Baptism* is not the candidate being baptized but everyone else in the community. This adult focus attempts to mollify Protestants who argue against infant baptism. Moreover, *Novus Ordo Baptism* teaches collective responsibility in raising the child and ignores personal responsibility.

The two rites teach different lessons about life and about salvation. Traditional Baptism is a frontal assault on the Kingdom of the Devil to rescue a soul and bring it safely into the protective arms of Mother Church. Traditional Baptism paints a somber picture of the human condition and the lifelong struggle against the Devil to attain heaven. Although Baptism rescues us, we remain wounded by the Fall; we still have a strong inclination toward evil.

Novus Ordo Baptism paints a rosier, celebratory picture that conforms more to the Protestant concept of the Elect and Predestination. *Novus Ordo Baptism* is a celebratory welcome or initiation into the Kingdom of Man and a profession of a social arrangement under Christ's rule.

Indeed, having a baby and welcoming new life into the family is a joyful event. We naturally want to keep those happy sentiments and even project that happiness and innocence onto the World. Some might resent Traditional Baptism as putting a wet blanket on such a happy occasion by talking about struggle and the Devil. However, prudent parents realize that saving their child from the Devil outweighs the desire to celebrate. With God's grace, and our perseverance, we shall have eternity in heaven to celebrate.

By objective measures, the change to *Novus Ordo Baptism* has not had good results. Since the introduction of *Novus Ordo Baptism* (1969), baptisms in the United States have fallen forty-seven percent (Georgetown University CARA data). In England, baptisms have fallen fifty-four percent (Latin Mass Society data). The numbers are even worse in the rest of Europe, and the declines are substantial whether measured in absolute

numbers or in percentages of Catholics. We can get into a chicken-and-egg argument of whether the changes in the rites caused changes in behavior or whether changes in behavior caused changes in the rites. Regardless of the cause, the fact is that Traditional Baptism and Novus Ordo Baptism teach different truths about salvation, and the trend is a loss of Faith and disordered human behavior.

Ecumenism was the stated goal for many of the changes. Forty-five years later, can anyone cite a case of a Protestant church reuniting with Rome? On the contrary, I think one can find more examples of new factions within Christianity.

Quick References to Protestant Adaptation

- Questioning: Modified to Anglican formula
- Exsufflation: Eliminated from Anglican and NO
- Blessing the Salt and Imposition of Salt: Eliminated from Lutheran, and NO
- Readings and Intercessions: Anglican innovation 1549 adapted by NO
- All four forms of exorcism eliminated in Anglican, Lutheran, and NO
- Admission into the Church: NO mimics Lutheran form, Our Father at end
- Renunciation or Rejection: NO uses Anglican language
- Profession of Faith: NO mimics Anglican 1549 formula
- Preamble to the Baptism and Blessing the Water: Anglican Innovation adapted by NO
- Anointing with Chrism: Lutheran language Priest Prophet King
- Conclusion of the Baptism: Anglican-Lutheran language regarding sacraments plus Our Father at end, adapted by NO.

Chapter 2

Penance or Reconciliation

A comparison of the two rites shows that both may intend the same ultimate outcome, but they teach different lessons about sin, forgiveness, and justice.

In 1974, Pope Paul VI replaced the Traditional Rite of Penance with the Sacrament of Reconciliation. The text in *Novus Ordo Reconciliation* downplays the consequences of sin and instead embraces a more nurturing tone. For example, in *Novus Ordo Reconciliation*, the priest is urged first to welcome the penitent with *warm and friendly words*. Then the priest is supposed to pray with the penitent, read scripture, give counsel when needed, and finally, grant the Lord's forgiveness. Other innovations such as face-to-face or group encounters change the nature of *Novus Ordo Reconciliation* to be more like counseling or therapy than a sacrament.

In addition, *Novus Ordo Reconciliation* continues to promote ecumenism. Most Protestants claim that Penance is not a sacrament, although, they accept Reconciliation in the context of spiritual counseling. *Novus Ordo Reconciliation* avoids words and phrases that invoke Church or priestly authority that upsets Protestants.

The rite of Traditional Penance dates to the Council of Florence (1438) and before. Traditional Penance reads more like a straightforward, perhaps more technical transaction. The penitent enumerates the number and kind of sins. The priest may give advice, but the focus is on *indulgence*, *absolution*, and *remission*: three different words that have specific meanings.

Modernists argued that the more nurturing, friendlier, less authoritative, and less technical tone of the new rite would attract more participation, but the result has been the opposite. After the introduction of the *friendlier* *Novus Ordo Reconciliation*, the decline in Catholics going to confession is stunning. A 2008 Georgetown University survey shows that fewer than twenty-five percent of *Novus Ordo* Catholics

meet the minimal canonical requirement for an annual confession.¹ Fewer than twelve percent of Catholics born after Vatican II meet the minimal requirement. Intentional violation of this minimal requirement is a mortal sin,² which means that seventy-five to eighty-eight percent of Catholics may be in serious trouble.

The erosion of the Sacrament of Penance is not solely a function of the change in the Novus Ordo Rite of Reconciliation. We have already seen in Novus Ordo Baptism erosion in the constant struggle against sin, for which we need frequent confession. Later, we see in the Novus Ordo Mass more erosion in the need for sacramental penance. Even the Novus Ordo Rite of Ordination eliminates the specific language empowering the priest to forgive sins. Indeed, all the Novus Ordo rites marginalize the power of sin, emphasize God's charity, and de-emphasize God's justice. To put it in human terms, the Novus Ordo rites would have us believe in God as a permissive grandfather tolerating our weakness instead of our strong father prodding us toward perfection. All seven Novus Ordo rites mitigate personal responsibility and the seriousness of sin as an offense to God, which in turn mitigates the need for atonement for the remission of God's just punishment.

More than any other sacrament, Penance allows flexibility for the priest and penitent to communicate in the vernacular. Novus Ordo Reconciliation also allows options for the prescribed prayers. The list of possible options follows:

Welcoming: 2

Act of Contrition: 11

Dismissal: 4

Not counting the variety of language to communicate sins and guidance, the combinations for Novus Ordo Reconciliation is $2 \times 11 \times 4 = 88$.

The Title – Penance Compared to Reconciliation

The first clue that the rites are different is in their titles: *Penance* and *Reconciliation*. In the Traditional rite, the word *penance* means voluntary self-punishment inflicted as an outward expression of repentance for having

1 Sacraments Today: Belief and Practice among U.S. Catholics, Georgetown University, April 2008

2 *Catechism of the Catholic Church* #2041

done wrong: atonement, expiation, self-mortification, or amends. In effect, you do not approach the sacrament until you accept as fact that you alone caused the damage and you are willing to do the necessary penance. Traditional Penance teaches that we alone are at fault; nevertheless, we have confidence that our perfect, merciful God is true to his promise to forgive the penitent.

In the Novus Ordo rite, the word *reconciliation* does not have the sense of personal responsibility. The word *reconciliation* means restoration of friendly relations, reuniting, rapprochement, fence-mending, pacification, appeasement, placating, mollification, resolving differences, compromise, and peace. All these definitions imply a mutual problem that requires resolution; we are not singularly responsible for our sins. The word *reconciliation* suggests that somehow God shares some responsibility for our sins, which is consistent with the Calvinist doctrine of predestination.

Let us examine each rite side by side.

Preface and Confession

In Traditional Penance, the penitent initiates the sacrament with the words *I have sinned*, teaching us that the sacrament begins with the penitent’s act of will. Sin is an act of the will; likewise, the effort to repair the damage to the soul needs to begin with an act of will. The priest answers with the phrase *Lord be in thy heart and on thy lips*, reminding the penitent that the grace for a good confession comes from God. Then he admonishes the penitent to *rightly confess thy sins*, because a dishonest confession is itself a mortal sin.

In Novus Ordo Reconciliation, the priest initiates the sacrament with a warm welcome and an optional scripture reading. You see no admonition to rightly confess sins. Instead, the priest is encouraged to inquire about the penitent’s *facts of life* and *difficulties*, mitigating circumstances that can, in turn, mislead the penitent to make excuses instead of *rightly confessing sins*.

Traditional Penance	Novus Ordo Reconciliation
The penitent enters the confessional and says, “Bless me Father, for I have sinned.”	Priest welcomes the penitent with warm and friendly words.
The penitent makes the Sign of the Cross while the priest says, “The Lord be in	Penitent makes the sign of the cross. In the name of the Father, and of the

<p>Thy heart and on thy lips, that thou mayest rightly confess thy sins. In the name of the Father (+), and of the Son, and of the Holy Ghost. Amen.”</p> <p>The penitent tells the priest how long it has been since his last Confession, then recites the number and kind of his sins.</p> <p>The penitent concludes with a statement to the effect of, “For these and all my other sins, which I cannot presently remember, I am heartily sorry.”</p> <p>The priest may ask some questions and give some advice. The priest assigns a penance.</p>	<p>Son, and of the Holy Spirit Amen.</p> <p><i>Option: The Penitent or the priest may read one of the suggested scriptural passages. Novus Ordo Reconciliation gives more than a hundred Scripture passages as suggestions for the individual or communal form of the sacrament.</i></p> <p>The penitent tells the priest how long it has been since his last confession. The penitent may wish to indicate facts about his life, vocation, difficulties in leading the Christian life, and anything else that may help the priest. The penitent then shares the sins with the priest.</p> <p>The priest may talk with the penitent about his sins and give some advice. The priest assigns a penance.</p>
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After the Traditional preface, the penitent recites his sins. In addition, he acknowledges that he is also sorry for sins he *cannot presently remember*. This admission is a powerful reminder that our contrition is imperfect, whereas God’s mercy and absolution are perfect. Most of us mere mortals are obtuse and are not aware of our many venial sins and negligences. Novus Ordo Reconciliation does not teach that lesson about our tendency to be blind to our faults.

Act of Contrition

Traditional Penance and Novus Ordo Reconciliation (Option 1) Act of Contrition are similar. However, in Traditional Penance, the Act reminds us of the consequences of sin—damnation—whereas Novus Ordo Reconciliation does not. The Novus Ordo Act explains that sins comprise commission (choosing to do wrong) and omission (failing to do good). However, the Novus Ordo explanation of sins of omission is ambiguous or incorrect: *failing to do good* is not necessarily a sin. James 4:17 says, *To him therefore who knoweth to do good and doth it not, to him it is sin*. The sin of omission is in *knowing* and *willfully choosing*, not just *failing* to do good. Again, we see the Novus Ordo rites downplay the importance of free will. Ironically, by disengaging free will from the sin, the Novus Ordo formula can lead to the error of over-scrupulosity.

The Novus Ordo penitent has eleven approved options to use instead of the Act of Contrition—an option to fit any mood. Most of the options highlight God’s mercy, and downplay the seriousness of sin.

Traditional Penance	Novus Ordo Reconciliation
<p>Penitent: O MY GOD, I am heartily sorry for having offended Thee, and I detest all my sins because I dread the loss of heaven and the pains of Hell; but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.</p>	<p>Penitent: My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.</p> <p><i>Option 2: Lord Jesus Christ, you are the Lamb of God; you take away the sins of the world. Through the grace of the Holy Spirit restore me to friendship with your Father; cleanse me from every stain of sin in the blood you shed for me, and raise me to new life for the glory of your name.</i></p> <p><i>Option 3 Remember, Lord, your compassion and mercy which you showed long ago. Do not recall the sins and failings of my youth. In your mercy remember me, Lord, because of your goodness.</i></p> <p><i>Option 4 Wash me from my guilt and cleanse me of my sin. I acknowledge my offense; my sin is before me always.</i></p> <p><i>Option 5 Father, I have sinned against you and am not worthy to be called your son. Be merciful to me, a sinner.</i></p> <p><i>Option 6 Father of mercy, like the prodigal son I return to you and say: “I have sinned against you and am no longer worthy to be called your son.” Christ Jesus, Savior of the world, I pray with the repentant thief to whom you promised Paradise: “Lord, remember me in your Kingdom.” Holy Spirit, fountain of love, I call on you with trust: “Purify my heart, and help me to walk as a child of light.”</i></p> <p><i>Option 7 Lord Jesus, you opened the eyes of the blind, healed the sick, forgave the sinful woman, and after Peter’s denial confirmed him in your love. Listen to my prayer, forgive all my sins, renew your love in my heart, help me to live in perfect unity with my fellow Christians that I may proclaim your saving power to all the world.</i></p> <p><i>Option 8 Lord Jesus, you chose to be called the friend of sinners. By your saving death and resurrection, free me from my sins. May your peace take root in my heart and bring forth a harvest of love, holiness, and truth.</i></p>

	<p><i>Option 9 Lord Jesus Christ, you are the Lamb of God; you take away the sins of the world. Through the grace of the Holy Spirit restore me to friendship with your Father, cleanse me from every stain of sin in the blood you shed for me, and raise me to new life for the glory of your name.</i></p> <p><i>Option 10 Lord God, in your goodness have mercy on me: do not look on my sins, but take away all my guilt. Create in me a clean heart and renew within me an upright spirit.</i></p> <p><i>Option 11 Lord Jesus, Son of God, have mercy on me, a sinner.</i></p>
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Payers for the Penitent

In the prayers for the Penitent, we see more stark differences in the two rites.

Traditional Penance gives a precise, technical description of the effects of the sacrament: *indulgence, absolution, and remission*. The Traditional formula—*indulgence, absolution, and remission*—evokes the Trinity. Indulgence or pardon comes from the Father’s mercy. *Absolution* has the connotation of Christ’s judgment and cleansing that restores us to a state of grace. *Remission* has the connotation of atonement, for which we need the seven gifts of the Holy Ghost to compensate for our human weakness. With the help of the Holy Ghost, we can do penance, satisfy justice, and avoid further sin.

To reinforce these connotations in the Traditional rite, the priest makes the sign of the cross while saying the three words to visually associate *indulgence* with the Father, *absolution* with the Son, and *remission* with the Holy Ghost.

Traditional Penance	Novus Ordo Reconciliation
<p>Priest: “May almighty God have mercy on thee, and forgive thee all thy sins, and bring thee to life everlasting. Amen.”</p> <p>Holding his right hand over the penitent, the priest says, “May the almighty and merciful God grant thee indulgence, absolution, and remission of all thy sins. Amen.”</p> <p>Still holding his right hand over the penitent, the priest removes any imped-</p>	<p>Priest: God, the Father of Mercies, through the death and resurrection of His Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins.</p> <p style="text-align: center;"><i>no corresponding text</i></p>

<p>iments to the validity of the absolution he is about to give: “May our Lord Jesus Christ absolve thee; and by His authority I absolve thee from every bond of excommunication, suspension (for clergy only), and interdict, in proportion to my power and thy need.</p>	
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Traditional Penance continues with more technical, unambiguous language—*excommunication, suspension, and interdict*—to assure the penitent that the sacrament indeed restores the penitent to the state of grace and full communion. This language clearly teaches that the Church has the authority to determine who is in full communion. One of the blessings of this sacrament is this unambiguous assurance.

The technical, unambiguous language in the Traditional Rite of Confession repeats in the Tridentine Mass. The Tridentine Mass Confession uses the same words verbatim from the Traditional Sacrament of Confession. Tying sacramental Confession to the Mass makes the point that one cannot worthily attend Mass and receive Holy Communion if one is not in a state of grace. This idea is an impediment to Protestants. Therefore, Novus Ordo Reconciliation and Novus Ordo Mass disassociate Confession and Holy Communion. The lost connection between Confession and Holy Communion within the Mass undermines both sacraments.

Compared to the precise Traditional formula, the Novus Ordo word *forgiveness* is abstract and general and therefore, ambiguous. The Novus Ordo focuses on the merits of Christ’s death and promise of His resurrection as the means of re-establishing friendly relations. However, Novus Ordo Reconciliation avoids any mention that Christ is our judge. In fact, Novus Ordo Reconciliation suggests that the Holy Spirit is the principal agent of *forgiveness*. The word *forgive* can refer to God the Father’s pardon of the guilt, and it can mean the cancelling or remission of the debt owed, which does involve the gifts of the Holy Ghost.

The Novus Ordo prayers and ambiguity are consistent with unfettered ecumenism. The Novus Ordo phrase *reconciled the world to Himself* suggests, as Protestants believe, that we are already reconciled, that is, we are saved once and for all. Therefore, the layman hearing these words may logically suppose that frequent confession is superfluous: how many times must Christ triumph over sin and death? Protestants argue that the Catholic practice of frequent confession indicates a lack of faith in God’s reconciliation.

Also, Protestants dislike the theologically precise words in Traditional Penance. Protestants object to the word *indulgence* because it is associated with the intercession of the Blessed Virgin Mary, the saints, and the Church, whose merits move God to show His mercy. Protestants also object to the precise technical terms *bond of excommunication* and *interdict*, because the words show that the Church has a key role in forgiveness—to bind and loose. Traditional Penance further teaches us about Church hierarchy with the words, as *far as I am able and thou art needful*. The forgiveness of some sins is reserved to the bishop or the Holy See,³ an idea that upsets Protestants.

Formal Absolution

Both Traditional Penance and Novus Ordo Reconciliation use the same essential words for absolution.

Traditional Penance	Novus Ordo Reconciliation
The priest recites the words of absolution while both the priest and the penitent make the Sign of the Cross. “Thereupon, I absolve thee from thy sins, in the name of the Father (+), and of the Son, and of the Holy Ghost. Amen.”	Priest: Through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Penitent responds: Thanks be to God.

Nevertheless, the differences in teaching continue. Whereas Traditional Penance shows the priest clearly working *in persona Christi*, Novus Ordo Reconciliation adds a qualifier *Through the ministry of the Church*, creating some plausible denial for the advocates of ecumenism. Protestants vehemently deny the role of the priest acting *in persona Christi* for any reason.

In contrast, Protestants stress *belief* in forgiveness: if you truly *believe* you are forgiven, then you are. The Protestant minister acts like a counselor or social worker consoling people by helping them cope with guilt—that is, helping them *believe* that they are forgiven. This Protestant emphasis on *belief* or *faith alone* undermines the sacrament.

³ The 1917 Code of canon Law allowed bishops and the Holy See to reserve absolution of certain sins. The 1983 Code eliminated reserved sins; instead, it reserves “cases” of automatic excommunication for resolution. The most common case of automatic excommunication is the sin of abortion.

Prayer for Remission of Punishment

Traditional Penance ends the sacrament by acknowledging God’s justice and mercy by mentioning remission—that is, cancelling the debt—of sin. These words encourage us to *do good* and to *endure evil* in part for the atonement of sin, just as Christ did infinite good and endured infinite evil for the atonement of sin. By sharing in Christ’s saving mission, we can share in His eternal life.

These Traditional Penance words of encouragement contradict faith-alone and predestination Protestant thinking. First, many Protestants believe that if you are in God’s good graces, only good things come your way. As a corollary, if bad things come your way, then you are not in God’s good graces. Such thinking would lead one who suffers to believe God did not forgive the sins confessed. With this prayer of remission, Traditional Penance assures the penitent that suffering is not a sign of God’s displeasure; rather, suffering in this life is an opportunity to atone for sin—ours and others.

In addition, the Traditional Penance prayer for remission ties your present, past, and future to Christ’s passion and the merits of the Church Triumphant—a glorious and thoroughly anti-Protestant idea. On a practical level, these words remind the penitent that the struggle for salvation involves our present, past, and future—indeed our whole life. We will most likely fail again, but we can by means of the sacrament, repair the damage, pick up our cross, be glad of opportunities to do good and suffer for Christ. Predestination Protestants, who dismiss confession, must deal with the doubts described in Nathaniel Hawthorne’s short story *Young Goodman Brown*, where the young man raised on predestination presumes that his continued failings means that he is not part of the Elect but rather part of the Damned.

As we have seen in Baptism, and as we will see in the other sacraments, all the Traditional rites consistently teach that we are engaged in a spiritual struggle, while the Novus Ordo rites ignore or marginalize the spiritual struggle.

Traditional Penance	Novus Ordo Reconciliation
Finally, the priest says a prayer for the remission of punishment due for sins: “May the passion of our Lord Jesus	<i>no corresponding text</i>

<p>Christ, the merits of the Blessed Virgin Mary, and of all the saints, whatever good you shall have done, and evil you shall have endured, be to you unto remission of sins, increase of grace, and reward of eternal life. Amen.”</p>	
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Novus Ordo Reconciliation avoids mention of punishment or remission from just punishment. By eliminating the prayer for remission, Novus Ordo Reconciliation removes impediments to ecumenism such as *merits, Blessed Virgin Mary, saints, evil endured, remission, and reward*. Stripping away these words accommodates faith-alone Protestants and undermines the two millennia of teaching about intercession.

Proclamation of Praise and Dismissal

Novus Ordo Reconciliation ends with optional, upbeat proclamations intended to show that the penitent and God are reconciled.

Traditional Penance	Novus Ordo Reconciliation
<p><i>no corresponding text</i></p>	<p>Priest: Option 1 “Rejoice in the Lord and sing for joy, friends of God” (Ps 32:1-7, 10-1 1) <i>Option 2 “The Lord has remembered his mercy” (Lk 1:46-55)</i> <i>Option 3 “Blessed be God who chose us in Christ” (Eph 1:3-10)</i> <i>Option 4 “Give thanks to the Lord for he is good.” USCCB</i> The priest dismisses the penitent with the command to go in peace.</p>

Summary of Findings

Novus Ordo Reconciliation tries to be more friendly in tone and less judgmental. The text is consistently more inclusive. Traditional Penance has fourteen references to *you*, the penitent. The new form has but three.

Instead, the new form adds the word *us*—placing the penitent in a collection of anonymous sinners. Novus Ordo Reconciliation adds words stating that God has reconciled the world [meaning all of us] to Himself. Ironically, Novus Ordo Reconciliation loses the intimacy of Traditional Penance. All the new rites from Baptism to the Sacrament of the Sick consistently downplay the person's relationship with God and shifts to a collective relationship.

Traditional Penance speaks of Jesus Christ by name and of his Passion. In Traditional Penance, you have the strong sense that you are a singular sinner responsible for your sins; you kneel before Jesus, who suffered on the cross for you. You get a sense of the magnitude of your sins and ingratitude, compared to Christ's sacrifice, and God's mercy.

Novus Ordo Reconciliation does not—except for optional Acts of Contrition—invoke the powerful name of Jesus. Instead of the word *passion*, the new rite substitutes *death*, a word that describes the general human condition instead of Jesus' specific suffering on our behalf. Traditional Penance evokes a personal encounter with the judge who suffered on account of our personal sins. Novus Ordo Reconciliation, by comparison, describes an encounter with the judge who suffered for the common good, of which the penitent is one of many beneficiaries.

Again, the presumption of worldwide, collective reconciliation in Novus Ordo Reconciliation undermines private Confession for the individual sinner. Protestants prefer public confession and general absolution; they reserve private confession for unusual, special needs. By public confession, Protestants mean a broad acknowledgement of our collective sinfulness—not a public recitation of our private sins.

The effect of these changes is lower standards. Traditional Penance admonishes the penitent to be perfect as your heavenly Father is perfect—a daunting but noble call to sainthood made possible, in large part, by the graces of a frequent confession. Novus Ordo Reconciliation invites us to reside comfortably within the society of the bell curve, no worse or better than everybody else.

Although both forms are valid, the Novus Ordo Reconciliation undermines the application of the sacrament. The friendlier, ecumenical Novus Ordo Reconciliation text is more in line with the Protestant teaching. Consequently, Catholics who receive and accept this teaching in Novus Ordo Reconciliation learn the Protestant lesson, and quite naturally, they behave

more like Protestants by eschewing the confessional. They are acting rationally. However, most fail to meet their obligation of an annual confession and are not in full communion with the Catholic Church. And much of the blame belongs squarely on the new rites that teach against—or at a minimum obscure—the necessity of sacramental Penance.

Chapter 3

The Mass and Holy Eucharist

The changes from the Tridentine Mass to the Novus Ordo Mass are profound. When Benedict XVI affirmed the Tridentine Mass with his *Muto Proprio* July 7, 2007, he proclaimed in Hegelian¹ fashion that the two rites of the Mass, Traditional and Novus Ordo, are the same—ordinary and extraordinary.

Consequently, many Novus Ordo Catholics believe that the ordinary Novus Ordo is simply the extraordinary old Mass said in the vernacular instead of Latin. Not so. An objective comparison shows that the two rites are profoundly different in form, and each rite teaches fundamentally different truths about the Faith. Concerning form, the Tridentine Low Mass has about 4,420 words and the Novus Ordo Mass has about 2,240 words—about half. Almost every prayer and even the words of consecration are different. The assertion that the two masses are the same is poposterous.

The Tridentine Mass, also known as the Traditional Latin Mass, was established in perpetuity by Pope Pius V's *Quo Primum*, 1570. He saw the need to codify the Mass. The rise of Protestantism in Europe caused many localities to dabble with the Mass to accommodate new ideas. The Faithful wanted an approved rite so they could attend the Mass without doubts. The Tridentine Mass codified what had always been, ensuring the Faithful that their Mass conformed to tradition going back in written form to the 5th Century and even earlier in oral tradition.² The Tridentine Mass was not an agent of change; in fact, *Quo Primum* specifically affirms the validity of the established rites at that time.

1 Georg Wilhelm Friedrich Hegel (1770–1831) was a German philosopher promoting absolute idealism. Hegel argued that truth is the synthesis of thesis and antithesis, much like a compromise of competing ideas, or in our *case competing rites*.

2 For a thorough history of the Mass, read Fr. Adrian Fortescue, *The Mass: A Study of the Roman Liturgy*, 1912. Fortescue's history predates all the controversy of the Novus Ordo Mass, so you get an unbiased study.

The Novus Ordo Mass started with Pope Paul VI's Apostolic Constitution *Missale Romanum* in April 1969, with missals published in 1970, and revised in 1975, 2002, 2008, and 2011. The Novus Ordo Mass is definitely an agent of change. The official version of the Novus Ordo Mass is in Latin; however, in practice, the Novus Ordo Mass uses the vernacular.

We see additional changes caused by the official English translation under the guidance of the International Commission on English in the Liturgy (ICEL). In some texts, ICEL simply mistranslated the official Latin. In other texts, ICEL went beyond mistranslation and substituted non-denominational versions of prayers. Father Stephen Somerville, a member of ICEL from 1964 to 1973, renounced his work on ICEL, saying, "There are certainly THOUSANDS OF MISTRANSLATIONS in the accumulated work of I.C.E.L."³ (emphasis his)

The ICEL committee of Catholic reformers worked with a non-denominational group, the International Consultation on English Texts (ICET) to substitute non-denominational texts in place of the official Latin texts. Examples include key prayers such as the Gloria, Nicene Creed, and the Our Father. This cooperation also produced the Consultation on Church Union (COCU) Lectionary in 1974, updated as The Common Lectionary in 1983, and revised for further release in 1994. Our point is that a well-organized, sanctioned collaboration of liturgical reformers continues the effort to homogenize the Christian rites as the means to promote ecumenism. If the past forty years is indicative, we can expect to see more changes in the Novus Ordo Mass.

Under the guise of the English translation, modernists pushed liturgical reforms even further than the official Latin Novus Ordo Mass did, and these mistranslations and substitutions stood for more than forty years—two generations.

During those forty years, a handful of Novus Ordo priests loyal to the Novus Ordo Mass criticized the obvious and gross mistranslations, and they appealed to the Vatican to enforce truthful translations. In 2011, the Vatican required that the English missal translation conform to the official Latin, and by Spring of 2012, the new missals landed in the pews, correcting many but not all of the most obvious errors. The ecumenical-minded liturgy reformers were angry and continue to object to the 2011 changes. Ironically,

3 *An Open Letter to the Church Renouncing My Service on I.C.E.L.* By Father Stephen Somerville, STL.

the reformers decry this new English translation for changing the meaning of the Mass, and they pine away for the good old days (1972) and their good old missals with the non-denominational prayers and mistranslations.

In this analysis, we compare the 1972 Novus Ordo Mass, including its bad translations and substitutions, and we offer some notes about the 2011 changes. The liturgical reformers have not given up their fight to use non-denominational prayers, and a change back to bad translations and substitutions is possible.

As mentioned in the introduction, the principal stated reason for changing the Mass was ecumenism—to restore the unity of the Christian churches. Motivated by ecumenism, Bugnini and his six Protestant consultants changed the Catholic Mass to accommodate Protestants.

The Catholic-Protestant differences are not trivial. Indeed, the differences are fundamental to doctrine. For example, the Tridentine Mass, from the first words to the last, teaches that the Mass is the ongoing, unbloody sacrifice of Calvary. A ritual sacrifice requires a priest. The consecrated bread and wine become the real presence of Christ Himself.

With strong language, Protestants object to sacrifice, priest, and real presence. Luther emphasizes the non-sacrificial nature of the Mass, saying it is instead a sacrifice of praise and has no benefit to the living or dead. Luther qualifies the real presence as a sacramental union, but not transubstantiation. Cranmer goes further and rejects the real presence in his 1549 Rite that states, “we spiritually eate the fleshe of Christ, and drinke his bloude.” Calvinists reject the real presence as well.

These Protestant doctrines are so fundamentally contrary to Catholic doctrine that ecumenical efforts to modify the Catholic Mass to accommodate the errors must necessarily dilute or even change Catholic doctrine. As you compare the two rites, you see that the Novus Ordo Mass systematically de-emphasizes the sacrifice of the altar in favor of Luther’s sacrifice of praise. The Novus Ordo Mass emphasizes the celebratory supper, which Bugnini claims is a reasonable trade for ecumenism.

To be absolutely clear, the Novus Ordo Mass does not ever deny the sacrifice of the altar, the role of priest, or the real presence, but it does diminish them. The Novus Ordo Mass deletes texts—more than 2,000 words or half of the texts—to avoid impediments to ecumenism.

The Novus Ordo Mass adopts Protestant texts when possible, and employs ambiguous language that can serve both sides of the arguments.

These concessions to ecumenism are not just rhetorical or theoretical. The effect of diminishing the sacrifice has a corresponding de-emphasis on the real presence; it is little wonder that after two generations of the Novus Ordo Mass, as many as sixty percent of baptized adult Catholics no longer believe in the real presence.⁴

Under Annibale Bugnini's hand, the Tridentine Mass shrinks from 4,420 words to a Novus Ordo Mass of 2,240 words or fewer, depending on the options. This shrinkage is not just a tight editing job. In his ecumenical efforts to be all things to all peoples—to build his road to union—Bugnini made compromises even among the Lutheran, Anglican, Unitarian, and other denominations that have their own thorny points of disagreement. A sure way to avoid disagreement is to remove disagreeable text. Bugnini and his co-writers did not just cut a few unnecessary words; rather, they wiped out whole prayers that were impediments. In a few places, Bugnini substituted other prayers. In the end, the Novus Ordo Mass more closely matches the Protestant rites than it does the Tridentine Mass. As mentioned above, the English translators compounded the errors by introducing some non-denominational prayers.

Modernists prefer variety to unity, and the Novus Ordo Mass offers almost unlimited variety. Here is a conservative list of the options for the Novus Ordo Mass:

Prayers at the Foot of the Altar	12
Confession	3
Kyrie Eleison	4
Bidding Prayers	2
Canon	4
Te Igitur	2
Communicantes	2
Hanc Igitur	2
Proclamation	4
Offering the Victim	2
Commemoration of the Dead	4

⁴ Depending on the survey—CARA Georgetown 2008, Pew 2010, or National Catholic Reporter 2011—Catholic belief in the real presence is between 30% and 50%. The different surveys also show that about 50% of Catholics have no understanding of real presence.

Communion of the Faithful	2
Dismissal	3

Not counting any improvisations or the potential variety in the Bidding prayers or the interjection of texts from other sacraments, the most conservative estimate of the potential variety for the Novus Ordo Mass is $12 \times 3 \times 4 \times 2 \times 4 \times 2 \times 2 \times 2 \times 4 \times 2 \times 4 \times 2 \times 3 = 1,769,472$. If you allow for the improvisation and other extemporaneous prayers, the variety extends into the trillions. Such variety necessarily undermines unity of worship.

Now, let us walk through the two Masses together and compare the words. You will note the following patterns:

- Tridentine Mass is a sacrifice; Novus Ordo Mass is a supper.
- Tridentine Mass clearly teaches the real presence; Novus Ordo Mass is ambiguous about the real presence.
- Tridentine Mass is theocentric; Novus Ordo Mass balances man and God.
- Tridentine Mass teaches the importance of the Trinity; Novus Ordo Mass reduces emphasis on the Trinity.
- Tridentine Mass teaches that we are unworthy, fallen creatures; Novus Ordo Mass teaches that we are worthy.
- Tridentine Mass teaches that we live in a fallen world; Novus Ordo Mass teaches the world is good.
- Tridentine Mass teaches the need for intercession; Novus Ordo Mass diminishes the need for intercession.
- Tridentine Mass stresses personal responsibility; Novus Ordo Mass stresses collective responsibility.
- Tridentine Mass teaches revealed truth; Novus Ordo Mass teaches an evolving truth.
- Tridentine Mass remains true to scripture; Novus Ordo Mass uses mis-translations, paraphrasing, and even Talmudic prayers.

Prayers at the Foot of the Altar

The Tridentine Mass Prayers at the Foot of the Altar prepare the priest to approach the altar, which in temple worship has always been the Holy of Holies, where man encounters the real presence of God.

After the sign of the cross, the Tridentine Mass prayers begin the Mass with Psalm 42 that describes our unhappy state in the outside world where evil abides, and it describes our longing to be safely in God's temple. Psalm 42 teaches that the world is broken, full of unjust and deceitful men, and

that God is our consolation. Ecumenism considers those ideas judgmental—another reason the Novus Ordo Mass eliminates Psalm 42.

Psalm 42 is full of the sense of the anointed priest and sacrifice. The psalm describes the priest's longing to serve in his priestly office.

The three ideas of real presence, priest, and sacrifice offend Protestants. The 1549 Book of Common Prayer cuts Psalm 42, as does Luther. Psalm 42 is full of references to the altar and temple sacrifice. Protestants do not accept the Mass as sacrifice; therefore, they replace the altar of the Lord's continuing sacrifice with a table for the Lord's supper. The Novus Ordo Mass mimics the Anglican-Lutheran model and cuts Psalm 42, immediately shifting the purpose of the Mass from sacrifice to supper. The Novus Ordo Mass throughout removes words associated with sacrifice: holy hill, altar, and tabernacles.

The Prayers at the Foot of the Altar and the Act of Confession clearly teach that we need to prepare ourselves to worthily attend Mass. In the Traditional rite, the priest does not approach the altar until he has announced his intention to approach, and he acknowledges that it is by God's grace that he can dare approach—Thy light and Thy truth: they conducted me and brought me unto Thy holy hill. Psalm 42 helps us recollect the awe-inspiring humility of the priest approaching the altar for the sacrifice of the Mass. Not until he and the congregation have made their confession and received absolution does he approach the Holy of Holies and kiss the altar.

In sharp contrast, the Novus Ordo Mass begins when the priest, without a word of acknowledgement, approaches the altar and stands at his chair. The Novus Ordo Mass presumes our worthiness to begin the Mass. This presumption of worthiness is consistent with the Protestant idea of the Elect and predestination. Again, Protestants object to the Mass as a sacrifice; they argue that the Mass is the commemoration of the Last Supper and that the altar is really a table. And yes, we are worthy enough to have supper with each other.

Suppers are more about fellowship than sacrifice. Therefore, in the Novus Ordo Mass, the priest makes the sign of the cross and begins with a short word of welcome—grace and fellowship—in the manner of good hospitality. Throughout the two rites, you see that each teach different lessons about the essence of the Mass. The Tridentine Mass is a sacrifice. The Novus Ordo Mass is a commemorative supper.

Tridentine Mass	Novus Ordo Mass
<p>Bowing before the altar, the priest makes the sign of the cross, saying:</p> <p>P: In the name of the Father, (+) and of the Son, and of the Holy Ghost. Amen.</p> <p>P: I will go in to the altar of God.</p> <p>R: To God, Who giveth joy to my youth.</p> <p>PSALM 42 The priest and server say alternately:</p> <p>P: Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man.</p> <p>R: For Thou art, God, my strength; why hast Thou cast me off? and why do I go all sorrowful whilst the enemy afflicteth me?</p> <p>P: Send forth Thy light and Thy truth: they conducted me and brought me unto Thy holy hill, and into Thy tabernacles.</p> <p>R: And I will go in to the altar of God: to God Who giveth joy to my youth.</p> <p>P: To Thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul, and why dost thou disquiet me?</p> <p>R: Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.</p> <p>P: Glory be to the Father, and to the Son, and to the Holy Ghost.</p> <p>R: As it was in the beginning, is now, and ever shall be, world without end. Amen.</p> <p>P: I will go in to the altar of God.</p> <p>R: To God, Who giveth joy to my youth.</p> <p>P: Our help (+) is in the name of the Lord.</p> <p>R: Who made heaven and earth.</p> <p><i>no corresponding text</i></p>	<p>The priest kisses the altar, goes to his chair and stands facing the people.</p> <p>P: In the name of the Father, (+) and of the Son, and of the Holy Spirit.</p> <p>R: Amen.</p> <p><i>no corresponding text</i></p> <p>The priest then welcomes all present with one of the following three greetings:]</p> <p>Option 1 P: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.</p> <p><i>Option 2 P: The grace and peace of God our Father and the Lord Jesus Christ be with you.</i></p> <p><i>R: Blessed be God, the Father of our Lord.</i></p> <p><i>Option 3. P: The Lord be with you.</i></p> <p><i>R: And also with you.</i></p> <p><i>People respond with two options:</i></p> <p><i>Option 1 R: And also with you.</i></p> <p><i>Option 2 R: Blessed be God, the Father of our Lord.</i></p> <p>After the Greeting, the Entrance Antiphon may be read by the priest if it has not already been said or sung. The priest may comment briefly on the Mass of the day.</p>

Note that the Novus Ordo Mass begins with options. We have three approved greetings and two approved responses that allow twelve possible combinations, not counting the optional Antiphon and invitations to improvise—comment briefly—about the present Mass. Throughout the Novus Ordo Mass, you see many options and invitations to improvise, which is appropriate for a supper and good fellowship but less so for a ritual sacrifice. Optional variety renders the term *ritual* oxymoronic.

Confession

Protestants have two significant problems with Confession. First, they believe in varying degrees in predestination and justification by faith alone. To the Protestant mind, much of the Tridentine Mass language shows a lack of faith in Christ's victory. Why would the already saved, who are celebrating a meal memorializing their salvation, need to spend so many words confessing sins, and proclaiming one's unworthiness? Second, Protestants argue that man does not need a priest as intermediary for the forgiveness of sins.

The Novus Ordo Mass Confession accommodates Protestants who deny the intermediary function of the priest. In the Tridentine Mass, the people pray specifically: "Father, pray to our Lord God for me." The Tridentine Mass uses the word Father twice to refer to the priest. The Novus Ordo Mass eliminates the word Father as priest throughout and thereby satisfies the Protestant proscription: Call no man father.

The Tridentine Mass Confession clearly speaks of sin as a personal failing, for which each individual penitent asks for absolution. The Novus Ordo Mass changes the emphasis to our collective sins: Let us call to mind our sins...forgive us our sins. Nobody's perfect.

In the Tridentine Mass, Father, the priest acting as intermediary, gives absolution to the penitents. In fact, the priest uses the same words in the Tridentine Mass that he says in the sacrament of Confession: "May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins." Protestants cannot accept associating sacramental confession with the commemorative meal.

The three words—pardon, absolution, and remission—also cause problems for Protestants. Pardon comes from the Latin word for indulgence and has the connotation of God's mercy. Indulgence is associated with the intercession of Christ, the saints, and the Church, whose merits move God to show His mercy. Luther's objections to indulgences are famous.

Absolution has the connotation of judgment and cleansing. Christ judges us. In Confession, Christ works through the priest to sacramentally cleanse us, restoring us to a state of grace. Remission has the connotation of atonement, for which we need the gifts of the Holy Ghost. With the help of the Holy Ghost, we can satisfy justice and avoid further sin. The three words involve the three persons of the Trinity, in the attributes of forgiveness that involve the priest and the cooperation of the penitent. To reinforce these connotations, the priest makes the sign of the cross while saying the three words to visually associate pardon with the Father, absolution with the Son, and remission with the Holy Ghost.

The technical language and rubrics offend faith-alone, predestination, and anti-Trinitarian Protestants. Therefore, Bugnini completely removes the words atone, pardon, absolution, remission, and judgment from the Novus Ordo Mass; instead, he uses the more generic term forgive, which fits the protestant idea of a complete, permanent, and unqualified satisfaction of our sin debt.

Just moments before the Confession in the Tridentine Mass's Prayers at the Foot of the Altar, we hear Psalm 42's refrain three times: to God Who giveth joy to my youth. The Tridentine Mass has a theme of rejuvenation. The Tridentine Mass continues this theme in the Confession, teaching us that we quicken—become alive again—after absolution. Later in the Tridentine Mass Canon, the word quicken proclaims to us that the former inanimate bread is now the living body, blood, soul, and divinity of Jesus Christ, an idea unacceptable to Protestants. The idea that we are dead in sin and come alive again by absolution offends Protestants. The idea that inanimate bread and wine become the living real presence of the Second person of the Trinity also offends Protestants. The Novus Ordo Mass eliminates both uses of the word quicken to accommodate Protestants.

Note the difference in the humility of the Traditional rite text compared to the Novus Ordo Mass text. For example the Traditional rite uses the word beseech, which means beg. The Novus Ordo Mass uses the word ask which means inquire or demand, making the speaker equal to or greater than person spoken to.

The Tridentine Mass Confession uses the word relics. Lutherans and other Protestants reject the veneration of relics. Therefore, Bugnini cut the word relics from the Novus Ordo Mass. He also cuts the words holy of holies to negate the sense of temple and sacrifice.

Tridentine Mass	Novus Ordo Mass
<p>Bowing down low, the priest says,</p> <p>P: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, all the saints, and to you, brethren, that I have sinned exceedingly in thought, word and deed: (The priest strikes his breast three times saying:), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.</p> <p>R: May almighty God have mercy on thee and, having forgiven thee thy sins, bring thee to life everlasting. P: Amen.</p> <p>The server now says, I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed: (The server strikes his breast three times saying:), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.</p>	<p><i>no corresponding text</i></p> <p>After a brief silence, the priest and people together recite,</p> <p><i>Option 1 A</i></p> <p>I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault (all strike their breast) in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God</p> <p><i>Option 2</i></p> <p>P: Lord, we have sinned against you: Lord, have mercy.</p> <p>R: Lord, have mercy.</p> <p>P: Lord, show us your mercy and love.</p> <p>R: And grant us your salvation.</p> <p><i>Option 3</i></p> <p>P: You were sent to heal the contrite: Lord, have mercy.</p> <p>R: Lord, have mercy.</p>

<p>P: May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting. R: Amen.</p> <p>The priest signs himself, saying, May the almighty and merciful Lord grant us pardon, (+) absolution, and remission of our sins. R: Amen.</p> <p>Again bowing slightly, the priest continues: Thou wilt turn again, O God, and quicken us. R: And Thy people will rejoice in Thee. P: Show us, O Lord, Thy mercy. R: And grant us Thy salvation. P: O Lord, hear my prayer. R: And let my cry come unto Thee. P: The Lord be with you. R: And with thy Spirit. P: Let us pray.</p> <p>Going up to the altar, the priest prays silently, Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to enter into the Holy of Holies. Through Christ our Lord. Amen.</p> <p>He bows down over the altar, which he kisses, saying, We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.</p>	<p>P: You came to call sinners: Lord, have mercy. R: Lord, have mercy. P: You plead for us at the right hand of the Father: Lord, have mercy. R: Lord, have mercy.</p> <p>P: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. R: Amen.</p> <p><i>no corresponding text</i></p>
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The 2011 Revision improves a few problems in the translation. First, the revision uses *greatly sinned*, which corresponds more closely to the Traditional rite *sinned exceedingly*. Also, the 2011 Revision restores the three-fold *through my fault, through my fault, through my most grievous fault*. Options 2 and 3 are not affected by the 2011 Revision.

When the priest addresses the people and says *The Lord be with you*, the respondent in the Tridentine Mass answers *And with thy spirit*. For 42 years, the Novus Ordo respondent answered with a bad translation, *And also with you*, which shifts the focus from spiritual to temporal. The 2011 Revision repaired this bad translation.

Kyrie Eleison

The difference in the Kyrie Eleison is mostly that the Tridentine Mass says each prayer three times in honor of the Trinity and the Novus Ordo Mass does not. Throughout the Tridentine Mass, you see references and homage to the Trinity, using the word *Trinity* three times throughout the Mass. Other Tridentine Mass prayers, such as *Lord I am not worthy*, are also in triplets to honor the Trinity.

The Novus Ordo Mass drops all three uses of the word *Trinity*. Some Protestants are anti-Trinitarian, claiming that the Trinity is not biblical. Some Protestants are binarian—two persons. Others are unitarian—just one person. Anti-Trinitarian groups include Church of God Pentecostals, Unitarians, Seventh Day Adventists, and Mormons. The Novus Ordo Mass accommodates these Protestant sensibilities by dropping all three uses of the word *Trinity* from the Novus Ordo Mass. Also, the Novus Ordo Mass removes fifty-four signs of the cross, the ancient and universal Trinitarian blessing and reminder of Christ's sacrifice.

Tridentine Mass	Novus Ordo Mass
<p>Standing at the Epistle side of the altar, he reads the Introit of the Mass being celebrated.</p> <p>The priest returns to the middle of the altar and says alternately with the server:</p> <p>P: Lord, have mercy on us.</p> <p>R: Lord, have mercy on us.</p> <p>P: Lord, have mercy on us.</p>	<p><i>Option: If the Mass has no congregation, the priest now recites the entrance antiphon.</i></p> <p><i>Option: Otherwise, if there was no entrance hymn, the people may recite the antiphon as the priest enters the sanctuary, or</i></p> <p><i>Option: as above – after the Greeting.</i></p> <p><i>Option: The Kyrie Eleison now follows unless it has already been used in one of the forms of the Act of Penance.</i></p>

R: Christ, have mercy on us.	P: Lord, have mercy.
P: Christ, have mercy on us.	R: Lord, have mercy.
R: Christ, have mercy on us.	P: Christ, have mercy.
P: Lord, have mercy on us.	R: Christ, have mercy.
R: Lord, have mercy on us.	P: Lord, have mercy.
P: Lord, have mercy on us.	R: Lord, have mercy.

Gloria

The Novus Ordo Mass Gloria mimics Cranmer's 1549 Anglican Rite. We provide two examples. First, the Novus Ordo Mass Gloria uses Cranmer's phrasing: Lord God heavenly King, almighty God and Father. The Tridentine Gloria has no such phrase.

Second, the Tridentine Mass uses the phrase from Luke 2:14: peace to men of good will. The Tridentine Mass phrase teaches, as did Luke's Gospel, that we must have good will—that is, cooperate with God's will—to merit peace. Faith-alone Protestants object to man meriting anything; they believe peace and goodwill are unmerited gifts. This disagreement is evident in Protestant Bible translations, such as the King James Bible.

Luke 2:14

Douay-Rheims Catholic Bible: Glory to God in the highest; and on earth peace to men of good will. —same text used in the Tridentine Mass.

King James Bible: Glory to God in the highest, and on earth peace, good will toward men. —same text used in Cranmer's 1549 Book of Common Prayer.

The Anglican 1549 Book of Common Prayer uses, And in yearth peace, good will towards men. The Novus Ordo Mass uses a version closer to Cranmer's: peace to his people on earth, dodging the whole question of good will. After forty-two years, the 2011 Novus Ordo Mass Revision changes this phrase back to an almost accurate translation: on earth peace to people of good will. Note the word people. Even in the 2011 Revision, the modernists are so committed to the fashion of gender-neutral language that they change scripture to use the word people instead of men.

The Tridentine Mass uses the plural sins of the world, while the Novus Ordo Mass uses the singular sin of the world. The difference might seem

trivial until you look at the sources. The plural sins of the world comes from 1 John 2:2, where he teaches that Christ is the atoning sacrifice for our sins. The words associate Christ's glory with his sacrifice. The Novus Ordo Mass singular sin of the world comes from John 16:9, where John teaches that the sin is the world's unbelief in Jesus. Although both sin and sins are in scripture, the Novus Ordo Rite selection supports the Protestant faith-alone doctrine. Again, this error was sufficient to cause a change in the 2011 Novus Ordo Mass Revision, which now uses the word sins.

Tridentine Mass	Novus Ordo Mass
<p>Standing at the middle of, the altar, the priest extends and joins his hands, and making a slight bow says,</p> <p>P: Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father almighty, O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy; Thou alone art the Lord; Thou alone, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.</p> <p>Turning to the people, the priest says,</p> <p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p>	<p>Now follows the Gloria, when it is prescribed.</p> <p>A: Glory to God in the highest, and peace to his people on earth. Lord God heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father; receive our prayer. For you alone are the Holy One, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>

Today, the most popular English language Catholic bible is the New American Bible St. Joseph edition 1970 reissued 1986 (NAB). Its version of Luke 2:14 is "Glory to God in the Highest and on earth peace to those on whom his favor rests." This NAB translation is a false rendering of the Latin and Greek. Moreover, it eliminates the idea that man must cooperate

with God, and it kowtows to the fashion of gender-neutral language, using the pronoun those instead of men.

The Novus Ordo Mass often uses English translations from the NAB, which invites chaos. As the modernists were re-writing and translating the sacramental rites, they were retranslating (and in some cases, re-writing) the Bible to reflect their new vision for the Church. Many of the changes in the NAB are exact copies from Protestant bibles. You can see that the same people who changed the sacramental rites to conform to Protestant errors also mangled select Bible verses to conform to Protestant errors. For a quick study on translation errors in the Bible, read the short booklet, *Which Bible Should I Read?*, Thomas Nelson, TAN Books, IL 2001.

In contrast, the English translation of the Tridentine Mass is consistent with the Douay-Rheims Catholic Bible translation, dating back to 1582. This consistency ties the Tridentine Mass to scripture, and they reinforce each other.

Readings

In the Readings, the only Tridentine Mass texts objectionable to Protestants are the humble words that remind us of our unworthiness: Cleanse my heart and my lips. Protestants predestined for heaven are worthy enough to read scripture.

Tridentine Mass	Novus Ordo Mass
<p>Here the priest says the collect appointed for the day.</p> <p>P: Let us pray.</p> <p>When the priest finished the collect, the server says: R: Thanks be to God.</p> <p>At the Epistle side of the altar, the priest reads the Epistle or Lesson from the Mass he is celebrating, after which the priest says:</p> <p>P: This is the Word of the Lord.</p> <p>R: Thanks be to God.</p> <p>The priest now says the Gradual, Tract, or Sequence, according to the season. The priest, returning to the middle of the altar, bows down, joins his hands, and says,</p>	<p>All pray silently for a while. Then the priest says the collect:</p> <p>P: Let us pray.</p> <p>The collect finishes: P: For ever and ever. R: Amen.</p> <p>The people now sit for the first Reading. At the end of which the reader says, This is the Word of the Lord.</p> <p>R: Thanks be to God.</p> <p><i>no corresponding text</i></p> <p>P: The Lord be with you. R: And also with you.</p>

<p>P: Cleanse my heart and my lips, O almighty God, Who didst cleanse with a burning coal the lips of the prophet Isaias; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.</p> <p>Vouchsafe, O Lord, to bless me. The Lord be in my heart and on my lips, that I may worthily and becomingly announce His gospel. Amen.</p> <p>The priest goes to the Gospel side of the altar and reads the Gospel for the Mass he is celebrating.</p> <p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p> <p>P: (+) The following (or the beginning) is taken from the Holy Gospel according to St. N.</p> <p>R: Glory be to Thee, O Lord.</p> <p>[At the end of the Gospel, the server says:]</p> <p>R: Praise be to Thee, O Christ.</p> <p>P: May our sins be blotted out by the words of the Gospel.</p>	<p>P: A reading from the Holy Gospel according to N.</p> <p>R: Glory to you, Lord.</p> <p>At the end of the Gospel:</p> <p>P: This is the Gospel of the Lord.</p> <p>R: Praise to you, Lord Jesus Christ.</p> <p>P: May the words of the Gospel wipe away our sins.</p>
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The Novus Ordo Mass introduces a new voice: The Reader. The modern church increases the role of the laity in the rites and correspondingly diminishes the role of the priest. If the Mass is a supper, then everyone should help set the table, participate in the conversation, and distribute the food. If the Mass is a sacrifice, then the consecrated priest is essential. Engaging the laity in sanctuary marginalizes the priesthood and affirms the Protestant view.

Nicene Creed

The Tridentine Mass uses the correct translation of Credo: I believe. For forty-two years, the Novus Ordo Mass used a mistranslation: We believe. The English Novus Ordo Mass is not the first to mistranslate the Creed.

Martin Luther’s translation to the vernacular was *Wir glauben all an einen Gott*, literally, We all believe in one God.

In the Novus Ordo Creed, the words We believe remove personal responsibility, just as the words our faults in the Confession remove personal responsibility. In effect, We believe has the connotation of consenting to a generally accepted opinion, whereas I believe is a personal profession of a truth. Likewise, We acknowledge and We look teach a collective rather than personal responsibility. The Novus Ordo Mass throughout cuts the use of the personal I in half but doubles the frequency of the collective we’s. Collective belief, collective guilt, and collective responsibility are themes throughout the Novus Ordo rites.

In 2011, Pope Benedict XVI instructed the bishops to restore the correct translation of credo and fix other problems with the Novus Ordo Mass Creed.

The Novus Ordo Creed undermines the Church’s teaching about Natural Law and the sanctity of life in the womb. In the Tridentine Mass, the Creed specifically states the order of events: Jesus—body, soul, and divinity—was incarnate in the womb of the virgin and therefore a person from the moment of His conception. Personhood, therefore, begins at the moment of conception. The Novus Ordo Creed says that Jesus was first born and then became man, which allows the possibility that we are not persons until after we are born. This ambiguity about life and personhood undermines the Church’s teaching that abortion is the unlawful killing of a person.

Tridentine Mass	Novus Ordo Mass
<p>The priest returns to the middle of the altar and recites the Creed:</p> <p>I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the</p>	<p>A: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified</p>

Holy Ghost of the Virgin Mary, AND WAS MADE MAN (Here genuflect). He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He arose again, according to the Scriptures, and ascended into heaven. He sitteth at the right hand of the Father: and He shall come again with glory to judge the living and the dead and His kingdom shall have no end. And in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who, together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one holy, catholic, and apostolic Church. I confess one for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The priest kisses the altar and turning to the people, says, The Lord be with you.

R: And with thy Spirit.

P: Let us pray.

under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one Baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Petitions or Bidding Prayers

After the Creed, the Novus Ordo Mass adds the petitions whereby the congregation can make special prayer requests. These petitions existed in early rites, but Gregory I, 6th Century, removed the petitions as being superfluous to the intercessions in the Canon. Cranmer restored the petitions in the Anglican Rite as the Bidding Prayers and cut most of the other petitions in the Canon. The Novus Ordo Mass again mimics Cranmer's Anglican rite: adding bidding prayers and reducing the petitions in the Canon. The Novus Ordo petitions engage the community and add a collective flare. The extemporaneous nature of the petitions is consistent with Pentecostal, Quaker, and other Protestant denominations. The petitions add thirty-five words plus any of the extemporaneous words in the petitions.

Tridentine Mass	Novus Ordo Mass
<i>no corresponding text</i>	<p>The Bidding Prayers, which may now follow, is preceded by the Invitation and consists of a series of Petitions, each of which ends:</p> <p>Reader: Lord hear us.</p> <p>The people answer: R: Lord graciously hear us.</p> <p>The final Petition is, Let us commend ourselves and all God’s people, living and dead, to the intercession of our Blessed Lady, the glorious and ever-virgin Mother of God.</p> <p><i>Option:</i> The people then recite the Hail Mary, after which there is a pause for silent prayer. At the end of the Prayer, which follows, the people answer: Amen.</p>

Offertory

Protestants reject the sacrificial nature of the Mass in the strongest terms. Luther taught that the Mass was idolatry because it attempted to be a sacrifice that delivers man from sin. Luther states, “The mass is not a sacrifice but a thanksgiving to God and a communion with believers.” Protestants believe strongly that the Eucharist is a gift from God to men. They believe that in no way is the Eucharist an oblation of men to God; therefore, not a sacrifice.

The Novus Ordo Mass accommodates Protestants by reducing the Offertory prayers by half and removing words that connote sacrifice. For example, the Traditional rite offers the chalice of salvation, which connotes ritual sacrifice, while the Novus Ordo Rite offers wine, which is appropriate for a meal.

In the Novus Ordo Mass’s short 125-word Offertory, most of the words are taken verbatim from the Talmudic Seder meal. The Seder meal is a commemorative meal—not a ritual sacrifice. The Seder was established after the 70 A.D. destruction of the Temple, thereby precluding ritual sacrifice. Therefore, the Talmudic formula incorporated into the Novus Ordo Mass Offertory is pointedly not sacrificial but a blessing before a commemorative meal. Bugnini might also have intended that the Talmudic prayer serve to extend an ecumenical olive branch to believers of Judaism. As mentioned earlier, the Novus Ordo strays from scripture.

The Novus Ordo Mass Offertory text, “which earth has given and human hands have made...” has an unsettling precedence. The first such offering—which earth has given—was by Cain, an offering that God rejected.

Even more troubling is the Novus Ordo Mass text *human hands have made* and *work of human hands*. The gender-neutral text human hands have made is in protestant translations of the Bible, specifically the American Standard Bible. The Douay-Rheims Catholic Bible uses the accurate, if less politically correct, phrase works of men’s hands or work of the hands of men. Most of these texts describe human endeavors: domestic arts, agriculture, construction, war, and such. When used in context of human activity, the texts often invoke God’s blessings on man’s endeavors, which is appropriate. The texts often warn that human efforts without God’s blessing are bootless.

However, every time work of man’s hands is associated with temple sacrifice and worship, the message is clear: God is displeased. The most infamous example of associating worship and human hands is the molten calf: Exodus 32. Here are other examples where work of man’s hands describes vain worship and idolatry.

Deuteronomy 27:15

Cursed be the man that maketh a graven and molten thing, the abomination of the Lord, the work of the hands of artificers, and shall put it in a secret place: and all the people shall answer and say: Amen.

4 Kings (2 Kings) 19:18

And they have cast their gods into the fire: for they were not gods, but the works of men’s hands of wood and stone, and they destroyed them.

Psalms 113:12

The idols of the gentiles are silver and gold, the works of the hands of men.

Psalms 134:1

The idols of the Gentiles are silver and gold, the works of men’s hands.

Wisdom 13:10

But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

Isaias (Isaiah) 2:8

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

Isaias (Isaiah) 37:19

And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

Jeremias (Jeremiah) 1:16

And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

Baruch 6:50

For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations and kings: and it shall be manifest that they are not gods, but the work of men's hands, and that there is no work of God in them.

Baruch 6:51

Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

Osee (Hosea) 13:2

And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols: the whole is the work of craftsmen: to these that say: Sacrifice men, ye that adore calves.

Apocalypse (Revelation) 9:20

And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk.

Whatever Bugnini intended with the words of his novel Offertory-Seder prayer, Holy Scripture associates those words with rejected offerings, vain worship, and idolatry.

Tridentine Mass	Novus Ordo Mass
<p>The priest says the Offertory for the Mass. He then uncovers the paten and says,</p> <p>P: Receive, O Holy Father, almighty and eternal God, this spotless host, which I, Thine unworthy servant, offer unto Thee, my living and true God, for my countless sins, trespasses, and omissions; likewise for all here present, and for all faithful Christians, whether living or dead, that it may avail both me and them to salvation, unto life everlasting. Amen.</p> <p>The priest goes to the Epistle side and pours wine and water into the chalice.</p> <p>P: O God, Who in creating man didst exalt his nature very wonderfully and yet more wonderfully didst establish it anew by the mystery signified in the mingling of this water and wine, grant us to have part in the Godhead of Him Who hath vouchsafed to share our manhood, Jesus Christ, Thy Son, Our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God; world without end. Amen.</p> <p>At the middle of the altar, the priest says:</p> <p>P: We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that it may ascend as a sweet odor before Thy divine majesty, for our own salvation, and for that of the whole world. Amen.</p> <p>P: Humbled in mind, and contrite of heart, may we find favor with Thee, O Lord; and may the sacrifice we this day offer up be well pleasing our God.</p> <p>P: Come, Thou, the Sanctifier, God, almighty and everlasting; bless (+) this sacrifice which is prepared for the glory of Thy holy name.</p>	<p>The celebrant raises the host on the paten saying,</p> <p>P: Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and <i>human hands have made</i>. It will become for us the bread of life.</p> <p>R. Blessed be God for ever.</p> <p>The celebrant pours wine and a little water into the chalice saying quietly, By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.</p> <p>The celebrant raises the chalice above the altar and says,</p> <p>P: Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and <i>work of human hands</i>. It will become our spiritual drink.</p> <p>R: Blessed be God for ever.</p> <p>Bowing, the celebrant says quietly,</p> <p>P: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble and contrite hearts.</p>

The language of the Novus Ordo Mass is purposefully gender-neutral in keeping with modern fashion and contrary to scripture. The Novus Ordo Mass expression work of human hands is a gender-neutral translation of work of men's hands. The Novus Ordo Mass cuts all three Tridentine Mass uses of the word woman and all seven uses of the word man, except for the Nicene Creed, where Jesus was made man. The Novus Ordo Mass changes the Tridentine Mass words share our manhood to the gender-neutral share in our humanity. Throughout the seven sacraments, the new rites use gender-neutral pronouns and introduce new gender-neutral words such as human, humanity, and people. With the exception of the *Orate Fratres*, the Novus Ordo Mass throughout changes brethren to brothers and sisters, which is ironically more divisive.

The 2011 Revision removed some of the more obvious mistranslations that promoted gender-neutral language.

The Lavabo

The Tridentine Mass prayers for the washing of hands are full of impediments to Protestants. The Tridentine Mass Lavabo describes the priest preparing himself to enter the temple to begin the sacrifice—as in ancient Israel—stressing the need for personal holiness for acceptable worship. Protestants object to the exclusive role of the priest and any allusions to ritual sacrifice.

Cranmer removed the Lavabo in his 1549 Book of Common Prayer, and again, the Novus Ordo Mass mimics Cranmer's Anglican rite, reducing the 140-word prayer to a minimalist nine words.

In addition, the Tridentine Mass Lavabo is a major contradiction to ecumenism and collectivism. The Tridentine Mass Lavabo is Psalm 25, in which the psalmist makes the point that the priest (and we as individuals) are known by the company we keep. The Psalm speaks of the individual seeking God. The individual has merit: walked in my innocence. Psalm 25 also teaches that to approach the altar, the person must shun certain groups: vain persons, (interpreted as traitors), dissemblers (interpreted as hypocrites), bloody men, and men who bribe. The psalmist tells us to avoid the company of evildoers. Instead, we must seek the right way...in the churches, even if we stand alone against all the evildoers. In effect, we must, by an act of will, be in a state of grace and belong to the Communion of Saints before we approach the altar to offer sacrifice.

The Novus Ordo Mass throughout eliminates words that even hint that other people might be unjust, enemies, deceitful, wicked, or afflicting. We see throughout the seven Novus Ordo rites the idea that the struggle between good and evil is behind us and that everybody is saved.

Tridentine Mass	Novus Ordo Mass
<p>Going to the Epistle side, the priest washes his fingers and says, P: I will wash my hands among the innocent, and will compass Thine altar, O Lord. That I may hear the voice of praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked; nor my life with men of blood. In whose hands are iniquities: their right hand is filled with gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the right way; in the churches I will bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be; world without end. Amen.</p> <p>The priest returns to the middle of the altar and bowing slightly, says,</p> <p>P: Receive, O holy Trinity, this oblation offered up by us to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of blessed Mary, ever a virgin, of blessed John the Baptist, of the holy apostles Peter and Paul, of these, and of all the saints, that it may be available to their honor and to our salvation; and may they whose memory we celebrate on earth vouchsafe to intercede for us in heaven. Through the same Christ our Lord. Amen.</p>	<p>Then the celebrant washes his hands, saying quietly, P: Lord, wash away my iniquity; cleanse me from my sin.</p> <p><i>no corresponding text</i></p>

The Novus Ordo Mass removes the invocation to the Trinity and to the Church Triumphant. As mentioned before, the Novus Ordo Mass

eliminates every use of the word Trinity and most references to the Church Triumphant: the saints and especially Mary.

The Orate Fratres

The Tridentine Mass Orate Fratres has a small impediment to Protestants. The first reference to sacrifice in the Tridentine Mass: my sacrifice and yours does not explicitly denote the sacrifice on the altar. We all make personal sacrifices, so the Novus Ordo Mass can let that reference stay. However, the next reference in the Tridentine Mass is this sacrifice, which specifically refers to the sacrifice on the altar, and the pro-ecumenical Novus Ordo Mass cannot let that reference stand. Protestants reject the idea of the Mass as a sacrifice, so the Novus Ordo Mass changes the text to the sacrifice, which can vaguely refer back to the words my sacrifice and yours.

Tridentine Mass	Novus Ordo Mass
<p>The priest kisses the altar, turns to the people, and says:</p> <p>P: Brethren, pray that my sacrifice and yours may be well pleasing to God the Father almighty.</p> <p>R: May the Lord receive this sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His Holy Church.</p> <p>THE SECRET PRAYER</p> <p>Then with hands extended, the priest says the Secret prayers. The priest now says in a louder voice,</p> <p>P: World without end.</p> <p>R: Amen.</p>	<p>P: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.</p> <p>R: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.</p> <p>PRAYER OVER THE GIFTS</p> <p>The priest recites the prayer over the gifts.</p> <p>P. Amen.</p>

Preface to the Canon

The Novus Ordo Mass changes the sursum corda to make it more closely match Cranmer's 1546 Anglican Mass. The Tridentine Mass uses the phrase meet and just. The word *meet* means proper, as in the proper measure. The word just invokes the theme of the Mass as a sacrifice to satisfy justice. Cranmer dropped the word just, and the Novus Ordo Mass

again conforms to Cranmer. The 2011 Revision corrected this forty-two-year-old error to restore the *sursum corda* that had existed unchanged since the 3rd Century.

The Novus Ordo Mass preface further marginalizes the role of the consecrated priest by introducing new words that state that all the participants at Mass are part of the royal priesthood—a Lutheran sentiment. The modern pursuit of equality is contrary to reality, both on Earth and in heaven. God dispenses different graces, talents, challenges, ranks, and honor.

The Tridentine Mass, for example, describes ranks of the Angels: archangels, cherubim, and seraphim. Even in heaven, the angels have different ranks and functions. They are not all equally high and not all equally honored. The Novus Ordo Mass, in keeping with the modern fetish for equality, drops the references to rank and describes the angels as collective choirs.

Tridentine Mass	Novus Ordo Mass
<p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p> <p>P: Lift up your hearts</p> <p>R: It is meet and just.</p> <p>The Preface of the Holy Trinity and all Sundays which have no appointed preface:</p> <p>P: It is truly meet and just, right and profitable, for us, at all times, and in all places, to give thanks to Thee, O Lord, the holy One, the Father almighty, the everlasting God: Who, together with Thine only-begotten Son and the Holy Ghost, art one God, one Lord, not in the singleness of one Person, but in the Trinity of one substance. For that which, according to Thy revelation, we believe of Thy glory, the same we believe of Thy Son, the same of the Holy Ghost, without difference or distinction; so that in the confession of one true and eternal Godhead we adore distinctness in persons, oneness in essence, and equality in majesty: Which the angels praise, and the archangels, the cherubim also and the seraphim,</p>	<p>P: The Lord be with you.</p> <p>R: And also with you.</p> <p>P: Lift up your hearts.</p> <p>R: It is right to give him thanks and praise.</p> <p>The priest then reads the Preface. An example is given, following that of Sundays of Year I.</p> <p>P: Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord. Through his cross and resurrection, he freed us from sin and death and called us to the glory that has made us a chosen race, a royal priesthood, a holy nation, a people set apart. Everywhere we proclaim your mighty works for you have called us out of darkness into your own wonderful light. And so, with all the choirs of angels in heaven, we proclaim your glory and join in their unending hymn of praise:</p> <p><i>Option Canon 2</i></p> <p><i>P: Father, it is our duty and our salvation, always and everywhere to give you thanks</i></p>

who cease not, day by day crying out with one voice to repeat:

through your beloved Son, Jesus Christ. He is the Word through whom you made the universe, the Savior you sent to redeem us. By the power of the Holy Spirit he took flesh and was born of the Virgin Mary. For our sake he opened his arms on the cross; he put an end to death and revealed the resurrection. In this he fulfilled your will and won for you a holy people. And so we join the angels and the saints in proclaiming your glory as we say:

The Canon of the Mass

Within the Mass, the canon comprises those prayers from the Sanctus to the Lord's Prayer. The prayers in the Tridentine Mass canon are the most ancient of the Church's prayers, dating back to the 5th Century in written form and earlier in oral form.

The word *canon* means rule, with all the connotations of being fixed as the Tridentine Mass canon was fixed in oral and then written form for almost 2,000 years. The Novus Ordo Mass has four different canons and those four canons have many options. In fact, the Novus Ordo Mass has at least 1,024 possible variations between the Sanctus and the Lord's Prayer, which contradicts the idea of canon being a rule. Indeed, the term canon is a misnomer for this collection of Novus Ordo Mass prayers.

In the Tridentine Mass, the canon shows a perfect symmetry of prayers leading to and proceeding from the consecration. The Tridentine Mass begins with a dedication to the Trinity and then proceeds with three prayers of remembrance and two offering prayers. Then, the Tridentine Mass has three prayers with the consecration. Then, we reverse order with two more prayers of offering and three more prayers of remembrance. The canon ends as it began, with a dedication to the Trinity.

Protestants are not impressed by the perfect symmetry of the Tridentine canon. Thomas Cranmer's chaplain Thomas Become, described the canon as a hotch-potch...a very beggar's cloak, cobbled, clouted and patched with a multitude of popish rags.

In contrast to the Traditional rite's graceful symmetry, the Novus Ordo Mass serves up 1,024 possible hotch-potch variations, if I may borrow Thomas Become's language.

The Novus Ordo Mass canon shrinks by half from 894 to 555 words in Canon 1 and down to 434 in Canon 2. One cannot defend the proposition the two rites are the same when the Novus Ordo canon cuts half the text in the Tridentine canon. In this analysis, we use the longer Novus Ordo Mass Canon, called the Roman Canon, because it is the closest match to the Tridentine Canon. We thereby offer the most lenient comparison of the differences. We also show Canon 2, which is a popular option. For the sake of space, we do not show Canons 3 and 4.

As we compare the rites, you see that many of the changes in the Novus Ordo Mass Canon mimic the Anglican and Lutheran rites. Some of the errors are in translations, some corrected by the 2011 Revision. Many other changes remain, even in the words of consecration, which are the essential words that effect the sacrament. Fewer than forty percent of Novus Ordo Catholics believe in the real presence. Although it is hard to prove the cause and effect, the fact is that the Novus Ordo Mass uses the words of consecration originally selected by Luther precisely to reject the doctrine of transubstantiation. By making so many changes to the Canon, the Novus Ordo Mass asserts that St. Jerome, St. Gregory I, St. Pius V, and all the popes up to Paul VI were wrong, and that Luther and Cranmer were right.

The Sanctus

The Novus Ordo Mass Sanctus changes the teaching about angels. The difference is that the Tridentine Mass uses the phrase Lord God of Hosts, and the Novus Ordo Mass uses a mistranslation: God of power and might. The phrase God of power and might is nowhere in Scripture, whereas the phrase Lord of Hosts appears about 270 times depending on the translation. The Latin in the Tridentine Mass is Dominus Deus Sabaoth, which means Lord God of Hosts. The Host is the army of angels.

You find Sabaoth three times in Scripture. In Jeremiah 11:20, the “meek lamb...the victim...cut off from the land of the living” calls on the Lord of Sabaoth to show “thy revenge on them”: meaning divine justice on evildoers, including those who “set up altars of confusion.” (We must hope that the ambiguity in the Novus Ordo rites does not reach the threshold of altars of confusion.) In Romans 9:24, Paul associates Sabaoth with the text, only a “remnant shall be saved,” a positively anti-ecumenical sentiment. In James 5:4, the apostle warns rich men that depriving a man his just wage is a sin that cries to heaven for vengeance, and that the Lord of Sabaoth will avenge the poor.

The Tridentine Mass continually reminds us that we are in a war between good and evil, that our immortal souls are at stake, that the sacrifice of the Mass is our great weapon, and that we bind ourselves to our allies in heaven, including the Angel Army. Protestants reject these ideas. Many Protestants believe the battle is over; we need only celebrate Christ’s victory.

The Novus Ordo Mass accommodates the Protestants by removing texts that speak of conflict. The Novus Ordo Mass throughout removes the following words: devil, Satan, hell, enemy, battle, malice, snares, and wicked. Instead, the Novus Ordo Mass adds words such as happy, happiness, and fellowship. These word changes are more ecumenical and consistent with a celebratory meal.

Tridentine Mass	Novus Ordo Mass
The bell is now rung three times. P: Holy, holy, holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He Who cometh in the name of the Lord. Hosanna in the highest.	A: Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The 2011 Revision fixed this mistranslation back to Lord God of hosts.

Te Igitur

Notice the difference in humility the between the two rites. In the Tridentine Mass, the prayer begins quietly with the words, we humbly pray and beseech, words that create a sense of supplication. By comparison, the Novus Ordo Rite strikes a triumphant note with words said aloud: We come to you...with praise and thanksgiving. Again, these words echo Luther’s teaching about the Mass.

The Tridentine Mass Canon begins with prayers for the Church using specific words: for all who are orthodox in belief and who profess the Catholic and apostolic faith. Protestants object to this Catholic exclusivity. The Novus Ordo hierarchy agrees; they changed doctrine to say that the Catholic Church is not Christ’s Church but merely subsists in Christ’s Church.⁵ Therefore, the Novus Ordo Mass eliminates the word orthodox. The Novus Ordo Mass again cuts the references to holy, unspotted sacrifice,

⁵ *Lumen Gentium*, para 8, November 21, 1964

instead uses the word gifts to shift the meaning from sacrifice to supper and thereby accommodates Protestants.

Tridentine Mass	Novus Ordo Mass
<p>The people kneel.</p> <p>The priest now prays silently.</p> <p>P: Therefore, we humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our Lord, to receive and to bless these (+) gifts, these (+) presents, these (+) holy unspotted sacrifices, which we offer up to Thee, in the first place, for Thy holy Catholic Church, that it may please Thee to grant her peace, to guard, unite, and guide her, throughout the world: as also for Thy servant N., our Pope, and N., our Bishop, and for all who are orthodox in belief and who profess the Catholic and apostolic faith.</p>	<p>Then follows one of the four Eucharistic Prayers (Canons). Eucharistic Prayer I</p> <p>The people kneel.</p> <p>The priest says out-loud,</p> <p>P: We come to you, Father, with praise and thanksgiving, Through Jesus Christ your Son. Through him we ask you to accept and bless (+) these gifts we offer you in sacrifice. We offer them for your holy catholic Church; watch over it, Lord, and guide it; grant it peace and unity throughout the world. We offer them for N. our Pope, for N. our Bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.</p>

The Commemoration of the Living

The Tridentine Mass text takes a more personal tone speaking to God. The Tridentine Mass uses the key word devotion, which means love, loyalty, or enthusiasm for a person or activity. The word devotion has the connotation of religious zeal and piety. The Novus Ordo Mass changes devotion to dedicate, which means committed to a task or purpose—the kind of word more suitable for an employer-employee relationship.

Instead of the sense of filial love and devotion, the Novus Ordo Mass text smacks of presumptive self-congratulation with the phrase You know how firmly we believe in you and dedicate ourselves to you. The irony is that God knows how weakly we believe and dedicate ourselves to Him.

Following this tone-deaf self-congratulation, the Novus Ordo Mass has a misplaced modifier: this sacrifice of praise for ourselves. Grammatically speaking, the sacrifice is the praise for ourselves—as if self-praise is a sacrifice pleasing to God. A grammarian might suggest that the next

Novus Ordo Mass revision repair the sentence to read, For the benefit of ourselves and those dear to us, we offer you this sacrifice of praise.

Tridentine Mass	Novus Ordo Mass
<p>P: Be mindful, O Lord, of Thy servants, N. and N., and of all here present, whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee, this sacrifice of praise, for themselves, their families, and their friends, for the salvation of their souls and the health and welfare they hope for, and who now pay their vows to Thee, God eternal, living, and true.</p>	<p>Option Canon 1 P. Remember, Lord, your people, especially those for whom we now pray, N. and N. Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and those dear to us. We pray to you, our living and true God, for our well-being and redemption.</p> <p><i>Option Canon 2 no corresponding text</i></p>

The Communicantes

Protestants object to Catholics praying to saints. The Tridentine Mass uses the word saints fourteen times; Novus Ordo Mass cuts the word to just three times. The Tridentine Mass intones sixty-two saints’ names, many of whom are popes. The Novus Ordo Mass reduces the count to forty-one, of which thirty-two are optional and the remaining nine are called apostles or martyrs—again avoiding the impediment of citing saints by name. By doing so, the Novus Ordo Mass conforms closely to the 1549 Anglican Rite that honors the holy Patriarches, Prophetes, Apostles and Martyrs, but not the saints and certainly not saintly popes.

Note that Canon 2 is utterly silent, failing to invoke the Virgin Mary or any saints.

Tridentine Mass	Novus Ordo Mass
<p>P: Having communion with and venerating the memory, first, of the glorious Mary, ever a virgin, mother of Jesus Christ, our God and our Lord: likewise {of blessed Joseph, spouse of the same virgin} of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Phillip,</p>	<p>Option Canon 1 (<i>words in parentheses may be omitted</i>) P: In union with the whole Church, we honor Mary, the ever-virgin mother of Jesus Christ our Lord and God. We honor Joseph, her husband, the apostles and martyrs Peter and Paul, Andrew, (<i>James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and</i></p>

<p>Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints: for the sake of whose merits and prayers do Thou grant that in all things we may be defended by the help of Thy protection. Through the same Christ, our Lord. Amen.</p>	<p><i>Jude; we honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all the saints. May their merits and prayers gain us your constant help and protection. (Through Christ our Lord. Amen.)</i></p> <p><i>Option Canon 2 no corresponding text</i></p>
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The Hanc Igitur

The differences in the Hanc Igitur are a function of precision. The Tridentine Mass uses the precise word oblation, a word that denotes a religious offering and sacrifice. The Tridentine Mass keeps our focus on the bread and wine that soon become the real presence of Christ on the altar.

The Novus Ordo Mass cuts all four Tridentine Mass uses of oblation, substituting the word offering and introducing a new word: gift. The words offering and gift have a broader definition, less tied to sacrifice and therefore less likely to offend Protestants. The Canon 2 is utterly silent on the offering.

Tridentine Mass	Novus Ordo Mass
<p>The priest extends his hands over the oblation.</p> <p>P: Wherefore, we beseech Thee, O Lord, graciously to receive this oblation which we Thy servants, and with us Thy whole family, offer up to Thee: dispose our days in Thy peace; command that we be saved from eternal damnation and numbered among the flock of Thine elect. Through Christ our Lord. Amen.</p> <p>Here the bell is rung once.</p>	<p>Option Canon 1 (<i>words in parentheses may be omitted</i>) P: Father, accept this offering from your whole family. Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. (<i>Through Christ our Lord. Amen.</i>)</p> <p><i>Option Canon 2 no corresponding text</i></p>

Quam Oblationem

Again, the differences are in the precision of the words. First, the Tridentine Mass uses the precise word oblation, defined as a sacrifice offered

to God. The Novus Ordo Mass uses the less precise word offering, which can mean contribution, donation, gift, present, or something produced or manufactured for entertainment or sale—not particularly associated with God.

Second, the Tridentine Mass uses the words bless, consecrate, and approve, while the Novus Ordo Mass leaves out the word consecrate. The word bless means to import a special virtue to an object, person, or place—in this case, the oblation. The word consecrate goes further. Whereas a thing blessed remains in essence the same, the thing consecrated takes a new state of being—in this case, the oblation changes its existence into the real presence of Christ on the altar. The word approve has the sense that God is pleased with the imparted virtue and the change: the blessed bread and wine that has become Christ.

The Novus Ordo Mass intentionally cuts the critical word consecrate. As we have seen time and again, the Novus Ordo Mass subordinates the Catholic doctrine of the real presence to accommodate Protestants. We see similar concessions in Novus Ordo Ordination. Even though the Novus Ordo does associate the offering with body and blood, the elimination of the key word consecrate and the addition of the words in spirit allow the Lutheran-Anglican interpretation that the sacrifice is a spiritual communion and not the real presence. The Novus Ordo Mass Canon 2 is even worse, leaving out bless and approve as well as consecrate.

Tridentine Mass	Novus Ordo Mass
<p>P: And do Thou, O God, vouchsafe in all respects to bless (+), consecrate (+), and approve (+) this our oblation, to perfect it and render it well pleasing to Thyself, so that it may become for us the body (+) and blood (+) of Thy most beloved Son, Jesus Christ our Lord.</p>	<p>Option Canon 1 P: Bless and approve our offering; make it acceptable to you, an offering in spirit and in truth. Let it become for us the body and blood of Jesus Christ, your only Son, our Lord.</p> <p><i>Option Canon 2 P: Lord, you are holy indeed, the fountain of all holiness. Let your Spirit come upon these gifts to make them holy, so that they may become for us the body (+) and blood of our Lord, Jesus Christ.</i></p>

Consecration of the Host

The words of consecration are the words necessary for a valid sacrament. These critical words also change in the Novus Ordo Mass. The Tridentine

Mass consecrates the bread using these same words of consecration from Matthew 26 and Mark 14, codified in the Mass since the 5th Century, and in the oral tradition before:

For this is My body.

The Novus Ordo Mass changes the words with an addition:

For this is My body

Which will be given up for you.

Why add the words which will be given up for you? When he changed the Mass for his new religion, Luther added the words which will be given up for you. Cranmer also added which will be given up for you. To be fair, one can find that formula in Gallican and other non-Roman rites that take the phrase from Luke 22. Luther made the change arguing that Luke's non-restrictive clause, which will be given up for you, proves that the Eucharist is not the real presence as defined by Catholics; rather, the Eucharist is a commemoration of Christ's long-ago sacrifice. In Luther's and Cranmer's religions, the bread is an allegory or spiritual presence but not Christ's real body. Regardless of Luther's and Cranmer's reasons, the Novus Ordo Mass mimics Luther and Cranmer by changing the words of consecration, and by implication agrees with their error.

Tridentine Mass	Novus Ordo Mass
<p>P: Who, the day before He suffered, took bread into His holy and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it (+), broke it, and gave it to His disciples, saying:</p> <p>Take ye and eat ye all of this:</p> <p>The priest bends over the Host and says, FOR THIS IS MY BODY.</p> <p>Then the priest adores and elevates the Sacred Host. The bell is rung three times.</p>	<p>P: Before he was given up to death, a death he freely accepted, he took bread and gave you thanks. He broke the bread, gave it to his disciples, and said:</p> <p>Take this, all of you and eat it: THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.</p>

Consecration of the Wine

In the consecration of the wine, we see six significant changes from the ancient Tridentine Mass words of consecration. Compare the words from the two texts:

Tridentine Mass:

For this is the chalice of My blood, of the new and everlasting testament, the Mystery of Faith, which for you and for many shall be shed unto the remission of sins

Novus Ordo Mass:

This is the cup of My blood, the blood of the new and everlasting covenant, it will be shed for you and for all men so that sins may be forgiven

First, the most obvious difference is that the Novus Ordo Mass drops the words, the mystery of faith from the consecration. Again, why? Luther dropped these words from his Mass because he objects to the central mystery of faith of the Tridentine Mass, which is the changing of ordinary bread and wine into the real presence of Christ. Cranmer agrees with Luther and also drops the words from his rite. The Novus Ordo Mass agrees with Luther and Cranmer.

Second, the English Novus Ordo Mass used a false translation of the Latin *multis*, which means *many* not all. For forty-two years, the Novus Ordo Mass used the words for all men. The Catholic words of consecration have always included for many, taken directly from Mathew 26 and Mark 14. Catholics had always argued that the sacrifice was for the many who cooperate with the will of God. Consequently, the ancient Mass conflicts with Luther's doctrine of justification through faith alone, which denies the benefit of man's active cooperation. So, Luther changed the words in his Mass to for all men. (Even Cranmer didn't go that far.) The Novus Ordo Mass follows Luther. Luther's formula certainly promotes ecumenism. The words all men can include even people who reject Christ.

Third, the Novus Ordo Mass uses another false translation, changing chalice to cup. The Tridentine Mass uses the word chalice six times. The word chalice connotes ritual sacrifice. In the Catholic Douay Rhiems Bible, the gospels use the word chalice at the Last Supper, a precise translation of St. Jerome's Vulgate (406 AD): *calix* and *calicem*. Protestants object to the Eucharist being a sacrifice, so Protestant bibles change chalice to cup. The word cup is better suited for a memorial meal. The Novus Ordo Mass uses the Protestants' translation, eliminating the word chalice and substituting the word cup.

Fourth, the Novus Ordo Mass changes the ancient words of consecration by replacing the word testament with covenant. Testament has the

connotation of binding instructions or binding truth. The Tridentine Mass uses St. Jerome's *testamenti* or testament. For a long while, the Protestants also used testament. After the Age of Enlightenment, most Protestant bibles changed from testament to covenant, which has the connotation of an agreement between two parties. The word covenant is more democratic and egalitarian. The modern mind prefers agreements to binding instructions. We have seen throughout the Novus Ordo rites the tendency to put man and God on the same level. The Novus Ordo Mass used the Protestant bible translation.

Fifth, the Tridentine Mass uses *shall* whereas the Novus Ordo Mass uses *will*. In precise writing, the word *shall* denotes a duty or obligation whereas the word *will* denotes a promise. In the context of the consecration, the word *shall* reminds us that man has an obligation to atone for sin, and Jesus took that obligation onto himself, knowing that only his sacrifice could satisfy the obligation. The word *shall* reminds us sinners that we are the cause of Jesus' suffering because our sins caused the obligation. The Novus Ordo Mass *will* has the sense of volunteerism but not the sense of the necessity of the sacrifice.

Sixth, the Tridentine Mass word *remission* changes to the Novus Ordo Mass word *forgiven*. The phrase *remission of sins* comes from Matthew 26, a precise rendering of St. Jerome's word: *remissionem*. None of the accounts of the Last Supper use the Novus Ordo Mass phrase *so sins may be forgiven*. The Tridentine Mass word *remission* has the connotation of release from a debt, penalty, or obligation—that is, atonement for sin. Again, Luther considers sacrifice and atonement heretical when applied to the Eucharist. The Novus Ordo Mass word *forgiven* has the connotation of being excused from an offense and removal of anger. Recall that Bugnini also removed *pardon*, *absolution*, and *remission* from the Novus Ordo Confession; he used the word *forgive*.

The point is subtle but important. In the Tridentine Mass, the word *remission* maintains the distinction that the sinner needs to be absolved sacramentally—that is, formally absolved in Confession before coming to the Eucharist that in turn helps atone. The Novus Ordo Mass word *forgiven* blurs that distinction; indeed, suggesting that the Eucharist itself effects forgiveness. Or, taken a step further into Lutheran doctrine, the word *forgiven* means Christ's long-ago, one-time sacrifice was sufficient to get us all to heaven. Faith-alone Protestants got rid of the sacrament of Confession. Bugnini's change supports the Protestant theology by dimin-

ishing (or eliminating) the need for the sacrament of Confession. It is no wonder that a 2008 Georgetown University survey shows that fewer than twelve percent of Novus Ordo Catholics born after 1969 meet the minimal canonical requirement for an annual Confession.

Tridentine Mass	Novus Ordo Mass
<p>The priest uncovers the Chalice and says</p> <p>P: In like manner, after He had supped, taking also into His holy and venerable hands this goodly chalice, again giving thanks to Thee, He blessed it (+), and gave it to His disciples, saying:</p> <p>Take ye, and drink ye all of this:</p> <p>The priest bends over the Chalice and says,</p> <p>FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND EVERLASTING TESTAMENT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED UNTO THE REMISSION OF SINS.</p> <p>P: As often as ye shall do these things, ye shall do them in memory of Me.</p> <p>The priest adores and elevates the Chalice. The bell is rung three times.</p>	<p>P: When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples and said:</p> <p>Take this all of you, and drink from it:</p> <p>THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT, IT WILL BE SHED FOR YOU AND FOR ALL MEN SO THAT SINS MAY BE FORGIVEN.</p> <p>P: Do this in memory of me.</p> <p>The bell is rung as the priest elevates the Chalice to be seen by the people.</p>

The 2011 Revision fixes two errors, leaves four errors in place, and introduces one error. Most notably, the 2011 Revised Novus Ordo Mass changed the erroneous translation for all men back to the accurate for many. However, you will see that the Novus Ordo Mass keeps other references to all men, which causes confusion. Likewise, the 2011 Revision changed the erroneous word cup to the correct word chalice in the words of consecration. However, the Novus Ordo Mass keeps the mistranslation cup throughout other parts of the Mass, so the Novus Ordo Mass now has a shift in a key term, which is the fallacy of equivocation, making matters worse.

Four errors—mystery of faith, covenant, will be, and forgiven—remain.

Regarding the new error, the 2011 Revision changes the word shed to poured out. The word shed means to emit and let fall; shed is closely asso-

ciated with blood from wounds and tears from eyes. The phrasal verb pour out means to decant or to effusively put forth a liquid, more like wine from a bottle than blood from a body.

Memorial Acclamation

Later, after the consecration, the Novus Ordo Mass slips the words mystery of faith into a novelty called the Memorial Acclamation, with four options that the people can recite. Before 2011, the first option was Christ has died; Christ is risen; Christ will come again. Protestants approve of the Novus Ordo Mass's new definition of the mystery, especially because it detracts from the real presence of Christ on the altar. The Novus Ordo Mass's acclamation of the mystery speaks exclusively of Christ in history and in the future, but not now as He appears on the altar. The other options and the 2011 Revisions describe the mystery of faith as some combination of Christ's death, resurrection, and second coming. Most of the options settle for two of the three events. In effect, the Novus Ordo Mass changes the mystery of faith from the real presence as expressed in the Tridentine Mass consecration to the Novus Ordo Mass declaration of our shared history and our hope for the future.

Notice that Option 3 keeps all the Protestant sentiments of a memorial meal and uses the word cup—already acknowledged as incorrect in the consecration—to conform to the Lutheran rite.

Tridentine Mass	Novus Ordo Mass
<i>no corresponding text</i>	<p>P: Let us proclaim the mystery of faith.</p> <p>The people acclaim one of the following formulas:</p> <p><i>Option 1 Christ has died, Christ is risen, Christ will come again.</i></p> <p><i>Option 2 Dying you destroyed our death, rising you restored our life, Lord Jesus, come in glory.</i></p> <p><i>Option 3 When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</i></p> <p><i>Option 4 Lord, by your cross and resurrection you have set us free. You are the Savior of the world.</i></p>

Offering the Victim to God

The changes in the Novus Ordo Mass continue the shift from sacrifice and real presence to memorial meal. The Tridentine Mass uses the sacrificial language describing how we offer back to God his gift of the perfect victim without blemish, in this case, meaning a living creature killed as a religious sacrifice. An inanimate offering such as bread and wine can be a sacrifice, but to have the status of victim, the offering must be living. The sentence makes sense only in the context of the bread and wine being turned into the living body and blood of Christ.

In contrast, the Novus Ordo Mass cuts the word victim and thereby allows the sacrifice of bread and wine to remain inanimate bread and wine. The Novus Ordo Mass uses the phrase celebrate the memory, consistent with Protestant teaching that the Mass is merely a celebratory meal. Celebrate means to acknowledge publicly (a significant or happy day or event) with a social gathering or enjoyable activity, such as a meal. A sacrifice is not a social gathering or enjoyable activity.

Novus Ordo Canon 2 is worse, eliminating references to Abel, Abraham, and Melchisedech, angel taking this sacrifice to God’s altar in heaven, as well as any text that might associate bread and wine with body and blood. Canon 2 also reintroduces the error cup.

Tridentine Mass	Novus Ordo Mass
<p>P: Wherefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim (+) which is pure, a victim (+) which is stainless, the holy bread (+) of life everlasting, and the chalice (+) of eternal salvation.</p> <p>P: Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou wast pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered</p>	<p>Option Canon 1 P: Father, we celebrate the memory of Christ, your son. We, your people and your ministers, recall his passion, his resurrection from the dead, and his ascension into glory; and from the many gifts you have given us we offer to you, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation.</p> <p><i>Option Canon 2 P: In memory of his death and resurrection, we offer you, Father, this life-giving bread, this saving cup. We thank you for counting us worthy to stand in your presence and serve you. May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit.</i></p>

<p>up to Thee, a holy sacrifice, a victim without blemish.</p> <p>P: We humbly beseech Thee, almighty God, to command that these our offerings be borne by the hands of Thy holy angel to Thine altar on high in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred (+) Body and (+) Blood of Thy Son by partaking thereof from this altar may be filled with every heavenly blessing and grace: Through the same Christ our Lord. Amen.</p> <p><i>no corresponding text here; see Te Igitur above</i></p>	<p>Option Canon 1 P: Look with favor on these offering and accept them as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchisedech.</p> <p><i>Option Canon 2 no corresponding text</i></p> <p>Option Canon 1 P: Almighty God, we pray that your angel may take this sacrifice to your altar in heaven. Then, as we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing. (Through Christ our Lord. Amen.)</p> <p><i>Option Canon 2 no corresponding text</i></p> <p><i>Option Canon 2 P: Lord, remember your Church throughout the world; make us grow in love together with N. our Pope, N. our bishop, and all the clergy.</i></p>
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The Tridentine Mass is consistent with the words of consecration, reminding us in this prayer that many of us shall be beneficiaries of the sacrifice, but not all. In contrast, the Novus Ordo Mass has the ambiguous phrase: Let us all be filled, which conforms to the Lutheran error that all men are saved. As noted, the 2011 Revision fixed the mistranslation of *multis* in the consecration, but then the Novus Ordo Mass falls back into the same error.

The Commemoration of the Dead

The Tridentine Mass Canon closes with a humble prayer that begins: To us sinners, also, Thy servants, who put our trust in the multitude of Thy mercies. . . . These words remind us that our salvation is tied to this sacrifice, an impediment to faith-alone Protestants. The Novus Ordo Mass truncates the words to a less humble phrase: For ourselves too, to remove that impediment. Again, the Novus Ordo Mass makes saints’ names optional.

Tridentine Mass	Novus Ordo Mass
<p>P: Be mindful, also, O Lord, of Thy servants N. and N., who have gone before</p>	<p><i>(Words in parentheses are optional.)</i></p> <p>Option Canon 1 P: Remember, Lord, those who have died and have gone</p>

us with the sign of faith and who sleep the sleep of peace.

P: To these, O Lord, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Striking his breast, the priest says: To us sinners, also, Thy servants, who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy saints. Into their company do Thou, we beseech Thee, admit us, not weighing our merits, but freely pardoning our offenses: through Christ our Lord.

P: By Whom, O Lord, Thou dost always create, sanctify (+), quicken (+), bless (+), and bestow upon us all these good things.

P: Through Him (+), and with Him (+), and in Him (+), is to Thee, God the Father (+) almighty, in the unity of the Holy (+) Ghost, all honor and glory.

Raising his voice, the priest says, World without end.

R: Amen.

before us marked with the sign of faith, especially those for whom we now pray, N. and N.

Option Canon 2: Remember our brothers and sisters who have gone to their rest in the hope of rising again; bring them and all the departed into the light of your presence.

P: May these, and all who sleep in Christ, find in your presence light, happiness and peace. (Through Christ our Lord. Amen.)
Option Canon 2: no corresponding text

Option Canon 1: P: For ourselves too, we ask some share in the fellowship of your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia), and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness.

Option Canon 2: Have mercy on us all; make us worthy to share eternal life with Mary, the virgin Mother of God, with the apostles, and with all the saints who have done your will throughout the ages. May we praise you in union with them, and give you glory, through your Son, Jesus Christ.

Option Canon 1 P: Through Christ our Lord, you give us all these gifts. You fill them with life and goodness, you bless them and make them holy.

Option Canon 2: no corresponding text

P: Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.

R: Amen.

The Tridentine Mass canon has nineteen signs of the cross—the symbol of Christ’s sacrifice and the Trinity. By constantly invoking God in three persons and the crucifixion, the Tridentine Mass impresses upon us the ongoing cosmic struggle that continues on our behalf. We are to take part, as much as we are able, in this struggle. The Novus Ordo Mass reduces the signs of the cross in the canon to one or two, and reduces the language of sacrifice and struggle, thereby changing the Mass into a celebratory meal to commemorate an event long ago.

One of the peculiar ironies in the Tradition-Modern controversy is that the Modernists dismiss Traditionalists as being like Civil War re-enactors, putting on our old uniforms and costumes, firing blanks, and reliving the past without serious consideration of the present. In truth, the Tridentine Mass transcends time and engages us in the present, ongoing, unbloody sacrifice of Calvary, kneeling with Mary, beholding her glorious son in his real presence on the altar. The Modernists are the ones living in the past; they have, by their own admission, abandoned the present cosmic drama to commemorate a distant memory with a memorial meal.

The Our Father to the Commingling

The Tridentine Mass invitation to prayer teaches a great deal about the Our Father, the divine author, and ourselves relative to the author. Note the words: admonished, salutary precepts, divine directions, and presume. Admonished means enjoined as in bound legally. A salutary precept is a beneficial command or principle especially as a rule of action. Divine directions simply means God’s guidance. All four uses of the word divine are gone from the Novus Ordo Mass.

In this context, presume means we are made bold beyond our fallen nature, indeed encouraged. The Tridentine Mass teaches us that the Our Father is much more than just words our Savior gave us. God in the person of Jesus binds us by His command to a divine rule of life for our benefit, and that same command emboldens us to call God our Father.

The Novus Ordo Mass loses all that humility by the unapologetically presumptive invitation to prayer: let us pray with confidence.

The Our Father is one of the few places where the Novus Ordo Mass adds text. Pre-Vatican II Catholics might remember an awkward moment at weddings when Protestant guests rounded out the Our Father with their doxology: For the kingdom, the power and the glory are yours. ... The

Anglicans added the doxology in their 1662 Book of Common Prayer, and the Novus Ordo Mass now mimics the Anglicans by adding the doxology to the Novus Ordo Mass.

Again, we see the Novus Ordo Mass cut text about intercession, specifically Mary and the saints.

The Novus Ordo Mass ends the Our Father by pulling a prayer formerly after the Agnus Dei and inserting it as the Sign of Peace, where typically the people shake hands or embrace. This social activity takes away the focus from Christ on the altar and shifts it to the people. In the Tridentine Mass, the Pax Tecum, or Sign of Peace, occurs after the Agnus Dei and is a modest affair where the priest or bishop salutes the deacon.

Tridentine Mass	Novus Ordo Mass
<p>P: Let us pray. Admonished by salutary precepts, and following divine directions, we presume to say:</p> <p>P: Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation.</p> <p>R: But deliver us from evil.</p> <p>P: Amen</p> <p>P: Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever a virgin, Mother of God, and of Thy holy apostles Peter and Paul, of Andrew, and of all the saints, graciously grant peace in our days, that through the help of Thy bountiful mercy we may always be free from sin and secure from all disturbance.</p> <p>no corresponding text</p> <p><i>corresponding text after the Agnus Dei</i></p> <p>The priest breaks the Sacred Host, saying,</p> <p>P: Through the same Jesus Christ, Thy Son, our Lord, Who liveth and reigneth</p>	<p>P: Let us pray with confidence to the Father in the words our Savior gave us:</p> <p>A: Our Father, who art in heaven, hallowed be thy name; Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.</p> <p>P: Deliver us, Lord from every evil, and grant us peace in our day. In your mercy, keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ.</p> <p>R: For the kingdom, the power, and the glory are yours, now and for ever.</p> <p>P: Lord, Jesus Christ, you said to your apostles: I leave you peace, my peace I give you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live for ever and ever. R: Amen.</p> <p>P: The peace of the Lord be with you always. R: And also with you.</p> <p>P: Let us offer each other the sign of peace.</p>

<p>with Thee in the unity of the Holy Ghost, God, World without end.</p> <p>R: Amen.</p> <p>P: May the peace (+) of the Lord (+) be always with (+) you.</p> <p>R: And with thy Spirit.</p> <p>The priest drops a particle of the Sacred Host into the Chalice.</p> <p>P: May this commingling and consecrating of the Body and Blood of Our Lord Jesus Christ avail us who receive it unto life everlasting. Amen.</p>	<p>The priest breaks the host over the paten and puts a small piece of it into the Chalice, saying silently,</p> <p>P: May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.</p>
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In the Tridentine Mass, the fraction (breaking) of the host and the words commingling and consecrating provide more teaching about the real presence. As seen earlier, the word consecrate indicates a permanent, essential change in the bread and wine into Christ's body and blood. The host is broken, symbolizing Christ's death. Commingle means to blend thoroughly into a harmonious whole, or in this case, the reunion of the body and blood as occurred at the Resurrection. The conjunction and binds the two ideas together: bread and wine is the real body and blood of Christ, broken on the cross and restored as the whole divine person at the Resurrection. The rest of the sentence, avail us who receive it unto life everlasting life, reinforces the lesson that *multis*—many, not all—are saved. The word avail means provide an opportunity: Christ's sacrifice provides the means of salvation; however, we must cooperate with God's grace.

The Novus Ordo Mass teaches a different lesson. By eliminating the word consecrate, the Novus Ordo Mass allows the possibility that the bread and wine remain just bread and wine and thereby affirms Luther's doctrine. The Novus Ordo Mass word mingle means simply to mix or combine. Whereas you can mix or combine bread and wine for consumption, you cannot simply mix or combine body and blood to restore a living person. Therefore, mingle is the right word to describe food preparation, and commingle is the right word to describe the miracle of the Resurrection. The Novus Ordo Mass continues the sentence, bring eternal life to us, implying that we are passive beneficiaries with no cooperation on our part, and reinforces the error that Christ's sacrifice was for all men.

Agnus Dei

In the Agnus Dei, the Tridentine Mass uses the phrase deliver me by this Thy most Sacred Body and Blood from all my iniquities, and the Novus Ordo Mass uses the phrase By your holy body and blood free me from all my sins. The two phrases teach different lessons about the effects of Holy Communion.

Deliver has the meaning of save or rescue. The phrase all my iniquities means all my tendencies toward evil. Therefore, the Tridentine Mass says that we need the grace of Holy Communion to help us overcome our fallen nature. A person must be in a state of grace, meaning free of mortal sin, to receive Holy Communion; otherwise, the communion is profane and will turn to my judgment and condemnation. For Catholics in a state of grace, Holy Communion strengthens us against our human defects and removes venial sins, but not mortal sin.

Novus Ordo Mass Canon 1 teaches a radically different lesson. Free means release or absolve. The words all my sins means all my willful offenses, which includes mortal as well as venial sins. Therefore, the Novus Ordo Mass teaches that Holy Communion absolves us of all our sins, which would make sacramental confession unnecessary. A person relying on the text in Novus Ordo Mass might logically conclude that he can be in mortal sin and receive communion as the means to absolve that sin, which is the Protestant view: if you really believe you are forgiven, then you are forgiven. The Anglican Rite also takes the position that the general confession at Mass plus Holy Communion is sufficient to absolve all sin. Following this Novus Ordo logic, the liberal Novus Ordo establishment is making the case that people living in adultery and other mortal sin can take communion.⁶

The Tridentine Mass uses precise language: cleave to Thy commandments, which speaks to the authority of God. In contrast, the Novus Ordo Mass uses malleable language, faithful to your teaching. Throughout a comparison of the two rites, you see the Novus Ordo Mass softens language that speaks to God's authority and at the same time, introduces language that increases man's prerogatives. For example, in the Our Father, we saw the Tridentine Mass speak to God's authority with the words admonish, precept, and divine instruction. The Novus Ordo Mass eliminates those references and increases

6 Pope calls for more "integration" of divorced Catholics, gays: *Catholic News Service*, Papal Interview December 8, 2014.

man's prerogatives by substituting the word confidence for presume. The Novus Ordo Mass eliminates all four uses of the word command and substitutes less authoritative language, such as give.

Tridentine Mass	Novus Ordo Mass
<p>Bowing down, the priest says,</p> <p>P: Lamb of God, Who takest away the sins of the world: have mercy on us. Lamb of God, Who takest away the sins of the world: have mercy on us. Lamb of God, Who takest away the sins of the world: grant us peace.</p> <p>P: O Lord Jesus Christ Who didst say to Thine apostles: Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church, and vouchsafe to grant her peace and unity according to Thy will: Who livest and reignest God, world without end. Amen.</p> <p>P. Peace be with you.</p> <p>R. And with thy spirit.</p> <p>P: O Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world: deliver me by this Thy most Sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy commandments, and never suffer me to be separated from Thee, Who with the same God, the Father and the Holy Ghost, livest and reignest God, world without end. Amen.</p> <p>P: Let not the partaking of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to receive, turn to my judgment and condemnation; but through Thy loving kindness may it be to me a safeguard and remedy for soul and body; Who, with God the Father, in the unity of the Holy Ghost, livest and reignest, God, world without end. Amen.</p>	<p>P: Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: grant us peace.</p> <p><i>corresponding text after the Our Father</i></p> <p><i>Option 1 P: Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood, free me from all my sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you.</i></p> <p><i>Option 2 P: Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body.</i></p>

The Tridentine Mass finishes the *Agnus Dei* with a humble admission that we are not worthy and that we require Holy Communion as a remedy for soul and body, which is a perfect segue into the communion prayers. Option 2 of the *Novus Ordo* Mass asks for health in mind and body. Again, the *Novus Ordo* Mass demonstrates a relative emphasis on temporal benefits, whereas the Tridentine Mass puts emphasis on spiritual benefits.

Communion Prayers

Compared to the Tridentine Mass, the *Novus Ordo* Mass has less than one-fourth the prayers associated with the act of taking Communion. In the Tridentine Mass, the priest says Communion prayers and takes his Communion. Afterward, he turns and faces the people and leads them through the same prayers: Lord, I am not worthy...thereby making the distinction between the priest and the laity. Protestants object to the whole idea of the special role of the priest. Therefore, the *Novus Ordo* Mass does not have a set of prayers for the priest's communion and another set for the laity, thereby marginalizing the priest and accommodating Protestants.

The Tridentine Mass recites an almost exact quote from the Centurion: "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed." The Tridentine Mass priest says these words three times in honor of the Trinity, a theological problem for some Protestants. Instead, the *Novus Ordo* Mass uses a truncated version, Lord I am not worthy to receive you, but only say the word and I shall be healed. Said only once, this truncated version marginalizes the Trinity. Another difference is that the English translation of the *Novus Ordo* Mass drops the word soul and substitutes the word I. Again, you see the shift to the temporal from the spiritual. The Tridentine Mass uses the word soul fifteen times. Protestants object to the Mass as being necessary to heal one's immortal soul, so the *Novus Ordo* Mass eliminates all fifteen uses of the word soul. The 2011 Revision repairs this mistranslation to restore the word soul in this one instance, but still eliminates the other fourteen Traditional uses of the word soul.

The Tridentine Mass has a prayer of gratitude, What shall I render unto the Lord, which means we are indebted to and owe service to God. The *Novus Ordo* Mass deletes the reference to our indebtedness or service but adds new text: Happy are those who are called to his supper. These words emphasize the celebratory meal. (The 2011 Revision changed Happy to Blessed.)

Tridentine Mass	Novus Ordo Mass
<p>The priest genuflects, rises, and says, P: I will take the bread of heaven, and will call upon the name of the Lord.</p> <p>Taking the Sacred Host with his left hand, the priest strikes his breast three times, saying (here the bell is rung each of the three times with the priest):</p> <p>P: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (three times)</p> <p>Holding the Sacred Host in his right hand, the priest makes the sign of the cross with it and says: May the Body of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.</p> <p>The priest receives Holy Communion and after a brief meditation continues.</p> <p>P: What shall I render unto the Lord for all the things that He hath rendered unto me? I will take the chalice of salvation and will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all mine enemies.</p> <p>The priest takes the Chalice in his right hand and makes the sign of the cross, saying, P: May the Blood of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.</p> <p>As the priest takes communion, the servers recite the Confiteor: I confess to almighty God, to blessed Mary ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, all the saints, and to you, Father, that I have sinned exceedingly in thought, word and deed: (Server strikes his breast three times), through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.</p> <p>P: May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.</p> <p>R: Amen.</p> <p>Then, he priest faces the people with the Ciborium and, holding up one of the Sacred Particles before the communicants, he says:</p>	<p><i>no corresponding text because the priest takes communion with the people</i></p>

<p>P: Behold the Lamb of God; behold Him who taketh away the sins of the world.</p> <p>P: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed. (three times)</p>	<p>P: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</p> <p>A: Lord I am not worthy to receive you, but only say the word and I shall be healed. (once)</p> <p>Before consuming the Host, the priest saying silently: P: May the Body of Christ bring me to everlasting life.</p> <p>Before drinking the precious Blood, he says silently: May the Blood of Christ bring me to everlasting life.</p>
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Communion of the Faithful

The Tridentine Mass uses 109 words during communion of the faithful, whereas the Novus Ordo Mass uses twenty-eight words. Again, we see the Tridentine Mass emphasis on spiritual benefits as each communicant hears the words keep your soul unto everlasting life. The Novus Ordo Mass communicant simply hears the truncated noun string, Body of Christ, which makes no assertion or connection and leaves the matter to the communicant’s individual interpretation. The communicant answers Amen.

The Traditional Catholic receives communion on the tongue, and the Novus Ordo Catholic typically receives in the hand. Protestants on the continent and the Anglicans by 1552 received communion in the hand, and the Novus Ordo again mimics the Protestants.

Receiving in the hand diminishes the doctrine of the real presence.⁷ However, as a practical matter, one cannot speak the word Amen and receive communion on the tongue at the same time. Re-

⁷ After Vatican II, communion in the hand quickly went from an exception to the rule. Popes John Paul II and Benedict XVI were against communion in the hand.

ceiving in the hand avoids the awkwardness of the Novus Ordo speaking while receiving.

After communion, the Tridentine Mass reinforces the gratitude and the purpose of healing our souls for eternity. In contrast, the Novus Ordo Mass ambiguously asks for healing and strength, now and forever...which can be inferred to mean spiritual or temporal or both.

Tridentine Mass	Novus Ordo Mass
<p>The priest gives Holy Communion to each communicant saying</p> <p>P: May the Body of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.</p> <p>When all have received Communion, he returns to the altar and replaces the Ciborium in the tabernacle. He then receives wine in the Chalice and says, Into a pure heart, O Lord, may we receive the heavenly food which has passed our lips; bestowed upon us in time, may it be the healing of our souls for eternity.</p> <p>The priest goes to the Epistle side and, while the server pours wine and water over his fingers, he says, P: May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk cleave to mine inmost parts: and do Thou grant that no stain of sin remain in me, whom pure and holy mysteries have refreshed: Who livest and reignest world without end. Amen.</p> <p>The priest at the Epistle side recites the Communion for the Mass being celebrated.</p> <p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p> <p>P: Let us pray.</p> <p>The priest at the Epistle side recites the Postcommunion for the Mass being celebrated.</p> <p>R: Amen.</p>	<p>The priest goes to the communicants and says to each:</p> <p>P: The Body of Christ. R: Amen.</p> <p>P: Lord, may I receive these gifts in purity of heart. May they bring me healing and strength, now and for ever.</p> <p>no corresponding text</p> <p><i>Option: If there is no Communion hymn, a Communion antiphon is recited.</i></p> <p><i>no corresponding text</i></p> <p>P: Let us pray.</p> <p>The priest now says the postcommunion prayer and the people respond:</p> <p>R: Amen.</p>

Blessing and Dismissal

The Tridentine Mass consistently uses language of command and instruction. The final instruction is *Ite missa est*—Go, you are dismissed—meaning sent. We are sent to take Christ to the world. The Novus Ordo Mass ends emphasizing peace, usually with *The Mass is ended, go in peace*. The words of the Tridentine Mass dismissal are a call to action, to make waves, to cause consequences. In contrast, the Novus Ordo Mass dismissal is a call to passivity.

The Tridentine Mass blessing begins with a seventy-word prayer that reminds the priest and us of our humble state and teaches that the Mass atones for sins. Again, Protestants reject the doctrine that the Mass can atone for anything. Therefore, the Novus Ordo Mass eliminates this prayer altogether.

Tridentine Mass	Novus Ordo Mass
<p>Then he returns to the middle, kisses the altar, and turning toward the people says,</p> <p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p> <p><i>corresponding text of the blessing is after dismissal</i></p> <p>P: Go, the Mass is ended.</p> <p>R: Thanks be to God.</p> <p>Bowing down over the altar, the priest says,</p> <p>May the lowly homage of my service be pleasing to Thee, O most holy Trinity: and do Thou grant that the sacrifice which I, all unworthy, have offered up in the sight of Thy majesty, may be acceptable to Thee, and, because of Thy loving kindness, may avail to atone to Thee for myself and for all those for whom I have offered it up. Through Christ our Lord. Amen.</p> <p>The priest kisses the altar, and at the word “Father,” turns toward the people, blesses them, saying:</p> <p>P: May almighty God, the Father, and the Son (+), and the Holy Ghost, bless you.</p> <p>R: Amen.</p>	<p>P: The Lord be with you.</p> <p>R: And also with you.</p> <p>P: May almighty God bless you, the Father, and the Son, (+) and the Holy Spirit.</p> <p>R: Amen.</p> <p>The priest dismisses the people with one of the following formulas:</p> <p><i>Option 1 P: Go in the peace of Christ.</i></p> <p><i>Option 2 P: The Mass is ended, go in peace.</i></p> <p><i>Option 3 P: Go in peace to love and serve the Lord.</i></p> <p>R: Thanks be to God.</p> <p><i>no corresponding text</i></p> <p><i>corresponding text of blessing before the dismissal</i></p>

The Last Gospel

The Last Gospel, usually John 1:1–14, is antithetical to ecumenism. The Apostle John makes the point that Jesus came so that all men might believe in him but that many reject Him. As many as received Him, he gave them power to become the sons of God. However, those who reject Christ cut themselves off. These words contradict ecumenism; therefore, the Novus Ordo Mass removes the Last Gospel.

Tridentine Mass	Novus Ordo Mass
<p>The priest now goes to the Gospel side of the altar; he makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and heart, and reads the Last Gospel:</p> <p>P: The Lord be with you.</p> <p>R: And with thy Spirit.</p> <p>P: The beginning of the holy Gospel, according to St. John.</p> <p>R: Glory be to Thee, O Lord.</p> <p>P: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave great power to become the sons of God: to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth.</p> <p>R: Thanks be to God.</p>	<p><i>no corresponding text</i></p>

Prayers at the End of a Low Mass

The prayers ordered by the pope also contradict ecumenism. Pope Leo XIII first ordered the prayers to help resolve problems between the Vatican and the Italian state. With that controversy settled in 1929, Pope Pius XI asked that prayers continue for the conversion of communist Russia. The prayers are rich in Marian devotion and invoke the saints—unacceptable to Protestants. The Novus Ordo Mass reduces the seventeen Tridentine Mass references to Mary to three. Furthermore, the reason for the prayers is the conversion of communist Russia, and the post-conciliar Church has adopted a policy of detente with communist and predominately atheist Russia.

These prayers end the Mass with the same teaching that began the Mass. Life is hard because of our fallen nature, and God is our protection and consolation. We are the poor banished children of Eve struggling in a valley of tears, where Satan and evil spirits roam, indeed a hostile world that needs conversion. All these words, especially conversion of sinners and for the liberty and exaltation of holy mother Church are contrary to ecumenism; therefore, the Novus Ordo Mass eliminates them all.

Tridentine Mass	Novus Ordo Mass
<p>After Low Mass, the priest kneeling at the altar steps, says with the people the prayers which follow:</p> <p>Hail Mary</p> <p>Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (three times)</p> <p>Salve Regina</p> <p>Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet virgin Mary.</p> <p>P: Pray for us, O holy Mother of God. A: That we be made worthy of the promises of Christ.</p>	<p><i>no corresponding text</i></p>

P: Let us pray. O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles, Peter and Paul, and all the saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and for the liberty and exaltation of holy mother Church. Through the same Christ our Lord. Amen.

St. Michael Prayer

~~~~~P: Most Sacred Heart of Jesus.

R: Have mercy on us! (three times)

### Summary of Findings

The Novus Ordo Mass has half the words of the Tridentine Mass. Moreover, fully half of the remaining words in the Novus Ordo Mass do not correspond to any text in the Tridentine Mass. And in the few places where the two rites do match, the Novus Ordo Mass eliminates theologically precise language, such as absolution, remission, Trinity, consecrate, oblation, orthodox, sanctify, communion (with saints), and victim. The Novus Ordo Mass substitutes ambiguous language. The claim that the Tridentine and Novus Ordo are two forms of the same rite—ordinary and extraordinary—is preposterous.

The Novus Ordo Mass is particularly ambiguous about the doctrine of the real presence, so ambiguous in fact, that some question the validity of the sacrament. We have seen that the Novus Ordo removes all references to temple sacrifice by eliminating the words altar, tabernacles, Thy house, Holy of Holies, and chalice. The Novus Ordo changes all references to a living sacrifice: host, victim, spotless victim. Instead, the Novus Ordo sacrifice remains inanimate or conceptual. The Novus Ordo substitutes the ambiguous words offering and gift for the precise Traditional word oblation.

Most troubling is that the *Novus Ordo* eliminates the word consecrate, which clearly tells us that the bread and wine, by God's power, changes nature to become the body and blood of Christ. Instead, the *Novus Ordo* requires that the listener infer a change in the bread and wine. Even then, the change can be a mere change in perception or attitude instead of the real presence. The Traditional definition consecrate is infinitely more compelling than the *Novus Ordo* ambiguity that requires personal inference. The *Novus Ordo* allows—even requires—personal interpretation, which is a Protestant error.

The *Novus Ordo* even changes the words that confect the sacrament. The *Novus Ordo* Mass uses the Lutheran and Anglican formula that these Protestants chose precisely to deny the real presence.

We count no fewer than twenty-eight occasions where the *Novus Ordo* Mass changes the Traditional Mass to eliminate precise words affirming the doctrine of the real presence. Often the *Novus Ordo* replaces the precise words with ambiguous words. We cannot find a single occasion where the *Novus Ordo* Mass text clearly teaches the real presence. Even when the *Novus Ordo* Mass associates bread and wine with body and blood, it allows the Lutheran-Anglican interpretation by eliminating the key word consecrate and inserting the words in spirit.

When authors of a sacramental rite take clear text and purposefully make the text ambiguous, one can fairly ask if the authors change the intent of the sacrament.



The Tridentine Mass and the *Novus Ordo* Mass describe two different realities. The Tridentine Mass continually reminds us that we are unworthy, fallen creatures in a fallen world. The chasm we created by our disobedience is beyond our human ability to repair. We live as exiles in a world fraught with evil, disease, famine, accident, violence, and death. The Tridentine Mass teaches that only by God's intervention, His supreme sacrifice, and by our cooperation, can we become part of His life, and achieve salvation and happiness with Him in heaven. Therefore, we need to offer sacrifice—and not just any sacrifice but the Divine Victim, Jesus Christ. Consequently, we need a priest.

In short, the Tridentine Mass teaches that God is Supreme, whereas we are fallen creatures in a fallen world. The Tridentine Mass continues the

same lessons we learned from Baptism and Penance: We are in spiritual combat, and the Mass is a powerful means for the salvation of our souls.

The Novus Ordo Mass paints a different reality. The Novus Ordo Mass teaches that we are essentially good people in a good world. The Novus Ordo Mass eliminates the word *soul* and instead focuses on temporal benefits in our good world. In the Novus Ordo Mass, God never judges, and we have no effective enemies. The Novus Ordo removes the humble, self-effacing words in the Tridentine Mass, such as *beseech* and *beg*, and instead uses words that are presumptive and self-congratulatory. Seventeen times, we see the Tridentine Mass use the word *beseech* meaning *beg*. The Novus Ordo Mass never uses the word *beseech* but often substitutes the word *ask*, a word not used in the Tridentine Mass. The word *ask* implies equal status between the two parties. Likewise, the words of consecration change the Traditional testament to the Novus Ordo covenant. A testament is authoritative while a covenant implies equal status.

The different teaching about man's worthiness is in all parts of the Mass. We have seen how the Traditional priest does not even approach and kiss the altar until he has stood at the foot of the altar to say humble prayers and make his confession. Meanwhile, the Novus Ordo Mass priest approaches and kisses the altar without any preparatory prayers. We hear the Tridentine Mass priest implore God to make him worthy to read the Gospel—not so in the Novus Ordo Mass. We see many instances where the Tridentine Mass seeks intercession of Mary and the saints to compensate for our lack of merit; most of these intercessions are gone in the Novus Ordo Mass.

The different teaching about worthiness is more than just tone. Whereas the Tridentine Mass texts clearly teach us that we are unworthy and utterly dependent on God's grace, the Novus Ordo Mass texts are self-congratulatory. One example is the Our Father: The Tridentine Mass uses the word *presume* to show that we are not worthy to say this prayer except by God's grace; whereas, the Novus Ordo Mass uses the phrase: We pray with confidence. Elsewhere, the Novus Ordo Mass claims: We thank you for counting us worthy. The Novus Ordo Mass cuts references to sin by two-thirds, and the words *trespass*, *iniquity*, and *omissions* in half. The Novus Ordo Mass eliminates twelve references to our lack of worthiness, leaving just one. The Novus Ordo Mass also eliminates words such as *pure* and *purity* as prerequisites for right worship. After all,

in the Novus Ordo Mass, we are all Priest, Prophet, and King. The Novus Ordo Mass even removes the word divine.

Reading the Novus Ordo Mass, one would think that any residual problem with mankind is our low self-esteem rather than our vanity—or perhaps our lack of faith in Man's progress. Just as the Novus Ordo Baptism and Reconciliation ignore spiritual combat, the Novus Ordo Mass similarly ignores spiritual combat and marginalizes the spiritual benefits of the Mass.

A presumption of worthiness is dangerous to souls.

The two rites teach different realities about the relationship of God and man. The Tridentine Mass is full of references to God's absolute authority, using words like commandment, command, divine instruction, precepts. . . . The Novus Ordo Mass eliminates these words altogether. Even the key word testament in the Tridentine Mass consecration of the wine tells us of Christ's final instructions, whereas the Novus Ordo Mass word covenant describes a mutual arrangement. The Tridentine Mass uses the word humble or humbly four times to describe our status as creatures, whereas the Novus Ordo Mass achieves equal status by using humble twice: once describing humans and once describing God. The Novus Ordo Mass rubrics, such as the Sign of Peace, lay participation as readers and Eucharistic ministers, and the orientation of the altar to face the congregation all reinforce the Novus Ordo Mass teaching that we need a more balanced relationship with God.

As mentioned above, all the Traditional rites teach that we must struggle with God's help to save our souls. The Novus Ordo rites teach us to relax; after all, we merit nothing. God takes care of everything. Besides, we are fundamentally good; the world is fundamentally good. Everything is good! Recall that Novus Ordo Baptism describes only two Kingdoms: the Kingdom of God allied with the Kingdom of Man. In the Novus Ordo, the Kingdom of Satan is irrelevant, and consequently, everything is good and evolving to perfection.

The Novus Ordo view of the world and mankind as good has logical consequences that we see in Novus Ordo practices. If man is fundamentally good, then we do not need to atone. Because we do not need to atone, we do not need the ongoing ritual sacrifice of the Mass. It is no wonder that Mass attendance is down seventy percent. We do not need self-denial, such as abstaining from meat and fasting. And, we do not

need frequent confession. We do not need other works of piety such as First Fridays, Forty-hours devotions, Ember Days, and so on. Because we do not need ritual sacrifice or frequent confession, we do not need priests. Presiders and preachers will do. Moreover, being fundamentally good means that we do not need so much catechetical training or careful formation. Instead, we can turn our attention to practical matters such as improving the health of our minds and bodies. We can work to eliminate social problems and create God's Kingdom on Earth.

All of this *Novus Ordo* faith in the progress of a fundamentally good and ever-improving world is wishful thinking—pure fantasy. The problem occurs when reality gets in the way. Satan still prowls about the world seeking the ruin of souls. Many wicked people join Satan in his evil campaign to ruin souls. Our world is still a violent place with both man and nature causing mayhem. Man is still a fallen creature in a broken world. And God allows it. What is a layman supposed to think when handed a heavy cross, a sick or rebellious child, a dying spouse, a job loss, or a natural catastrophe? Then, the *Novus Ordo* Mass's optimistic worldview looks like naive nonsense at best, or at worse, a lie—unless the lucky soul can see past the errors of the *Novus Ordo* Mass, compensate for the mistranslations, and thereby see Catholic Tradition flickering in the recesses. Most people need clarity of language that accurately describes reality.

With the benefit of over fifty years' hindsight, we might ask, "How's the *Novus Ordo* Mass working out for us?" Catholic census data tells us that since the introduction of the *Novus Ordo* Mass, the Catholic Church is in steep decline. The numbers do not lie. World population has increased by more than thirty percent from 1969 to 2007; yet, the absolute number of Catholics is down since 1969. The absolute number of conversions is down. Marriage is down. Annulments are up 70,000 percent. The number of religious vocations is woefully down. Fewer than thirty percent of baptized Catholics attend Mass. More than sixty percent of Catholics say they do not believe in the real presence. An estimated eighty percent of Catholics of childbearing age practice artificial birth control. The Pew Center reported (February 26, 2008) that in the United States almost a fourth of all people who were raised Catholic are now admittedly apostates. Secularism is winning the day. Protestants, for whose benefit Bugnini changed the Mass, are not faring any better, except that they are gaining converts who were former Catholics.

## Chapter 4

### Confirmation

A comparison of the texts of Traditional Confirmation and Novus Ordo Confirmation provides another example where the Novus Ordo rite changes the text to accommodate non-Catholics. Novus Ordo Confirmation is profoundly ambiguous, even in the essential words that effect the sacrament.

Changing Confirmation to accommodate non-Catholics is a contradiction. Confirmation is the sacrament in which the Holy Ghost is given to those already baptized to make them strong and perfect Christians and soldiers of Jesus Christ. The confirmed must profess the Catholic Faith openly, without compromise, especially when the Church is attacked. Consequently, the sacrament of Confirmation itself argues against accommodation and ecumenism.

Novus Ordo Confirmation debuted in 1971 and has since gone through revisions that have repaired some problems. For example, the 1971 version omitted the laying of hands, which created doubts about the sacrament's validity. In this comparison, we use the Roman Missal, Third Edition; however, Novus Ordo Confirmation remains in flux. Bishops take license with the rite, and some dioceses change the order of administering the sacraments: infant Baptism, Confirmation, and then Holy Communion.<sup>1</sup>

Traditional Confirmation is a stand-alone sacrament, usually followed by a Mass celebrated by the bishop. First, the focus is on the sacrament of Confirmation. Second, with the sacrament accomplished, the newly confirmed celebrate their first Mass as fully confirmed Catholics. Novus Ordo Confirmation typically is interwoven within a Mass, wherein the laying of hands and anointing occurs between the Homily and the Canon. Mixing the two sacraments, Confirmation and the Eucharist, detracts from both.

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<sup>1</sup> Views conflict on what age to confirm, *National Catholic Review*, May 2011

Traditional Confirmation and Novus Ordo Confirmation each have about four hundred words but they have almost no texts in common, as you see in the side-by-side comparison.

### Preparatory Ceremonies

From the beginning, the two rites are different. Traditional Confirmation begins with a blessing admonishing the candidates to avoid sin. In addition, we hear words from Psalm 123:8 that remind us of our certain failure without God's help. Novus Ordo Confirmation has no corresponding text.

| Traditional Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Novus Ordo Confirmation             |
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| <p>The Bishop faces the Confirmands kneeling before him, with his hands having been joined he says: May the Holy Ghost overshadow you, and the power of the Most High keep you from sin. R. Amen.</p> <p>Then, signing himself with his right hand from forehead to breast with the sign of the cross, he says: Our help is in the name of the Lord. R. Who hath made heaven and earth.</p> <p>V. O Lord, hear my prayer. R. And let my cry come unto thee.</p> <p>V. The Lord be with you. R. And with thy spirit.</p> | <p><i>no corresponding text</i></p> |

Instead, Novus Ordo Confirmation begins with a renewal of baptismal promises and then a public profession of faith. Traditional Confirmation does not mention baptism and has the newly confirmed recite the Creed *after* the sacrament. Why the change?

Novus Ordo Confirmation makes the change to mimic the Lutheran ritual of Confirmation. Lutherans do not believe that Confirmation is a sacrament, but rather a public profession of faith. As we have seen in other sacraments, the Novus Ordo rites typically abandon Traditional texts and mimic Protestant texts—in this case, the Lutheran rite.

In Novus Ordo Confirmation, the renunciation of Satan is not, in fact, a *renewal* of baptismal promises. As we saw in Novus Ordo Baptism, the baptismal candidate never, by any means, makes any baptismal promise. Therefore, Confirmation would be the first time a Novus Ordo Catholic renounces Satan. (However, we see the word *renounce* instead of the word *reject* used in Novus Ordo Baptism.)

| Traditional Confirmation     | Novus Ordo Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
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| <i>no corresponding text</i> | <p>After a homily, the Bishop invites the candidates to renew their Baptismal promises:</p> <p>Do you renounce Satan and all his works and all his empty show?<br/>The candidates respond together: I do.</p> <p>V. Do you believe in God, the Father almighty, Creator of heaven and earth?<br/>Candidates: I do.</p> <p>V. Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?<br/>Candidates: I do.</p> <p>V. Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in Confirmation?<br/>Candidates: I do.</p> <p>V. Do you believe in the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?<br/>Candidates: I do.</p> <p>V. This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.<br/>The whole congregation responds: Amen.</p> <p>The concelebrating priests stand near the bishop. He faces the people and with hands joined, sings or says:<br/>My dear friends: in God our Father gave the new birth of eternal life to his chosen sons and daughters. Let us pray to our Father that he will pour out the Holy Spirit to strengthen his sons and daughters with his gifts and anoint them to be more like Christ the Son of God.</p> <p>All pray in silence for a short time.</p> |

### **Imposition of Hands**

In Traditional Confirmation, the bishop imposes hands over all the candidates and soon lays his right hand on the head of each candidate as he administers the sacrament. This imposition of hands is another instance where Novus Ordo Confirmation copies the Lutheran rite.

Martin Luther taught that the laying of hands ended with the death of the Apostles; consequently, the Lutheran rite does not have the laying of hands. Novus Ordo Confirmation follows the Lutheran rite. In Novus Ordo Confirmation, the bishop may raise his hands over the group as a gesture, but does not actually lay a hand on each candidate. In fact, the sponsor—*not the bishop*—lays a hand on the candidate's shoulder during the sacrament.

The prayer during the imposition of hands also shows that Novus Ordo Confirmation takes the Protestant view. In Traditional Confirmation, the prayer clearly enumerates the sevenfold gifts, which is what Catholics believe.

However, some Protestants believe in only six gifts. Novus Ordo Confirmation accommodates Protestant doctrine by eliminating the reference to the number seven and by making the description of the gifts ambiguous. Novus Ordo Confirmation says, *Give them the spirit of wisdom and understanding, the spirit of right judgment and courage, the spirit of knowledge and reverence.* You count six gifts. Then Novus Ordo Confirmation proceeds, *Fill them with the spirit of wonder and awe...* which might appear to be a seventh gift, but it is not so.

Traditional Confirmation uses the words *piety* and *holy fear* for two of the seven gifts. The words have two distinct meanings. *Piety* means loving obedience to the will of God and earnest devotion to his service, while *holy fear* connotes awe and reverence. Instead of *piety* or *holy fear*, the Novus Ordo prayer uses the word *reverence*, then two synonyms for reverence: *wonder* and *awe*. The word *reverence* already combines pious love with *wonder* and *awe*, so in the Novus Ordo rite, the *wonder-and-awe* gift is subsumed into the sixth gift *reverence*, which was exactly Calvin's position. Also, removing the word *piety* (devotion to God's service) avoids the Lutheran objection to good works.

| Traditional Confirmation                                                                                                                                                                                                                                                     | Novus Ordo Confirmation                                                                                                                                                                                                                                                  |
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| <p>Then, with hands extended towards the Confirmands, he says, Let us pray. Almighty eternal God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and has given them remission of all their sins; send forth upon them from heaven thy</p> | <p>The bishop and the priests who minister the sacrament with him lay hands upon all the candidates (by extending their hands over them).</p> <p>The bishop alone sings or says, All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you</p> |

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| <p>sevenfold Holy Ghost, the Paraclete.<br/> R. Amen.<br/> Spirit of wisdom, and of understanding.<br/> R. Amen.<br/> Spirit of counsel, and of fortitude.<br/> R. Amen.<br/> Spirit of knowledge, and of piety.<br/> R. Amen.<br/> Fill them with the spirit of thy holy fear,<br/> and sign them with the sign of the cross<br/> (+) of Christ, in mercy unto eternal life.<br/> Through the same in the unity of the<br/> same.<br/> R. Amen</p> | <p>freed your sons and daughters from sin<br/> and gave them new life. Send your Holy<br/> Spirit upon them to be their helper and<br/> guide. Give them the spirit of wisdom<br/> and understanding, the spirit of right<br/> judgment and courage, the spirit of<br/> knowledge and reverence. Fill them with<br/> the spirit of wonder and awe in your<br/> presence. We ask this through Christ<br/> our Lord.<br/> R. Amen.</p> |
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### The Sacrament

Traditional Confirmation is an excellent example of how the form (words spoken) is supposed to work. Recall that the Church requires five conditions for a valid sacrament: minister, subject, matter, form, and intent. The form is the spoken words that define the purpose with which the minister uses the matter. Note how Traditional Confirmation clearly ties the five conditions together:

[Name], I sign thee with the sign of the cross (+) and I confirm thee with the chrism of salvation, in the Name of the Father (+) and of the Son, and of the Holy Ghost.

The *I* is the minister—the bishop. He wears his miter, showing the full authority of his ministry. The named *thee* is the subject of the sacrament. The *chrism of salvation* is the matter, and by saying these words, the bishop assures that the matter is in fact chrism of olive oil and balsam consecrated on Holy Thursday. The form uses the verb *confirm*—which means seal—to show the purpose of the chrism. Therefore, the form makes the minister’s intent clear: to *sign* and *confirm*. This sentence has only one interpretation. A bishop would have to be a most cynical liar to pronounce these words and not intend the sacrament of Confirmation.

In contrast, the new form is ambiguous.

[Name], be sealed with the Gift of the Holy Spirit.

The only clearly stated condition is the named subject. The other four conditions are ambiguous or missing. The form does not mention the minister. The bishop saying the words might be acting as minister or invoking some other actor.

The verb is ambiguous: *be sealed* is passive voice and therefore raises the question, *sealed* by whom? or by what? Because the sentence is in the imperative mood, the most common meaning is that the bishop is telling the candidate, *seal yourself*, just as *be seated* means *seat yourself*. Therefore, applying grammar, the candidate becomes both the minister and the subject of the sacrament.

The word *Gift* is singular, suggesting one gift. The text can also mean that the Holy Spirit is the *Gift*. Alternatively, *Gift* might be a collective noun for all seven (or six) gifts of the Holy Spirit. The Novus Ordo Confirmation form does not mention the matter, *chrism*.

With so many ambiguities in one short sentence, Novus Ordo Confirmation's form can support radically different meanings. In practice, the meaning of the sentences in Novus Ordo Confirmation depends on intent, and intent can vary with the minister and circumstance. Indeed, this sentence is subject to individual interpretation; everyone can see in the text what he wishes to see.

The Novus Ordo Confirmation form is essentially the same form used by the Eastern Orthodox, Lutherans, and Anglicans in their confirmations. The Eastern Orthodox use the form: *The seal of the gift of the Holy Spirit*—a noun phrase—in their rite of chrismation, which normally occurs immediately after infant baptism. The Lutheran form is generally, *you have been sealed by the Holy Spirit*. The Anglican form is generally, *you are sealed by the Holy Spirit*. The ambiguous Novus Ordo Confirmation form easily fits the Protestants' view of Confirmation.

| Traditional Confirmation                                                                                                                                                                                                                | Novus Ordo Confirmation                                                                                                                                                                                                                        |
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| The bishop, with the miter having been put on, sits at the faldstool, and, the name of each Confirmand having been inquired, presented kneeling to him by his sponsor, and laying his right hand on the head of the recipient, he marks | The deacon brings the chrism to the bishop. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's |

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| <p>with his thumb the sign of the cross on the person's forehead with his thumb of his right hand having been dipped in the Chrism. He says,</p> <p>N. I sign thee with the sign of the cross (+): which while he says, he makes with his thumb the sign on the cross on the person's forehead, then proceeding:</p> <p>And I confirm thee with the Chrism of salvation: In the name of the Father (+), and of the (+) Son, and of the Holy (+) Ghost. R. Amen.</p> <p>Then lightly he strikes him on the cheek, saying: Peace be with thee.</p> | <p>name to the bishop; or the candidate may give his own name. The bishop dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed, as he says,</p> <p>N. be sealed with the gift of the Holy Spirit.</p> <p>The newly confirmed responds: Amen.</p> <p>V. Peace be with you.</p> <p>The newly confirmed responds: And with your spirit.</p> |
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Novus Ordo Confirmation eliminates the slap on the cheek, because the message in the slap contradicts the whole idea of accommodating non-Catholics. The Traditional Confirmation slap reminds the confirmed that Catholics must persevere even to the point of martyrdom. Many martyrs faced cruel deaths because they would not accommodate or participate in other religious ceremonies. However, post-councilor popes and bishops, in their enthusiasm for ecumenism, often participate in other religions' rituals. By their example, these church leaders encourage the faithful to do likewise. Therefore, the slap had to go—martyrs are a contradiction to anyone who participates in the rites of non-Catholics and non-Christians.

### General Intercessions

While Traditional Confirmation proceeds to the concluding prayers, the Novus Ordo Confirmation detours back into the Mass. This *special* Mass has some prayers particular to the Confirmation: the General Intercessions and then the dismissal and blessing at the end of the Mass.

Novus Ordo Confirmation emphasizes the collective group over the person. For example, the bishop extends hands over the group and does not lay hands on the individual. In addition, Novus Ordo Confirmation removes the slap. The slap personalizes the sacrament—you cannot have a group slap. The General Intercessions engage the congregation to participate and mentions the parents and godparents, congratulating them on a job well done. Then we hear a hard-core pitch for ecumenism: *For all men, of every race and nation, that they may acknowledge the one God*

*as Father, and in the bond of common brotherhood seek his kingdom, which is peace and joy in the Holy Spirit, let us pray to the Lord.* This sentiment detracts from the sacrament that seals the person for God. Instead, this Novus Ordo Confirmation prayer herds the person into a larger group—the *common brotherhood*.

| Traditional Confirmation            | Novus Ordo Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
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| <p><i>no corresponding text</i></p> | <p>The general intercessions follow, in this or a similar form determined by the competent authority.</p> <p>V: My dear friends: Let us be one in prayer to God our Father as we are one in the faith, hope, and love his Spirit gives.</p> <p>Deacon or minister: For these sons and daughters of God, confirmed by the gift of the Spirit, that they give witness to Christ by lives built on faith and love, let us pray to the Lord: R. Lord, hear our prayer.</p> <p>Deacon or minister: For their parents and godparents who led them in faith, that by word and example they may always encourage them to follow the way of Jesus Christ, let us pray to the Lord: R. Lord, hear our prayer.</p> <p>Deacon or minister: For the holy Church of God, in union with N. our pope, N. our bishop, and all the bishops, that God, who gathers us together by the Holy Spirit, may help us grow in unity of faith and love until his Son returns in glory, let us pray to the Lord: R. Lord, hear our prayer.</p> <p>Deacon or minister: For all men, of every race and nation, that they may acknowledge the one God as Father, and in the bond of common brotherhood seek his kingdom, which is peace and joy in the Holy Spirit, let us pray to the Lord: R. Lord, hear our prayer.</p> <p>Bishop: God our Father, you sent your Holy Spirit upon the apostles, and through them and their successors, you give the Spirit to your people. May his work begun at Pentecost continue to grow in the hearts of all who believe. We ask this through Christ our Lord. R. Amen.</p> |

### Concluding Prayers

Traditional Confirmation has concluding prayers that reinforce the sense of piety and fear of the Lord by calling on Christ's mercy. Traditional

Confirmation uses the word *mercy* twice; Novus Ordo Confirmation does not use the word *mercy* or any synonym. Traditional Confirmation also reminds the newly confirmed what has just transpired: The Holy Ghost has descended on their foreheads that the bishop sealed with chrism and signed with the cross.

After Traditional Confirmation, a Mass typically follows.

| Traditional Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Novus Ordo Confirmation             |
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| <p>The anointing having been finished, the Bishop cleanses himself with crumbs of bread, and washes his thumb and hands over a basin; and the water of washing with the bread is poured into the sacred piscina. Meanwhile, while he washes his hands, the following are read by the ministers or chanted:</p> <p>Ant. Confirm, O Lord, what thou hast wrought in us, from thy holy temple, which is in Jerusalem.</p> <p>V. Glory be to the Father, and to the Son, and to the Holy Ghost.</p> <p>R. As it was in the beginning, is now, and ever shall be, world without end. Amen.</p> <p>Then is repeated the Antiphon Confirma hoc. Which having been repeated, the Bishop, the miter having been removed, rises, and standing towards the altar, with his hands having been joined before his breast, says:</p> <p>V. O Lord, show thy mercy upon us. R. And grant us thy salvation.</p> <p>V. O Lord, hear my prayer. R. And let my cry come unto thee.</p> <p>V. The Lord be with you. R. And with thy spirit.</p> <p>V. Let us pray. O God, who didst pour out upon thine Apostles the gift of the Holy Spirit, and hast willed that through them and their successors the same gift should be delivered to all the faithful: look graciously on the service we humbly render to thee; and grant that the same Holy Ghost coming down upon those whose foreheads we have anointed with the sacred Chrism, and signed with the sign of the holy Cross, may by his gracious indwelling make them a temple of his glory: Who with the Father and the same Holy Ghost livest and reignest, God, world without end. R. Amen.</p> <p>Then he says:<br/>Behold, thus shall the man be blessed that feareth the Lord.</p> | <p><i>no corresponding text</i></p> |

Traditional Confirmation's concluding prayers end with Psalm 127:4, reminding the newly confirmed of the seventh and final gift of the Holy Ghost: *Fear of the Lord*, which according to Proverbs, is the beginning of wisdom.

### Final Blessing

Traditional Confirmation's final blessing continues with the next line from Psalm 127:5, directing the newly confirmed to focus on spiritual (Sion, Jerusalem) blessings rather than temporal matters. These spiritual blessings flow from the seventh gift: Fear of the Lord.

Word choice gives evidence to the priorities of the different rites. Novus Ordo Confirmation never uses the phrase *fear of the Lord* or *holy fear*, but does mention *love* six times. All six references about *love* are about God giving love to people—not necessarily about people loving God.

Novus Ordo Confirmation also asks for *joy* twice. In the context of Confirmation, *joy* is supposed to one of the Fruits of the Holy Ghost. We are supposed to use the Gifts of the Holy Ghost to bear the Fruits, one of which is joy. The Novus Ordo rite presents *joy* as another gift instead of a fruit that we are supposed to produce.

In effect, Traditional Confirmation seals the candidate and strengthens each to be an active member, struggling in the Church Militant. In contrast, Novus Ordo Confirmation suggests a passive acceptance of God's gifts of love and joy.

| Traditional Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Novus Ordo Confirmation                                                                                                                                                                                                                                                                                                                                                                                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>And turning himself to the Confirmed, and making over them the sign of the cross, he says:</p> <p>May the Lord bless (+) you out of Sion: and may you see the good things of Jerusalem all the days of your life.</p> <p>R. Amen.</p> <p>Confirmation having been completed, the Bishop sitting, the miter having been put on, announces to the sponsors, who should instruct their children in good morals, who should flee evil, and do good, and teach them the Credo in</p> | <p><i>Optional Blessing if after Mass.</i></p> <p>V. God our Father made you his children by water and the Holy Spirit: may he bless you and watch over you with his fatherly love.</p> <p>R. Amen.</p> <p>V. Jesus Christ the Son of God promised that the Spirit of truth would be with his Church for ever: may he bless you and give you courage in professing the true faith.</p> <p>R. Amen.</p> |

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| <p>Deum, and Pater noster, and Ave Maria, because they were to be obligated to these things.</p> | <p>V. The Holy Spirit came down upon the disciples and set their hearts on fire with love: may he bless you, keep you one in faith and love and bring you to the joy of God's kingdom.</p> <p>R. Amen.</p> <p>The bishop adds immediately: May almighty God bless you, the Father, and the Son, (+) and the Holy Spirit.</p> <p>R. Amen.</p> <p><i>Option 2: Minister: Bow your heads and pray for God's blessing.</i></p> <p><i>V. God our Father, complete the work you have begun and keep the gifts of your Holy Spirit active in the hearts of your people. Make them ready to live his Gospel and eager to do his will. May they never be ashamed to proclaim to all the world Christ crucified living and reigning for ever and ever. Amen.</i></p> <p><i>And may the blessing of almighty God, the Father, and the Son, (+) and the Holy Spirit come upon you and remain with you for ever. Amen.</i></p> |
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### Summary of Findings

Traditional Confirmation clearly meets the five conditions of a valid sacrament.

On the other hand, Novus Ordo Confirmation is ambiguous and therefore depends on the minister's intent. The minister's intent is whatever he *implies* when he recites the ambiguous *form*. Without clear sentences and without the ability to read minds, the candidate cannot know the *intent* of the Novus Ordo rite minister. The candidate must *infer* the intent from the ambiguous *form* that the minister recites. Relying on implication and inference undermines confidence in the sacrament.

Novus Ordo Confirmation makes so many compromises to Protestant doctrine that one can fairly ask whether the sacrament intends to make the candidate a full member of the Catholic Church or a member of some broader Christian community. The Novus Ordo focus on the collective

rather than the person is evident in prayers promoting *all men, of every race and nation...* and *the bond of common brotherhood*. Moreover, Novus Ordo Confirmation continues to ignore sin, the struggle for salvation, and judgment. Instead, it asks for the benefits of God's love and joy.

# Chapter 5

## Marriage

The Traditional and Novus Ordo rites of Marriage are profoundly different. Novus Ordo Marriage was promulgated on March 19, 1969. In this comparison, we see that the Novus Ordo changed the purpose of the marriage rite and, by extension, the purpose of marriage and the role of the Christian family in society. In Traditional Marriage, the bride and groom make solemn *vows* to:

1. establish themselves in the institution of marriage
2. keep in the Peace of God (meaning reject sin)
3. do God's will (meaning serve the Lord)

The purposes of Novus Ordo Marriage are radically different; the couple gives their *consent* to:

1. strengthen their mutual love
2. honor each other
3. be happy and satisfied with each other

Novus Ordo Marriage does not even claim that the couple takes *vows*; rather, they give their *consent*. The term *consent* is appropriate considering what they agree to; we will see that the purposes of Novus Ordo Marriage are incompatible with promises or vows. Ultimately, Novus Ordo Marriage creates a logical fallacy that contributes to failed marriages.

Throughout Novus Ordo Marriage, we see many of the Novus Ordo themes: collective rather than personal responsibility, anthropocentric rather than theocentric focus, ecumenism, and variety of text that disturbs unity of worship.

The argument that the two rites are essentially the same is disingenuous. The two rites are different in form and the texts teach different lessons about life and faith. Traditional Marriage conducts the sacrament of the marriage before the Nuptial Mass begins, whereupon the new husband

and wife attend their first Mass together and receive special blessings. Novus Ordo Marriage is interwoven into the Novus Ordo Mass, which detracts from both sacraments.

A simple word count shows that the two rites are different. The two rites share fewer than thirty-six percent of their words. Many of those shared words are common articles, prepositions, and pronouns. In Traditional Marriage, thirty-seven percent of the words never appear in Novus Ordo Marriage. In Novus Ordo Marriage, twenty-seven percent of the words never appear in Traditional Marriage.

As seen in the other rites, Traditional Marriage is more theocentric, and Novus Ordo Marriage is relatively anthropocentric. The total references to God by name or pronoun in Traditional Marriage is 108, cut to forty-nine in the Novus Ordo Marriage, a fifty-five percent decrease. Traditional Marriage has 130 references to humans, whereas Novus Ordo Marriage has 169 references: a thirty percent increase. Traditional Marriage gives more weight to the married couple's relationship with God, whereas Novus Ordo Marriage puts emphasis on relationships with friends, family, and other humans.

Key word repetition gives a clue to relative importance. For example, the chief purpose of Novus Ordo Marriage is to strengthen the mutual love of the bride and groom. Therefore, the Novus Ordo rite uses the word *love* twenty times. In fact, the word *love* is the most used word in the Novus Ordo rite. In Traditional Marriage, the most used word is *Lord*; Traditional Marriage uses the word *love* four times.

Even more telling is what the two rites mean by the word *love*. Novus Ordo Marriage puts more emphasis on conjugal or romantic love than on Christian charity. When you look at the Official Novus Ordo Latin, you see five kinds of love:

*amorem vestrum coniugalem* = conjugal = married "passionate or sexual" love

*diligam* = hold dear; esteem, or favor; have special regard for

*amoris mei* = affection; the beloved; even a sexual or illicit passion

*caritate* = charity; love, affection, esteem

*dilectionis* = love; delight

In Traditional Marriage, you see only two kinds of love, and both kinds speak to Christian charity:

*caritáte* = charity; love, affection, esteem

*dilecciónis* = love; delight

Traditional Marriage uses serious, binding language. Traditional Marriage teaches permanence of the contract that binds the bride and groom. Traditional Marriage uses the phrase *uphold the institution of marriage* twice, and uses binding language, *By the authority of the Church, I ratify. . .* The Traditional rite priest calls upon *all you here present to be witnesses. . .* In the exchange of rings, Traditional Marriage uses the word *vows*.

In contrast, Novus Ordo Marriage does not refer to marriage as an institution, invokes no authority, and uses no binding language. Novus Ordo Marriage does not impose the responsibilities of witnessing and never uses the word *vow*. Instead, Novus Ordo Marriage uses the word *promise* in the words of *consent*. In this religious context, a *vow* is a solemn promise to a deity, whereas a *promise* can be a garden-variety assurance to a person or organization. *Consent* is merely agreement.

The two rites teach different lessons about procreation and children. Traditional Marriage states two times that God established marriage *for the continuation of the human race*. Every Traditional Marriage reference to children is asking God for the blessing of children, confirming that children are a blessing from God.

In contrast, Novus Ordo Marriage teaches that marriage provides *man the constant help of woman so that man and woman should no longer be two, but one flesh*. We get a lesson about economics and about conjugal love, but not about the hard work of continuing the human race. In fact, the Novus Ordo rite inquires whether the couple will *accept children lovingly*, and then sells the idea by praying: *May your children bring you happiness*. Therefore, Novus Ordo Marriage suggests that accepting children is not a duty or a blessing, not God's will for the continuation of the human race, but rather volunteerism with potential side benefits.

Traditional Marriage is the same for every couple, everywhere, and for all time. In sharp contrast, Novus Ordo Marriage has almost unlimited variety. For example, the Traditional Marriage Nuptial Mass has set readings. Traditional Catholics hear the same readings their parents and grandparents heard and that their children will hear. Novus Ordo Marriage, conforming to the modern enthusiasm for variety, encourages the prospective couple to choose their readings from the following sets, allowing 11,340 combinations:

### Old Testament Readings in order of popularity<sup>1</sup>

- 29% The two of them become one body. (Genesis 2:18-24)
- 19% Allow us to live together to a happy old age. (Tobias 8:5-7)
- 18% Male and female he created them. (Genesis 1:26-28, 31)
- 14% Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home. (Sirach 26:1-4, 13-16)
- 10% Stern as death is love. (Song of Songs 2:8-10, 14, 16; 8:6-7)
- 5% The woman who fears the Lord is to be praised. (Proverbs 31:10-13, 19-20, 30-31)
- 3% I will make a new covenant with the house of Israel and the house of Judah. (Jeremiah 31:31-32a, 33-34a)
- 1% In his love for Rebekah, Isaac found solace after the death of his mother. (Genesis 24:48-51, 58-67)
- <1% May the Lord of heaven prosper you both. (Tobias 7:9-10, 11-15)

### Psalm Readings in order of popularity:

- 36% The earth is full of the goodness of the Lord (Psalm 33:12, 18, 20-22)
- 21% The Lord is compassionate to all his creatures (Psalm 145:8-9, 10, 15, 17-18)
- 15% The Lord is kind and merciful (Psalm 103:1-2, 8, 13, 17-18)
- 11% I will bless the Lord at all times (Psalm 34:2-3, 4-5, 6-7, 8-9)
- 8% Let all praise the name of the Lord (Psalm 148:1-2, 3-4, 9-10, 11-14)
- 5% Happy are those who fear the Lord (Psalm 128:1-2, 3, 4-5)
- 3% Happy are those who do what the Lord commands (Psalm 112:1-2, 3-8, 9)

### Second Reading Epistle in order of popularity:

- 41% If I do not have love, I gain nothing. (1 Corinthians 12:31 - 13:8)
- 15% What will separate us from the love of Christ? (Romans 8:31-39).
- 8% Offer your bodies as a living sacrifice, holy and pleasing to God.

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<sup>1</sup> A publisher of Catholic wedding booklets conducted an unscientific sample of 3,000 couples using the readings printed in their wedding booklets. The results are completely consistent with the Novus Ordo themes of love, honor, esteem, and happiness. <http://togetherforlifeonline.com/popular-wedding-readings>

(Romans 12:1-2, 9-18 [long form] or Romans 12:1-2, 9-13 [short form])

8% Let marriage be held in honor by all. (Hebrews 13:1-4a, 5-6b)

8% And over all these put on love, that is, the bond of perfection. (Colossians 3:12-17)

6% God is love (1 John 4:7-12)

4% The God of peace will be with you. (Philippians 4:4-9)

3% This is a great mystery, but I speak in reference to Christ and the Church. (Ephesians 5:2, 21-33 long form)

or Ephesians 5:2, 25-32 [short form])

2% Welcome one another as Christ welcomed you. (Romans 15:1b-3a, 5-7, 13)

1% Love in deed and in truth (1 John 3:18-24)

1% Your body is a temple of the Spirit. (1 Corinthians 6:13-15, 17-20)

1% Blessed are those who have been called to the wedding feast of the Lamb. (Revelation 19:1, 5-9)

1% Be of one mind, sympathetic, loving toward one another. (1 Peter 3:1-9)

Gospel in order of popularity:

1. 23% Rejoice and be glad, for your reward will be great in heaven. (Matthew 5:1-12)
2. 21% They are no longer two, but one flesh. (Mark 10:6-9)
3. 16% Remain in my love. (John 15:9-12)
4. 7% You are the light of the world. (Matthew 5:13-16)
5. 7% Jesus did this as the beginning of his signs in Cana in Galilee. (John 2:1-11)
6. 6% A wise man built his house on rock. (Matthew 7:21, 24-29 [long form])
7. or Matthew 7:21, 24-25 [short form])
8. 6% What God has united, man must not separate. (Matthew 19:3-6)
9. 5% This is my commandment: love one another. (John 15:12-16)
10. 5% This is the greatest and the first commandment. The second is like it. (Matthew 22:35-40)

11. 4% That they may be brought to perfection as one. (John 17:20-26 [long form] or  
 12. 1% John 17:20-23 [short form])

Novus Ordo Marriage rite has many other options to add to the variety. Not counting any improvisation, the options include:

Preamble: 2

Questions: 2

Words of Consent: 4

Blessing Rings: at least 3

Exchanging Rings: 2

Blessing: 4

Nuptial Blessing: 4

The total number of possible weddings is  $11,340 \times 2 \times 2 \times 4 \times 3 \times 2 \times 4 \times 5 = 21,772,800$ . Whereas variety may be good for entertainment value, variety is not good for contracts or for teaching life lessons. Traditional Marriage establishes a unity of doctrine and worship that ties generations together. Novus Ordo Marriage practically ensures that such unity cannot exist.

Now, let us look at the two rites side by side.

### **Preamble**

Traditional Marriage does not need a preamble. Traditional Marriage presumes that the bride and groom know why they are in the church with rings and witnesses.

Because Novus Ordo Marriage interrupts the Novus Ordo Mass after the homily, it needs a preamble to segue from the Mass into the marriage rite. The first words in any important text set the premise or theme. The premise of the Novus Ordo Marriage is all about *love*, and in this particular text, the word *love* is the *amorem vestrum coniugalem* variety, which means the conjugal, passionate, or romantic love. *My dear friends, you have come together in this church so that the Lord may seal and strengthen your [conjugal, passionate, romantic] love in the presence of the Church's minister and this community. Christ abundantly blesses this [conjugal, passionate, romantic] love.*

Novus Ordo Marriage addresses the couple, not two single persons who are to become a couple. The text suggests that the couple is already *de facto* married and the couple has now come to the Church for a blessing, which often is the case in the modern world. Since the late 18<sup>th</sup> Century, the State, often with the collaboration from Protestant sects, steadily usurped the Church’s authority to define and regulate marriage. After all, Protestants believe that marriage is not a sacrament, but a blessing. Novus Ordo Marriage likewise acquiesces to the State, effectively recognizing the primacy of the State in the contract of marriage. Today, most civil authorities require that the couple be married by the State before they are married in a Church.

Traditional Catholics still maintain that marriage is a family and religious matter: God established marriage and set the rules long before man established the State.

In Novus Ordo Marriage, the *My dear friends* preamble mimics the preamble in the Anglican Book of Common Prayer: *Dearly beloved, we are gathered together*. As we have seen in other Novus Ordo rites, the reformers, supposedly in the in the spirit of ecumenism, patterned the new rites after the Anglicans and Lutherans.

| Traditional Marriage         | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>no corresponding text</i> | <p>Priest addresses them in these or similar words:</p> <p>My dear friends you have come together in this church so that the Lord may seal and strengthen your love in the presence of the Church’s minister and this community. Christ abundantly blesses this love. He has already consecrated you in Baptism and now he enriches and strengthens you by a special sacrament so that you may assume the duties of marriage in mutual and lasting fidelity. And so, in the presence of the Church, I ask you to state your intentions.</p> <p><i>Options:</i> At the discretion of the priest, other words which seem more suitable under the circumstances, such as friends, or dearly beloved or brethren may be used. This also applies to parallel instances throughout the liturgy.</p> |

## Questioning

The Traditional Marriage premise is completely different from the Novus Ordo premise that promotes conjugal love. Traditional Marriage begins with a direct question to the groom: *N., do you take N., here present, for your lawful wife according to the rite of our holy mother, the Church?* One man and one woman stand before the authority of the Church to enter sacramentally into a lawful, binding contract. This premise is not about love but about two independent persons making a commitment to become one flesh. The word *lawful* and the reference to the *rite* of the Church tell us this act has the authority of the Church.

Even in the questions, Novus Ordo Marriage continues to address the bride and groom as a couple: *yourselves, will you (plural)*. Moreover, Novus Ordo Marriage continues with the romantic themes of love and honor. Note that in Novus Ordo Marriage, the bride and groom *give* themselves to the other. In Traditional Marriage, each party *takes* the other. In this context, *taking* connotes binding oneself as in taking an oath, whereas *giving* connotes an offer to transfer possession. *Taking* has a greater sense of permanence and personal responsibility. Novus Ordo Marriage does not invoke law or Church authority except on the matter of raising children. Oddly, Novus Ordo Marriage binds child-bearing to Church law and authority but does not bind marriage with Church law and authority.

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                   | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>First, the priest asks the bridegroom: N., do you take N., here present, for your lawful wife according to the rite of our holy mother, the Church?</p> <p>The bridegroom replies: I do.</p> <p>Then the priest asks the bride: N., do you take N., here present, for your lawful husband according to the rite of our holy mother, the Church?</p> <p>The bride replies: I do.</p> | <p>N. and N., have you come here freely and without reservation to give yourselves to each other in marriage?</p> <p>Will you love and honor each other as man and wife for the rest of your lives?</p> <p><i>Options: The following question may be omitted if, for example, the couple is advanced in years.</i></p> <p><i>Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?</i></p> <p><i>Each answers the questions separately. I will.</i></p> |

## The Essential Words of the Marriage

Traditional Marriage refers to these most important words as *marriage vows*. Novus Ordo Marriage refers to these words as the *words of consent*. A vow is a solemn promise to God to do something specific. Consent is giving permission or agreeing.

Consent is just as important in Traditional Marriage as in Novus Ordo Marriage. Consent to enter freely into the marriage contract is the *matter* of the sacrament. Both parties must freely enter into and accept the terms of the contract. No consent means no marriage. However, the words (the *form*) of the sacrament that effect the marriage create a *contract*. After the bride and groom say their vows, they cannot withdraw their consent. In law, a *consent* between two parties is more like a letter of understanding or an offer, whereas the contract is binding. You can withdraw the offer before the contract but not after.

Novus Ordo Marriage words of consent confuse the *matter* with the *form*: the *offer* with the *contract*. Too many Novus Ordo spouses think marriage is the ongoing consent and that if either withdraws their consent, the marriage is over—which is precisely the definition of no-fault divorce.

The words in the Traditional Marriage vows leave no room for interpretation and clearly establish the conditions of the valid sacrament. Both groom and bride use their names as both minister and subject of the sacrament. Both parties use the verb *take*, which confirms that each freely enters into the contract. Traditional Marriage clearly describes the intent of the sacrament. *Have and to hold* means to possess and never let go. The expression *from this day forward* defines the beginning of the contract and affirms that marriage is a new state of being, and the expression *until death do us part* defines the singular condition that nullifies the contract.

Every line of Traditional Marriage and the nuptial mass reinforces the permanence of the marriage contract. For example, the gospel prescribed for the Traditional rite is Matthew 9:3–6; the bride and groom hear Jesus' own words declaring that marriage is indissoluble. The Novus Ordo rite allows alternative readings, mostly on the subject of love, and ninety-four percent of Novus Ordo couples opt to hear a gospel about love instead of Jesus' affirmation of the marriage contract.

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The priest directs them:<br/>Now join your right hands and say after me:</p> <p>Groom:<br/>I, N., take you, N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.</p> <p>Bride:<br/>I, N., take you, N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.</p> | <p>The priest invites the couple to declare their consent:<br/>Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.</p> <p>They join hands</p> <p><i>Option 1:</i><br/>The bridegroom says:<br/>I, N., take you, N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.</p> <p>The bride says:<br/>I, N., take you, N., to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.</p> <p><i>Option 2:</i><br/><i>If, however, it seems preferable for pastoral reasons, the priest may obtain consent from the couple through questions.</i></p> <p>First he asks the bridegroom:<br/>N., do you take N. to be your wife? Do you promise to be true to her in good times and in bad, in sickness and in health, to love her and honor her all the days of your life?</p> <p>The bridegroom: I will.</p> <p>Then he asks the bride:<br/>N., do you take N. to be your husband? Do you promise to be true to him in good times and in bad, in sickness and in health, to love him and honor him all the days of your life?</p> <p>The bride: I will.</p> <p><i>Option 3:</i><br/>I, N., take you, N., for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do us part.</p> <p>I, N., take you, N., for my lawful husband, to have and to hold, from this day forward, for better, for worse, for</p> |

|  |                                                                                                                                                                                                                                                                                                                                                       |
|--|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|  | <p>richer, for poorer, in sickness and in health, until death do us part.</p> <p><i>Option 4:</i></p> <p>N., do you take N. for your lawful wife (husband), to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, until death do you part?</p> <p>The bride (bridegroom): I will.</p> |
|--|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Novus Ordo Marriage introduces ambiguity, especially about the intent of the two parties. Is the marriage merely a mutual consent or a contract? Novus Ordo tribunals liberally grant annulments by applying the logic that one or both parties did not know what they were getting into and therefore could not give informed consent.

Novus Ordo Marriage uses an odd sentence about *intent* to segue into the words of consent: *Since it is your intention...declare your consent. Intention means plan; consent means give permission.* So the Novus Ordo rite enjoins the bride and groom, saying in essence, “*Since you plan to get married, join your right hands, and give permission*”: permission to whom and for what exactly?

Novus Ordo Marriage has four options for the words of *consent*. Do we then have four versions of marriage? The third and fourth options match the Traditional rite and are therefore clear enough, despite the awkward transition with *intention* and *consent*. However, the more commonly used first and second options are ambiguous, and ambiguity introduces risk in any contract, agreement, or even consent.

In the more commonly used options 1 and 2, Novus Ordo Marriage consent dodges the issue of law; instead, it continues with the theme of *love* and *honor*. In this case, the word *love* comes from the Latin *diligam*, which means hold dear; esteem, or favor; have special regard—not Christian charity. In other words, the couple promises to hold each other in high esteem. The word *honor* also invites interpretation, because *honor* can mean worship, revere (as in high esteem), or accept in payment. If the couple intends to worship each other, or accept each other in payment, we have a new set of problems. The more reasonable meaning would be to hold in high esteem. So in effect, the words of consent are to promise to hold each other in high esteem *and*

hold each other in high esteem. Again, we see how the Novus Ordo rites are concerned with peoples' feelings of self-worth.

The Novus Ordo Marriage *promise to be true* does not guarantee commitment. One can argue that to be "true," means one is simply promising to be consistent or never to lie: for example, being honest about one's lack of commitment. Another example: one must be *true* to oneself and admit when a marriage is over.

Novus Ordo Marriage avoids the "D" word—as in *death do us part*. Instead, the words of consent continue, *All the days of my life*. In some versions the text reads, *as long as we both shall live*. Death is an event that we can easily determine. *All the days of my life* has some room—albeit small—to quibble, as in "when I married you, my life ended."

Where did Novus Ordo Marriage get the *honor* and *love* language for the words of consent? Cranmer's 1549 Book of Common Prayer uses *love* and *cherish*, which the modern Anglicans have changed to *love* and *honor*. The Lutheran words of consent have the same *love* and *honor*. Typically, Novus Ordo Marriage, like the other Novus Ordo rites, is a closer match to the Anglican and Lutheran rite than to the Traditional Catholic rite.

*I will* does not mean *I do*. The bride and groom answer *I do* in Traditional Marriage, but typically *I will* in Novus Ordo Marriage. The words *I do* make a clear affirmation, an unqualified commitment. The words *I will* imply a future condition, a wish, consent, or a voluntary promise. The Latin is *volo*, which can mean everything from *I wish* to *I ordain*. The context for *volo* in Traditional Marriage is *I ordain* or *I do*. The context of Novus Ordo Marriage is *I consent* or *I wish it so*. As we all know, some of our fondest wishes fail to materialize. In Traditional Marriage, the text expresses an absolute commitment, whereas Novus Ordo Marriage allows a condition—a way out.

Lutherans and Anglicans use "I will" precisely to mitigate the binding contract. Protestants do not accept marriage as a sacrament or as an unqualified commitment; moreover, they accept divorce whereas Traditional Catholics do not. The Novus Ordo church has famously relaxed the conditions for Catholics getting an annulment, so it is no surprise that the Novus Ordo rite has relaxed the language—no longer has vows, but rather words of consent, and wishful *I will*'s.

Empty or impossible promises are not real promises. The ultimate danger of Novus Ordo Marriage is that the two parties are making empty and impossible promises. You cannot oblige yourself or promise something that is out of your control. You can promise to love someone spiritually, but conjugal love may be, in some circumstances, out of your control. You cannot keep a promise to honor somebody if that person becomes unrepentantly wicked. In the context of the rest of Novus Ordo Marriage, you cannot promise to be happy, because earthly happiness is often outside your control.

Novus Ordo Marriage essentially admits this logical fallacy by using the loose term *consent* instead of *vow*. Logic dictates that the Novus Ordo Marriage cannot be more binding than a letter of understanding. In fact, when a spouse determines that either party lacks feelings of conjugal love, or no longer honors the other spouse, or no longer experiences any happiness or satisfaction, that spouse may logically conclude that the marriage sacrament was fatally flawed, which is sufficient grounds for annulment in most American dioceses.

On the other hand, Traditional Marriage vows are practical. You can vow to “have and hold until death” because you control that decision. You can vow to keep in God’s peace—that is, reject sin. You can vow to do God’s will.

### **Confirmation of the Marriage**

Traditional Marriage confirms the marriage with powerful words. The priest uses the personal pronoun *I* and invokes the *authority of the Church* and the Trinity to ratify and bless the *bond* of marriage. A *bond* is a force that joins two things and is an enforceable legal agreement, in this case, a vow. Then the priest engages everyone in the church to be a witness to the *holy union*, in this case, the divine fusion of two persons into one flesh.

In sharp contrast, the Novus Ordo Marriage uses weak language. Instead of a *bond* (vow) creating a *holy union*, Novus Ordo Marriage uses the weak word *consent*. Again, *consent* means *to permit*, whereas *vow* is a solemn promise to God. Novus Ordo Marriage does not invoke any authority whatsoever, nor does it even engage witnesses. The Novus Ordo text does not confirm anything.

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                      | Novus Ordo Marriage                                                                                                                                                                                                                                         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Then the priest says:<br/>By the authority of the Church, I ratify and bless the bond of marriage you have contracted. In the name of the Father, and of the Son, (+) and of the Holy Spirit.</p> <p>R. Amen.</p> <p>Priest: I call upon all of you here present to be witnesses of this holy union which I have now blessed. “Man must not separate what God has joined together.”</p> <p>Then he sprinkles them with holy water.</p> | <p>Receiving their consent, the priest says:<br/>You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings. What God has joined, men must not divide.</p> <p>R. Amen.</p> |

### Blessing of the Wedding Rings

We can logically conclude that the blessings we ask for indicate what we want the marriage to be—that is, the purpose of the marriage.

In the blessing and exchange of rings, Traditional Marriage recognizes *mutual love* but in perspective. The Traditional rite states first, *so that they who wear them, keeping faith with each other in unbroken loyalty, may ever remain at peace with you [God] according to your [God’s] will, and may live together always in mutual love*. The proper order is

live in peace with God, that is, in a state of grace

do God’s will, that is, serve the Lord

live together in mutual love, in this case *carit ate*, which is Christian charity.

The order indicates that living in peace with God and doing His will is necessary to achieve the third outcome, living in mutual love. It is more important that we are at peace with God than be at peace with our spouse; it is more important that we do God’s will than do our spouse’s will. When husband and wife are in the state of grace doing God’s will, they are more likely to live in mutual love.

In contrast, the Novus Ordo ring blessing comments on the rings: *which you [Bride and Groom] give to each other as the sign of your [Bride and Groom’s] love and fidelity*. The Novus Ordo rite removed the text referring to peace with God and doing His will; instead, it skipped ahead to *love*. In this text, *love* is the translation of *am oris mei*, which can mean

affection or sexual passion—again the romantic rather than Christian charity type of love.

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Novus Ordo Marriage                                                                                                                                                                                                      |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Next, the priest blesses the ring or rings on a plate held by a server. Turned toward the spouses, he says:</p> <p>V. Our help is in the name of the Lord.<br/>                     R. Who made heaven and earth.<br/>                     V. O Lord, hear my prayer.<br/>                     R. And let my cry come to you.<br/>                     V. The Lord be with you.<br/>                     R. And with your spirit.</p> <p>Let us pray.</p> <p>Bless, (+) O Lord, these rings, which we are blessing (+) in your name, so that they who wear them, keeping faith with each other in unbroken loyalty, may ever remain at peace with you according to your will, and may live together always in mutual love. Through Christ our Lord.</p> <p>R. Amen.</p> | <p>Priest: May the Lord bless (+) these rings which you give to each other as the sign of your love and fidelity.</p> <p>R. Amen.</p> <p><i>Options: Two other forms of the blessing of the rings may be chosen.</i></p> |

### Exchange of Rings

The Traditional couple wears the rings<sup>2</sup> as a constant reminder of their *marriage vows*. Vows are permanent and involve God.

The Novus Ordo couple wears the ring as a sign of *love and fidelity*. Again, the love in this context is the romantic variety, *amóris*. Also, *love* and *fidelity* becomes a pair. In formal logic, if either condition is false, then the whole statement is false. In this case, fidelity is conditional on romantic love and being romantically in love is conditional on fidelity. Many modern marriages have failed because one spouse claims falling out of love as an excuse for infidelity. Or, the spouse

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2 Before 1940, grooms typically did not take a ring. The custom changed in the United States when soldiers started wearing wedding rings to remind them of their wives back home. The practice continued through the Korean War and the practice spread (aided with marketing from jewelers) throughout the civilian population.

shifts the blame, complaining, “You fell out of love with me, so I needed to find love elsewhere.”

Again, we see the different focus of the two rites. Traditional Marriage is a serious, unconditional, binding contract for life. Novus Ordo Marriage establishes an arrangement, a consent that has the condition of being romantically in love. Among Novus Ordo Catholics surveyed, eighty-five percent identified “infidelity” and sixty percent identified “falling out of love” as circumstances that make divorce acceptable.<sup>3</sup>

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The Priest sprinkles the rings with holy water: Now that you have sealed a truly Christian marriage, give these wedding rings to each other (this wedding ring to your bride) saying after me:</p> <p>The groom takes the bride’s ring and places it on the bride’s ring finger, saying after the priest: In the name of the Father, and of the Son, and of the Holy Spirit. Take and wear this ring as a sign of our marriage vows.</p> <p>The bride takes the groom’s ring and places it on the groom’s ring finger, saying after the priest: In the name of the Father, and of the Son, and of the Holy Spirit. Take and wear this ring as a sign of our marriage vows.</p> <p>Priest: In the name of the Father, and of the Son, (+) and of the, Holy Spirit. Amen.</p> <p>Strengthen, O God, what you have wrought in us.</p> <p>R. From your holy temple, which is in Jerusalem. Lord, have mercy.</p> <p>Christ, have mercy.</p> <p>Lord, have mercy.</p> <p>Our Father (silently as far as)</p> <p>V. And lead us not into temptation.</p> <p>R. But deliver us from evil.</p> <p>V. Save your servants.</p> <p>R. Who trust in you, my God.</p> <p>V. Send them help, O Lord, from your sanctuary.</p> <p>R. And sustain them from Sion.</p> | <p>The bridegroom places his wife’s ring on her ring finger. He may say: (optional)</p> <p>N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy spirit.</p> <p>The bride places her husband’s ring on his ring finger. She may say: (optional)</p> <p>N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.</p> <p><i>no corresponding text</i></p> |

3 *Marriage and the Catholic Church*: Hilary Towers and Mike McManus; Catholic News Agency, March 5, 2012.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |  |
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| <p>V. Be a tower of strength for them, O Lord.</p> <p>R. Against the attack of the enemy.</p> <p>V. O Lord, hear my prayer.</p> <p>R. And let my cry come to you.</p> <p>V. The Lord be with you.</p> <p>R. And with your spirit.</p> <p>V. Let us pray. We beg you, Lord, to look on these your servants, and graciously to uphold the institution of marriage established by you for the continuation of the human race, so that they who have been joined together by your authority may remain faithful together by your help. Through Christ our Lord.</p> <p>R. Amen.</p> |  |
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Traditional Marriage continues the blessing by invoking the Psalms, the Our Father, and other prayers. Traditional Marriage specifically teaches that God established marriage as an *institution for the continuation of the human race*. This phrase is so important that the Traditional rite repeats it when blessing the marriage.

The word *institute* comes from *institutionem*, specifically used when establishing a government or religious order. In this word, we see language that elevates the dignity of marriage to a level at least as high as any secular government or religious order. We have already seen that Novus Ordo Marriage accommodates State requirements that civil marriages precede sacramental marriage.

*The continuation of the human race* is a key precept of Natural Law and no small order. Much more than simply begetting children, the continuation of the human race involves all the nurturing and formation of children. Even secularists understand the importance and the challenge of raising children. In effect, Traditional Marriage uses this powerful phrase to teach that marriage is more fundamental to society than governments or even religious orders; indeed, marriage is the fundamental building block of all societies.

Novus Ordo Marriage undermines Natural Law by failing to teach this most important fact. Instead, Novus Ordo Marriage turns its attention to romantic love. A survey by the Center for Applied Research in the Apostolate (CARA) reports that only thirty-nine percent of U.S. Catholics surveyed

agreed that “marriage contributes to the common good of society.” For forty years, the Novus Ordo rite failed to teach the importance of marriage as the fundamental building block of society. Are we then surprised that two generations of Novus Ordo Catholics failed to learn the lesson?

### Blessing the Spouses

Traditional Marriage blessings occur before Communion. Novus Ordo Marriage puts the blessings at the end of the Mass. We move the corresponding Novus Ordo Marriage blessings here to allow a side-by-side comparison. The blessings provide insight to different views of the world, marriage, and relationships.

Now that the bride and groom are one flesh in marriage, Traditional Marriage asks for God’s blessing, specifically that the couple remain in love—the *dilectiónis* variety, which means that they delight in each other’s companionship. The corresponding Novus Ordo Marriage text *keep you in love* is the *amore*, or romantic variety.

Traditional Marriage continues with requests for grateful children, friendship, prosperity, and peace of mind. As part of the blessing, Traditional Marriage admonishes the couple with corresponding virtues: to lavish Christian love on their children, be compassionate to persons in need, work well, and to remain detached from material goods.

Novus Ordo Marriage has similar, although truncated blessings. The option used in the United States pushes a different theme: happiness. *May your children bring you happiness...May you find happiness in your work...May you have many happy years together.* ...Novus Ordo Marriage mentions *happy* four times, whereas Traditional Marriage never uses the word.

| Traditional Marriage                                                                                                                                                                                                                                                                                                            | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Next, with his hands elevated and extended above the spouses to bless them (the server holding the book), the priest says, all responding:</p> <p>May almighty God bless you by the Word of his mouth, and unite your hearts in the enduring bond of pure love. R. Amen.</p> <p>May you be blessed in your children, and</p> | <p>Before blessing the people at the end of Mass, the priest blesses the bride and bridegroom, using the following</p> <p>Optional: two other forms.</p> <p>God the eternal Father keep you in love with each other, so that the peace of Christ may stay with you and be always in your home. R. Amen.</p> <p>May your children bless you, your friends</p> |

may the love that you lavish on them be returned a hundredfold. R. Amen.

May the peace of Christ dwell always in your hearts and in your home; may you have true friends to stand by you, both in joy and in sorrow. May you be ready with help and consolation for all those who come to you in need; and may the blessings promised to the compassionate descend in abundance on your house. R. Amen.

May you be blessed in your work and enjoy its fruits. May cares never cause you distress, nor the desire for earthly possessions lead you astray; but may your hearts' concern be always for the treasures laid up for you in the life of heaven. R. Amen.

May the Lord grant You fullness of years, so that you may reap the harvest of a good life, and, after you have served him with loyalty in his kingdom on earth, may he take you up into his eternal dominions in heaven.

And, with his hands joined:

Through our Lord Jesus Christ his Son, who lives and reigns with him in the unity of the Holy Spirit, God, forever and ever. R. Amen.

console you, and all men live in peace with you. R. Amen.

May you always bear witness to the love of God in this world so that the afflicted and the needy will find in you generous friends, and welcome you into the joys of heaven. R. Amen.

And may almighty God bless you all, the Father, and the Son, (+) and the Holy Spirit. R. Amen.

*Option:* In the United States, the following form may be used:

May almighty God, with his Word of blessing, unite your hearts in the never-ending bond of pure love. R. Amen.

May your children bring you happiness, and may your generous love for them be returned to you, many times over. R. Amen.

May the peace of Christ live always in your hearts and in your home. May you have true friends to stand by you, both in joy and in sorrow. May you be ready and willing to help and comfort all who come to you in need. And may the blessings promised to the compassionate be yours in abundance. R. Amen.

May you find happiness and satisfaction in your work. May daily problems never cause you undue anxiety, nor the desire for earthly possessions dominate your lives.

But may your hearts' first desire be always the good things waiting for you in the life of heaven. R. Amen.

May the Lord bless you with many happy years together, so that you may enjoy the rewards of a good life. And after you have served him loyally in his kingdom on earth, may he welcome you to his eternal kingdom in heaven. R. Amen.

And may almighty God bless you all, the Father, and the Son, (+) and the Holy Spirit. R. Amen.

## Nuptial Blessing

Traditional Marriage blessings repeat the phrase *the institution of marriage established by you for the continuation of the human race*. Later, Traditional Marriage reinforces the lesson, by explaining that marriage is *that society...first to be established by God*.

Traditional Marriage Blessings acknowledge that marriage is no guarantee of happiness on earth or salvation. Traditional Marriage presents the world as a dangerous, often hostile place for the married couple. Traditional Marriage warns about Satan and sin—even enumerates sins that affect marriage. Traditional Marriage refers to the bride and groom as servants. They can expect to struggle with God’s help to participate in His divine work for the continuation of the human race. Traditional Marriage speaks of yokes and work. Traditional Marriage asks for blessings, fullness, and goodness, which we know can be crosses. Finally, Traditional Marriage invokes God’s *mercy* three times.

In contrast, Novus Ordo Marriage is silent on the topic of sin, evil, and the devil. It provides no warnings; nor does it appeal to God’s mercy. Rather, Novus Ordo Marriage asks for happiness, satisfaction, and enjoyment.

Traditional Marriage uses many words specifically about the bride, cautioning her, enumerating her responsibilities, and calling for additional blessings for her. Traditional Marriage *implores the wife to flee evil*, adding “*May the author of sin have no mastery over her because of her acts...May she flee from unlawful companionship...prove worthy and blameless*. Traditional Marriage enumerates virtues for the wife to attain. *May she be faithful and chaste...wise...loyal...grave in her modesty, honorable in her chastity, learned in the teachings of heaven*. Traditional Marriage names the heroines in scripture: Rachael, Rebecca, and Sarah. Novus Ordo Marriage dispenses this sentiment with, *May she always follow the example of the holy women*.

Novus Ordo Marriage blessings attempt to be more politically correct, but a comparison of the texts shows that these attempts backfire. In four places, the Novus Ordo changes the text of traditional blessings formerly for the “bride,” using the gender-neutral plural pronouns “them” or “they” and thereby detracting from the bride.

Traditional Marriage teaches that God created the universe and establishes *order*. Traditional Marriage reminds us that God made man first and *gave woman’s body its origin from man’s flesh*. Traditional Catholics accept

God's plan that establishes an order with different ranks and duties that complement each other. Modernists have a false devotion to equality; *Novus Ordo* Marriage removes those details that place man before the woman. Instead, *Novus Ordo* Marriage teaches equality, and the cruel irony of that false lesson is that two equals have no need or way to complement each; therefore, they often compete.

The Traditional nuptial Mass has a reading from Ephesians (5:22–33), instructing that the wife is *subject to the husband as to the Lord*. *Novus Ordo* Marriage allows fourteen other options to Ephesians, and ninety-seven percent of *Novus Ordo* couples select alternative epistles that expound upon love rather than hear Ephesians. *Novus Ordo* Marriage makes a special, if not gratuitous, point of admonishing husbands to be sensitive to women's liberation: *May her husband put his trust in her and recognize that she is his equal*. ... The modern fetish for equality permeates all the *Novus Ordo* rites and sadly damages human relationships by fostering fruitless competition instead of complementary cooperation.

The word *subject* means yield to another's authority, in this case *as to the Lord*. The bride is subject to the husband's God-given authority. The bride does not give up her conscience; she does not give up her status as God's daughter. Indeed, she has a duty as a confirmed Catholic to resist commands that contradict God's will. The husband does not have the authority to direct his wife to commit a sin, and she has a duty to resist such commands. In fact, Traditional Marriage has a powerful admonition to the husband, when it teaches that although the bride is *joined to her husband in the companionship of marriage*, she *seeks to be made secure by your [God's] protection*. The point is clear: God places the husband as head of the household, but the wife (God's daughter) remains secure in God's protection. Any husband who abuses his God-given authority must answer to God—the Almighty Father-in-Law in this case.

The marriage vows that modernists eschew as misogynistic—*love, honor, and obey*—are not Catholic; they are Anglican words. Contrary to secular opinion, Traditional Marriage treats the bride as a person with an intellect in charge of her own soul and not driven by emotion; whereas *Novus Ordo* Marriage treats her as already part of a couple making collective decisions driven by the emotion of romantic love. Traditional Marriage protects the personhood of the woman with the full authority of God and the Church, whereas *Novus Ordo* Marriage merely renders gender-neutral pleasantries and leaves the woman without the security of a binding contract.

Novus Ordo Marriage is so determined to present a happy, upbeat celebration that it edits the Mass to omit the prayer after the Our Father: *Deliver us, Lord from every evil...*

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Novus Ordo Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>After the Our Father, before the priest says <i>Libera nos, quæsumus, Domine</i>, he stands before the altar at the epistle side. Facing the spouses, who kneel, he says the following prayers over them:</p> <p>Let us pray.</p> <p>Listen with favor, O Lord, to our prayers, and graciously uphold the institution of marriage established by you for the continuation of the human race, so that they who have been joined together by your authority may remain faithful together by your help. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.</p> <p>R. Amen.</p> <p>Let us pray.</p> <p>O God, by your mighty power you made all things where before there was nothing; you put in order the beginnings of the universe and formed for man, made to your image, an inseparable helpmate, woman. You gave woman's body its origin from man's flesh, to teach that it is never right to separate her from the one being from whom it has pleased you to take her.</p> <p>O God, you consecrated the union of marriage, making it a sign so profound as to prefigure in the marriage covenant the mystery of Christ and the Church.</p> <p>O God, you join woman to man and give to that society, the first to be established, the blessing which alone was not taken away in punishment for original sin or in the doom of the Flood:</p> | <p>After the Lord's Prayer, the prayer <i>Deliver us</i> is omitted. The priest faces the bride and bridegroom and, with hands joined, says:</p> <p><i>Options: Other forms of the nuptial blessing, no. 120 or 121 may be chosen.</i></p> <p>My dear friends, let us turn to the Lord and pray that he will bless with his grace this woman (or N.) now married in Christ to this man (or N.) and that (through the sacrament of the body and blood of Christ, ) he will unite in love the couple he has joined in this holy bond.</p> <p>All Pray silently for a short while. Then the priest extends his hands and continues:</p> <p><i>Options: May omit two of the next three paragraphs to shorten the blessing</i></p> <p>Father, by your power you have made everything out of nothing. In the beginning, you created the universe and made mankind in your own likeness. You gave man the constant help of woman so that man and woman should no longer be two, but one flesh, and you teach us that what you have united may never be divided.</p> <p>Father, you have made the union of man and wife so holy a mystery that it symbolizes the marriage of Christ and his Church.</p> <p>Father, by your plan man and woman are united, and married life has been established as the one blessing that was not forfeited by original sin or washed away in the flood.</p> |

Look with kindness on this your servant who is to be joined to her husband in the companionship of marriage and who seeks to be made secure by your protection.

May this yoke that she is taking on herself be one of love and peace. May she be faithful and chaste marrying in Christ, and may she always imitate the holy women: may she be the beloved of her husband, as was Rachel; wise, as was Rebecca; long-lived and loyal, as was Sara.

May the author of sin have no mastery over her because of her acts. May she hold firm to the faith and the commandments. Faithful to one embrace, may she flee from unlawful companionship. By firm discipline may she fortify herself against her weakness.

May she be grave in her modesty, honorable in her chastity, learned in the teachings of heaven. May she be rich in children, may she prove worthy and blameless, and may she attain in the end to the peace of the blessed, the kingdom of heaven.

May she and her husband together see their children's children to the third and fourth generation and enjoy the long life that will fulfill their desires. Through the same Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

R. Amen.

Then the priest returns to the center of the altar and says *Libera nos, quæsumus, Domine*, etc., as usual. After he has received the Precious Blood, he gives Communion to the spouses, and Mass continues.

Look with love upon this woman, your daughter, now joined to her husband in marriage. She asks your blessing. Give her the grace of love and peace. May she always follow the example of the holy women whose praises are sung in the scriptures.

Look with love upon this woman, your daughter, now joined to her husband in marriage. She asks your blessing. Give her the grace of love and peace. May she always follow the example of the holy women whose praises are sung in the scriptures.

May her husband put his trust in her and recognize that she is his equal and the heir with him to the life of grace. May he always honor her and love her as Christ loves his bride, the Church.

Father, keep them always true to your commandments. Keep them faithful in marriage and let them be living examples of Christian life.

*Option: May omit words in parentheses.*

Give them the strength which comes from the gospel so that they may be witnesses of Christ to others. (Bless them with children and help them to be good parents. May they live to see their children's children.) And, after a happy old age, grant them fullness of life with the saints in the kingdom of heaven. (We ask this) through Christ our Lord.

R. Amen.

Sign of Peace

At the words Let us offer each other the sign of peace, the married couple and all present show their peace and love for one another in an appropriate way.

The married couple may receive communion under both kinds.

### The Dismissal

The Novus Ordo Marriage dismissal includes the blessings, discussed above.

Traditional Marriage ends with a final blessing that teaches that marriage connects us to all the generations back through Abraham and into the future: *children’s children to the third and fourth generation*. The ultimate object is to get to heaven where we may have *everlasting and boundless life*.

| Traditional Marriage                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Novus Ordo Marriage                                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>After <i>Ite, missa est</i>, before the priest blesses the people, he turns to the spouses and says:<br/>           May the God of Abraham, the God of Isaac, the God of Jacob be with you, and may he fulfill in you his blessing, so that you may see your children’s children to the third and fourth generation and afterward possess everlasting and boundless life. Through the help of our Lord Jesus Christ, who with the Father and the Holy Spirit lives and reigns, God, forever and ever.</p> <p>R. Amen.</p> <p>The priest shall then instruct the spouses, in serious words, that they should be faithful to each other, that the man should love his wife and the wife love her husband, and that they should keep in the fear of the Lord. After this he sprinkles them with holy water and says <i>Pláceat tibi, sancta Trinitas, det benedictionem; et legat, ut solitus est, initium Evangelii secundum Ioannem.</i></p> | <p><i>In the Novus Ordo, the nuptial mass ends with the nuptial blessing. We compared it to the Traditional Rite nuptial blessing above.</i></p> |

Vatican II ushered in fundamental changes in teaching about marriage and family<sup>4</sup>, and Catholic census data does not speak well for the changes. Cohabitation has increased more than 1,500 percent from 1960 to 2010, making it the new norm. Marriage rates have plunged more than fifty percent since 1970. And of the remaining fifty percent who do marry, more than twenty-one percent of their marriages end in divorce, and the rate is increasing. Annulments are up 70,000 percent. More than eighty percent of married Catholics of childbearing age practice artificial birth control.

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4 For a thorough analysis of the changes, read *Iota Unum: A Study of Changes in the Catholic Church in the 20<sup>th</sup> Century*, Romano Amerio, 1985 Italy, translated 1996, Sarto House, Kansas City MO. Amerio served as a Doctor of Philosophy at Lugano University and therefore has the entire historical and contemporary context to clearly evaluate the documents coming out of Vatican II.

## Summary of Findings

Recall that the first words of Traditional Marriage served as the premise: Marriage is a binding contract. Then Traditional Marriage teaches that God established the *institution of marriage...for the continuation of the human race*. Finally, we learn that the ultimate reward to faithful spouses is everlasting and boundless life in heaven.

Novus Ordo Marriage rejects the clear language of a contract with a clear purpose. Novus Ordo Marriage, especially the English translation, is contaminated with the logical fallacy of equivocation. This fallacy occurs when you have a word that has different meanings. In Novus Ordo Marriage, we have seen the word *love* used to translate five different Latin meanings. The words *consent* and *I will* are also problematic. Another cause of the fallacy is when you use two different words that have essentially the same meaning, such as the pair *love* and *honor*. In this odd case, we have both sides of equivocation: *love* has multiple meanings, and if you persevere to find the right meaning, you then must deal with the synonym *honor*. These fallacies of equivocation create doubts about the validity of the consent, which in turn, can create doubts about the marriage.

Instead of a binding contract, Novus Ordo Marriage offers sentimental platitudes about romantic love and human relations in pursuit of consent. The new rite drifts with almost limitless variations to accommodate different preferences of bride and groom. The Novus Ordo replaces clear definitions with vague references, equivocations, and ambiguities that undermine Church teaching. With a few word changes that are allowable by improvisation and by careful selection from the many options, one could use the Novus Ordo Rite of Marriage to officiate a same-sex wedding.

Novus Ordo Marriage is a recipe for failure. Novus Ordo Marriage carefully avoids binding language, using words of consent instead of vows. The Novus Ordo Marriage words of consent mislead the bride and groom into thinking they have made promises—and worse yet, the promises, if intended, are impossible to keep. The poor bride and groom are taught to think that marriage is conditioned on their continued romantic love, esteem, and happiness, all of which are out of their control. They might logically conclude that their first angry word with each other dooms their marriage.

Unfortunately, Novus Ordo Marriage teaches errors that lead to divorce and annulments so painfully common in the post-Vatican II church.

A Novus Ordo proponent may argue that the harm to marriage and family is a societal problem, but an objective look at the rites shows that the Novus Ordo's teaching on marriage has conformed to those harmful societal norms. Moreover, the Novus Ordo's teaching—as expressed in its marriage rite—contradicts Catholic tradition and that has served families and societies ever since Jesus attended the wedding at Cana.

Novus Ordo Marriage even undermines Natural Law. By removing the primary reason for the sacrament—procreation, Novus Ordo Marriage opens the door to same-sex marriage. The Novus Ordo focus on conjugal bliss instead of the Traditional *continuation of the human race*, undermines the Church's teaching on the sanctity of life. Witness the increase in contraception, which leads to abortion and euthanasia.

Traditional Marriage is clear as crystal that marriage is a contract in which the couple must grow in virtue, beget and raise children, and serve the Lord. Traditional Marriage is clear that the person taking the vows assumes personal responsibility for keeping those vows. A person can, by an act of will and God's grace, grow in virtue, raise children, and serve the Lord, even if the other spouse breaks the vows.

Novus Ordo Marriage describes an agreement rather than a contract. The stated object of a Novus Ordo Marriage is mutual love, esteem, happiness, and satisfaction. The responsibility is shared, and therein lies a problem. A person cannot, by an act of will—even with God's grace—force the cooperation of the other spouse. A person cannot promise romantic love, esteem, happiness, or satisfaction for oneself, let alone for the other party. Mere agreements or impossible promises are not enforceable. Therefore, Novus Ordo Marriage words of consent sow the seeds for divorce. Indeed, the logically flawed Novus Ordo Marriage rite and policy of easy annulments becomes a temptation to struggling spouses to abandon their valid marriages.



*Lex orandi, lex credendi*—the law of praying is the law of believing. We can add a corollary: The law of believing is the law of behavior.

To stay sane, people try to get their beliefs and behavior in synch. Either they modify their behavior to conform to their beliefs, or they modify their beliefs to conform to their behavior. Modifying behavior is hard. Modifying beliefs is all too easy. And having modified one's beliefs, one then needs to modify the prayers to conform to the new beliefs.

You can see the behavior-belief-prayer cycle in the case of Henry VIII. The king changed his behavior regarding marriage and consequently, changed his belief about marriage and the Church's primacy on the matter. As a further consequence of changing behavior and belief, the king changed the law of prayer. In effect, Henry VIII's perverted behavior perverted his beliefs, which in turn perverted the rites.

Modern Catholics, for reasons that echo Henry VIII, are changing their behavior: easy divorce and annulments, easy inter-faith marriages, birth control, tolerance for cohabitation, rejection of fasting and other penitential practices...the list is long. As we show in our comparison of the sacramental rites, the law of prayer has changed to conform to the new laws of belief, often driven by new laws or new norms of behavior. Heretofore, the Traditional rites resisted changes in belief and behavior. Now, the Novus Ordo Church has changed the sacramental rites to conform to beliefs that accommodate modern behavior.

Traditional rites steadfastly insist that we modify our behavior to conform to revealed truth. Marriage is a good example. Whereas Pope Clement VII upheld tradition and refused to annul Henry VIII's marriage in 1527, the Novus Ordo establishment has taken the popular and expedient policy of permissive annulments and has changed the marriage rite to reflect that policy.



## Chapter 6

### Extreme Unction (Last Rites) or Sacrament of the Sick

A comparison of the two rites shows that they are completely different in what they intend and what they teach. The Traditional sacrament of Extreme Unction, also called Last Rites, prepares the soul for the final battle against the devil, for death, and to face judgment and eternity. The sacrament also has the power to heal the body as well as prepare the soul. The Novus Ordo Sacrament of the Sick primarily attempts to heal the body or at least alleviate physical suffering. Spiritual healing is a secondary concern and is, according to the text, more a matter of managing psychological distress.

In 1973, the Novus Ordo Sacrament of the Sick replaced the Traditional Sacrament of Extreme Unction. Changing the name from Extreme Unction to Sacrament of the Sick speaks volumes about the underlying changes.

In the Novus Ordo rite, we continue to see accommodation to Protestant doctrine. Protestants reject Extreme Unction as a sacrament. Calvinists consider this last-minute ritual nothing more than histrionics. The Lutherans have a liturgy for the sick and a commendation for the dying. The 1549 Book of Common Prayer has *The Order of the Visitacion of the Sicke*, and since 1928, the Anglicans have extended their practice to anoint the dying. The Novus Ordo rite name change mimics the Anglican rite. A comparison of the Novus Ordo rite and Traditional rite clearly shows that this Novus Ordo rite is, in both form and meaning, a hybrid Lutheran-Anglican rite.

Recall that Traditional Baptism teaches that we are in a cosmic struggle between God's Kingdom and the Devil's Kingdom and that our struggle continues until death, after which the good go to heaven. Traditional Confession continues that lesson: when we sin, the sacrament restores us to grace so we can continue our struggle to save our souls and go to heaven. The Tridentine Mass continues the unbloody sacrifice of Calvary, giving

us heavenly food to sustain us in our struggle. Traditional Confirmation seals us with the Holy Ghost, whose gifts strengthen us to participate fully in the Church Militant and our struggle for heaven. Traditional Marriage binds us in a contract until death and teaches about the struggles of being a holy family and raising children in a fallen world, always keeping our focus on God's will and heaven. Traditional Ordination reminds the priest that he must save his own soul and help others in their struggle to get to heaven. Appropriately, at the end of life, Traditional Extreme Unction marshals the angels, saints, and prayers of our brethren to help us in our weakened condition to succeed in our final struggle to attain heaven.

In stark contrast, the Novus Ordo Sacrament of the Sick continues the Novus Ordo focus on temporal happiness; consequently, the Novus Ordo rite focuses on healing the body, relieving suffering, and sustaining life on this side rather than the struggle to save one's soul and attain heaven.

The Novus Ordo rite continues the modern fascination with variety, which is silly in the context of death. As you go through the Novus Ordo rite, you see the following options:

Introductory Prayers: 2

Confession: 8

Liturgy of the Word: 3

Blessing the Oil: 2

Anointing: at least 2

Prayer After the Anointing: 7

The Our Father: 2

Conclusion of the Rite: 4

Without counting improvisations and the optional meditation, the possible combinations are  $2 \times 8 \times 3 \times 2 \times 2 \times 7 \times 2 \times 4 = 10,752$ .

Traditional Extreme Unction also has an option. The priest can, if death is imminent, use a shorter form to get directly to the sacramental confession and anointing. Now, let us look at the two rites side by side.

### **Introductory Prayers**

In Traditional Extreme Unction, the priest enters the home and offers a brief greeting. Traditional Extreme Unction makes eight references to the home or dwelling of the sick person. Death is one of the most intimate

and personal experiences of life. Most people prefer to die at home in the prayerful company of their loved ones. The Novus Ordo rite makes zero references to home. Moreover, the Novus Ordo Sacrament of the Sick may occur in the Church for a collection of sick persons, in the same manner as a Pentecostal faith-healing service.

Traditional Extreme Unction begins with text from Psalm 50:9, the fourth Penitential Psalm: *Purify me with hyssop, Lord, and I shall be clean of sin.*<sup>1</sup> These words recall King David’s confession and confidence in God’s mercy. These words prepare the person to make a good confession and restore the state of grace.

In contrast, the Novus Ordo rite does not prepare the person for a good confession. This downplaying of confession makes the Novus Ordo rite more palatable to Protestants. Instead, the Novus Ordo rite text presumes that Christ’s death and resurrection has already saved the person. A second option also presumes a state of grace, whereby the Lord refreshes the person, that is, restores the person to physical health.

Also, notice that the Novus Ordo rite already invokes the collective pronouns *our* lives, redeemed *us*. Traditional Extreme Unction focuses on the dying person. The Novus Ordo rite focuses on the living community.

| Traditional Extreme Unction                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Arriving at the place where the sick person is confined, the priest on entering the room says:</p> <p>P: God’s peace be in this home.</p> <p>All: And in all who live here.</p> <p>The priest places the holy oil on the table, and then vests in surplice and stole. Next, he presents a crucifix to be devoutly kissed by the sick person.</p> <p>After that he sprinkles holy water in the form of a cross on the patient, the room, and the bystanders, saying:</p> <p>Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be</p> | <p><i>Option 1:</i> Let this water call to mind our Baptism into Christ, who by his death and resurrection has redeemed us.</p> <p><i>Option 2:</i> Like a stream in parched land, may the grace of the Lord refresh our lives.</p> |

1 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow. Douay-Rheims Psalm 50:9

whiter than snow. Have mercy on me, God, in your great kindness. Glory be to the Father, and to the Son, and to the Holy Spirit.

All: As it was in the beginning, is now, and ever shall be, world without end. Amen.

P: Purify me with hyssop, Lord, and I shall be clean of sin. Wash me, and I shall be whiter than snow.

### Instruction

Here, the Novus Ordo rite mimics the Lutheran service with an instruction from St. James 5:14. The immediate issue for the Novus Ordo is the physical healing; preparing the soul is secondary.

Later, you see that Traditional Extreme Unction puts the reference to St. James in a prayer for healing at the end of the sacrament. Having attended to the primary objective of saving the soul, the Traditional rite does speak to the secondary objective of healing the body.

As we have noted before, the beginnings of rites set the premise. Traditional Extreme Unction establishes the premise—to cleanse the person from sin, making the soul *whiter than snow*, which suggests our glorified state in heaven. In contrast, the premise of the Novus Ordo rite is foremost the physical cure and secondarily the forgiveness of sin.

Novus Ordo Sacrament of the Sick is much like Novus Ordo Baptism in that the subject of the sacrament plays a secondary role to the community. Recall that in Novus Ordo Baptism, the community of adults do all the talking and mostly about themselves—and not the candidate for Baptism. Likewise, in Novus Ordo Sacrament of the Sick, the text is full of references to the collective: *dear friends, we are gathered, our Lord, among us, our sake, let us*. ...Even when the rite names the subject, the name is in the context of the group: *our sick brother/sister*.

| Traditional Extreme Unction                                                | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|----------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>See the end of the Traditional Rite for similar instruction.</i></p> | <p>My dear friends, we are gathered here in the name of our Lord Jesus Christ who is present among us. As the gospels relate, the sick came to him for healing; moreover, he loves us so much that he died for our sake. Through the apostle James, he has commanded us: “Are there any who are sick among you? Let them send for the priests of the Church, and let the priests pray over them, anointing them with oil in the name of the Lord; and the prayer of faith will save the sick persons, and the Lord will raise them up; and if they have committed any sins, their sins will be forgiven them.” Let us therefore commend our sick brother/sister N. to the grace and power of Christ, that he may save him/her and raise him/her up.</p> |

### Confession

Traditional Extreme Unction gets directly to sacramental confession. After confession and absolution, the priest asks for the blessings of health and happiness for the household and quickly gets back to the business of fighting the devil.

Traditional Extreme Unction acknowledges the struggle of the sick person and the family by invoking the *angels* to drive away the *devil*, *evil spirits*, *wicked strife*, and *diabolical powers*. Traditional Extreme Unction refers to Satan six times with words such as *enemy*, *son of iniquity*, *diabolical*, *evil spirits*, and *devil*. The Novus Ordo rite has none and thereby ignores the threat and the struggle.

The Novus Ordo rite has the option to skip confession altogether, which makes sense if one makes the risky presumption that the sick person is already in a state of grace. The Novus Ordo rite also has options for a public confession with general absolution of everyone attending. Again, the focus is on the living community instead of the person dying.

| Traditional Extreme Unction                                                                          | Novus Ordo Sacrament of the Sick                                                                        |
|------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| <p>Next he says:<br/>P: Our help is in the name of the Lord.<br/>All: Who made heaven and earth.</p> | <p>Optional: Can skip the penitential rite altogether.<br/>The minister invites the sick person and</p> |

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord Jesus Christ, as we, in all humility, enter this home, let there enter with us abiding happiness and God's choicest blessings. Let serene joy pervade this home and charity abound here and health never fail. Let no evil spirits approach this place but drive them far away. Let your angels of peace take over and put down all wicked strife. Teach us, O Lord, to recognize the grandeur of your holy name. Sanctify our humble visit and bless (+) what we are about to do; you who are holy, you who are kind, you who abide with the Father and the Holy Spirit forever and ever.

All: Amen.

Let us pray and beseech our Lord Jesus Christ to bless this dwelling more and more and all who live in it. May He give them an able guardian angel. May He prompt them to serve Him and to ponder the wonders of His law. May He ward off all diabolical powers from them, deliver them from all fear and anxiety, and keep them in good health in this dwelling; He who lives and reigns with the Father and the Holy Spirit, forever and ever.

All: Amen.

Let us pray.

Hear us, holy Lord Father, almighty everlasting God, and in your goodness send your holy angel from heaven to watch over and protect all who live in this home, to be with them and give them comfort and encouragement; through Christ our Lord.

All: Amen.

Shorter version if time is the essence; words said as penitent recites Confiteor.

all present to join in the penitential rite, using these or similar words:

*Option 1* My brothers and sisters, to prepare ourselves for this celebration, let us call to mind our sins.

*Option 2* My brothers and sisters, let us turn with confidence to the Lord and ask his forgiveness for all our sins.

After a brief period of silence, the penitential rite continues, using one of the following:

*Option 1* Lord Jesus, you healed the sick: Lord, have mercy. R. Lord, have mercy.

Lord Jesus, you forgave sinners: Christ, have mercy. R. Christ, have mercy.

Lord Jesus, you give us yourself to heal us and bring us strength: Lord, have mercy. R. Lord, have mercy.

*Option 2* All say the Confiteor:

The minister concludes the penitential rite with the following: May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life.

|                                                                                                                                                                                                                                         |  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| <p>May almighty God have mercy on you, forgive you your sins, and lead you to everlasting life. All: Amen.</p> <p>P: May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.</p> <p>All: Amen.</p> |  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|

### Liturgy of the Word

With the Liturgy of the Word, the Novus Ordo rite continues to mimic the Lutheran service for the sick. Lutherans use Mark 2:1–12 and follow with a meditation. The Novus Ordo rite adds two optional readings to the Lutheran model and likewise follows with a meditation.

| Traditional Extreme Unction         | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|-------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>no corresponding text</i></p> | <p>The word of God is proclaimed by one of those present or by the priest. One of the following readings may be used:</p> <p><i>Option 1:</i> Matthew 11:25-30 – Childlike confidence in the goodness of God will bring us the “rest” that only Jesus can give.</p> <p><i>Option 2:</i> Mark 2:1-12 – Jesus can forgive us our sins and reconcile us with God.</p> <p><i>Option 3:</i> Luke 7:18b-23 – The healing hand of Christ is a sign of the presence of God; that same hand consoles and strengthens us.</p> <p>Meditation: A brief period of silence may be observed after the reading. The priest may explain the reading, applying it to the needs of the sick person and those who are looking after him or her.</p> |

Note that Novus Ordo rite can save time by skipping Confession and then add time for some meditation after the reading. Who benefits from this shift in priorities?

### Litany

In Traditional Extreme Unction, the priest invites all present to pray for the sick person. Specifically, they recite the seven penitential psalms

and the Litany of the Saints or other prayers while the priest administers the sacrament.

The Novus Ordo rite uses an abbreviated litany that does not invoke the saints and instead reads like the bidding prayers of a Novus Ordo Mass. Three of the four petitions are for physical healing, freedom from harm, and relief from suffering, and one of the petitions is *for freedom from sin and temptation*. The focus is, therefore, seventy-five percent temporal, twenty-five percent spiritual.

This Novus Ordo rite litany, which mimics the Anglican bidding prayers, emphasizes the collective instead of the person. Whereas Traditional Extreme Unction focuses on the person dying, the Novus Ordo rite focuses on all the human participants: *brothers and sisters, us, our...all the sick here present*. These bidding prayers divert attention to the caregivers: *Assist all those dedicated to the care of the sick*. Later, the Novus Ordo rite adds more references to *surgeons and nurses* and others dedicated to the care of the sick. In effect, the Novus Ordo Sacrament of the Sick shows as much concern for the collective caregivers as it does for the individual person facing death, judgment, and eternity.

| Traditional Extreme Unction  | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>no corresponding text</i> | <p>The priest may adapt or shorten the litany according to the condition of the sick person.</p> <p>My brothers and sisters, in our prayer of faith let us appeal to God for our brother/sister N.</p> <p>Come and strengthen him/her through this holy anointing:</p> <p>Lord, have mercy. R. Lord, have mercy.</p> <p>Free him/her from all harm: R. Lord, have mercy.</p> <p>Free him/her from sin and all temptation: R. Lord, have mercy.</p> <p>Relieve the sufferings of all the sick [present]: R. Lord, have mercy.</p> <p>Assist all those dedicated to the care of the sick: R. Lord, have mercy.</p> |

### Laying of Hands

The laying of hands is another demonstration that Traditional Extreme Unction focuses on the spiritual world whereas the Novus Ordo rite focus-

es on the physical world. The Traditional rite seeks to *break the power of the devil* while the Novus Ordo Rite asks for *life and health*.

Traditional Extreme Unction continues the cosmic struggle begun at Traditional Baptism. Recall that Traditional Baptism uses one-third of the text to address the devil in four different exorcisms. Now, at the final battle in the cosmic struggle for the soul, Traditional Extreme Unction calls on the whole Church Triumphant to protect this one stricken member of the Church Militant in this most important moment for his soul.

Traditional Extreme Unction teaches the value of intercessory prayer, engaging all the powers of heaven. The priest lays hands on the sick and formally invokes *the Holy Trinity, Mary, Joseph, guardian angel, holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints* to stand between the sick person and the devil. The Novus Ordo rite ignores the angels, ignores the saints—even ignores St. Joseph, the patron of a holy death. Traditional Extreme Unction has six references to Satan: *enemy, evil spirits, son of iniquity, diabolical, and devil*. The Novus Ordo rite has no references to the devil.

Protestants reject intercession from Mary, the angels, and the saints, but they do promote Christians praying for each other. The Novus Ordo rite mimics the Protestants by deleting references to the saints but allowing prayers from *brothers and sisters... a holy people*.

The pattern is clear. From the first sacrament to the last sacrament, Traditional rites engage in the cosmic struggle between God and the Devil, where man serves God, and eternal life in heaven with God is the goal and reward. Novus Ordo rites are more concerned about getting along in this life. Novus Ordo rites presume victory over the devil or at least, marginalize the effects of the Fall. The Novus Ordo Sacrament of Reconciliation, in various forms, helps deal with the unfortunate emotion of guilt. The Novus Ordo Mass has become a commemorative meal and fellowship instead of the ongoing sacrifice. Novus Ordo Confirmation has become a coming-of-age initiation into the Church organization. Novus Ordo Marriage is an affirmation of romantic love. Novus Ordo Ordination is more about serving man than serving God. Now, the Novus Ordo Sacrament of the Sick is an appeal for miraculous cures or at least, relief from physical and psychological suffering.

| Traditional Extreme Unction                                                                                                                                                                                                                                                                                                                                                                                 | Novus Ordo Sacrament of the Sick                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| <p>The priest takes saliva from his mouth with his thumb and he touches the ears and nostrils of the infant. While he touches the ears, first the right, then the left ear, he says:</p> <p>Ephphetha, which means “Be opened,”</p> <p>He then touches the nostrils, saying:<br/>So that you may perceive the fragrance of God’s sweetness. But you, O devil, depart, for the judgment of God has come.</p> | <p><i>corresponding text optional at the end of the rite</i></p> |

### Blessing the Oil

Again, we see Traditional Extreme Unction focus on saving the soul and the Novus Ordo rite focus on saving the body or reducing suffering.

Traditional Extreme Unction uses *olive oil* blessed by the bishop on Holy (Maundy) Thursday in a most solemn ritual. Therefore, Traditional Extreme Unction does not need a separate blessing for the oil. The purpose of Traditional Extreme Unction’s blessed oil is the remission of sins, making the anointed person holy and pleasing to God.

In contrast, the oil in the Novus Ordo rite is not as significant. The Novus Ordo rite can use oil *of any plant origin*; in theory, coconut oil would do. The bishop does not need to bless the oil. In practice, any priest at any time will do, and the Novus Ordo rite provides options. The purpose of this Novus Ordo Rite oil is to *heal infirmities, strengthen bodily weakness, ease sufferings, and comfort weakness—a remedy, healing body, soul, and spirit...deliver from every affliction, soothing.*

Traditional Extreme Unction and the Novus Ordo rite teach different lessons about suffering. Traditional Extreme Unction has one reference to suffering, and it teaches that suffering has a purpose: *Chastened by suffering.* The suffering person just heard in Traditional Confession that enduring evil, such as suffering, atones for sin. The Novus Ordo rites never teach this consoling truth.

The Novus Ordo rite mentions suffering four times and teaches that suffering is a problem to be avoided: *relieve the sufferings, ease the suffering, comfort in suffering, hope in suffering.* We have already seen in the other new rites that the Novus Ordo eschews suffering, eliminating references to

Christ’s suffering in the Mass and Sacrament of Reconciliation. As we have seen, the Novus Ordo mitigates the reality of suffering and struggle from the other sacraments.

The Traditional rite gives meaning and consolation to suffering, all too real to the dying person. Loved ones also share in the agony of the dying, as did Mary at the foot of the cross. In sharp contrast, the Novus Ordo rite prays for an outcome that we can likewise achieve by turning up the morphine drip.

| Traditional Extreme Unction         | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>no corresponding text</i></p> | <p><i>Option:</i> If the oil is already blessed, the priest says the following prayer of thanksgiving over it:</p> <p>Praise to you, God, the almighty Father. You sent your Son to live among us and bring us salvation. R. Blessed be God who heals us in Christ.</p> <p>Praise to you, God, the only-begotten Son. You humbled yourself to share in our humanity and you heal our infirmities. R. Praise to you, God, the Holy Spirit, the Consoler. Your unfailing power gives us strength in our bodily weakness. R. God of mercy, ease the sufferings and comfort the weakness of your servant N., whom the Church anoints with this holy oil. We ask this through Christ our Lord. R. Amen.</p> <p>When the priest blesses the oil during the rite, he says:</p> <p>Let us pray. God of all consolation, you chose and sent your Son to heal the world. Graciously listen to our prayer of faith: Send the power of your Holy Spirit, the Consoler, into this precious oil, this soothing ointment, this rich gift, this fruit of the earth. Bless this oil (+) and sanctify it for our use. Make this oil a remedy for all who are anointed with it; heal them in body, in soul, and in spirit, and deliver them from every affliction. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. R. Amen.</p> |

**Anointing (The Sacrament)**

Even in the anointing, the Novus Ordo rite mimics the Protestant service in form and intent, in this case, the Anglican *Visitation of the Sick*.

In the Traditional rite, the priest anoints six body members: eyes, ears, nose, mouth, hands, and feet. The purpose of the anointing is pardoning, sin.

The 1549 Book of Common Prayer *Visitation of the Sick* anoints only two body members: forehead and breast. The object is to *restore unto thee thy bodily helth, and strength, to serve him, and sende thee release of al thy paines, troubles, and diseases, both in body and minde*. Traditional Extreme Unction does not anoint the forehead or breast. Like the Anglican rite, the Novus Ordo rite also anoints two body members: forehead and hands. The Novus Ordo rite mimics the Anglicans in selecting only two body members and by anointing the forehead, which is not anointed in Traditional Extreme Unction.

The purpose of the Novus Ordo rite anointing is ambiguous: *help, save, and raise*. All these verbs might apply to spiritual healing. Most likely, the verbs might apply to physical healing described in the Anglican service. The words *save* and *raise up* refer to bodily healing in the context of Mark 2: 1–12 from the Novus Ordo liturgy readings above. *Raised up* equals the physical cure of the paralytic. Jesus had already forgiven the paralytic’s sins. Therefore, the contextual evidence indicates that *help, save* and *raise* refer to physical healing alone, which is consistent with the rest of the Novus Ordo rite.

The phrase *May the Lord who frees you from sin* does not associate the anointing with pardoning sin. Rather, the phrase affirms the Lord’s ability to forgive sin, which happens in Confession, if the dying person is lucky enough to get that option.

| Traditional Extreme Unction                                                                                                                                                                                                                                                                                                                                                                                                                                | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Next, he dips his thumb in the holy oil, and anoints the sick person in the form of a cross on bodily members—eyes, ears, nose, mouth, hands, feet—pronouncing in each instance the respective form.</p> <p>By this holy anointing (+) and by His most tender mercy may the Lord forgive you all the evil you have done through the power of sight (power of hearing, sense of smell, power of speech, sense of touch, ability to walk). All: Amen.</p> | <p>The priest anoints the sick person with the blessed oil.</p> <p>First, he anoints the forehead, saying: Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit. R. Amen.</p> <p>Then he anoints the hands, saying: May the Lord who frees you from sin, save you, and raise you up. R. Amen.</p> <p><i>Option: Priest may anoint other parts of the body such as an injury.</i></p> |

### Prayer After the Anointing

After the anointing, the Novus Ordo rite adds optional texts to explain what just happened, depending on the medical situation. The compiled options include many explanations to expand upon the ambiguous intent: *help, save, and raise*. The Novus Ordo rite adds the options of *comfort, encourage, keep firm in faith and hope, support, heal, forgive, cure, expel afflictions, strengthen, make serene, caress, shelter, and make joyful*. Again, we see the collective at work: *assure him/her of the support of your holy people*. Option 2 is closer to tradition: *forgive his/her sins*. Option 3 contains the singular Novus Ordo rite reference to *fighting evil*; even then, the evil may be the secular evil of sickness and psychological distress. The Novus Ordo rite never mentions the devil. Option 4 suggests more potential subjects of the sacrament: *surgeons and nurses*. Option 6 introduces a new definition for the matter: *oil of...peace*.

The simple fact that the Novus Ordo has seven explanations of the effects of the sacrament is troubling. After the seven optional explanations of what the Novus Ordo form is supposed to mean, we now have more confusion about the subject, matter, and intent.

| Traditional Extreme Unction         | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>no corresponding text</i></p> | <p>They priest says one of the following prayers: Let us pray.</p> <p><i>Option 1</i> [General] Father in heaven, through this holy anointing grant N. comfort in his/her suffering. When he/she is afraid, give him/her courage, when afflicted, give him/her patience, when dejected, afford him/her hope, and when alone, assure him/her of the support of your holy people. We ask this through Christ our Lord.</p> <p>R. Amen.</p> <p><i>Option 2</i> [General] Lord Jesus Christ, our Redeemer, by the grace of your Holy Spirit cure the weakness of your servant N. Heal his/her sickness and forgive his/her sins; expel all afflictions of mind and body; mercifully restore him/her to full health, and enable him/her to resume his/her former duties, for you are Lord for ever and ever.</p> <p>R. Amen.</p> |

*Option 3* [In extreme or terminal illness] Lord Jesus Christ, you chose to share our human nature, to redeem all people, and to heal the sick. Look with compassion upon your servant N., whom we have anointed in your name with this holy oil for the healing of his/her body and spirit. Support him/her with your power, comfort him/her with your protection, and give him/her the strength to fight against evil. Since you have given him/her a share in your own passion, help him/her to find hope in suffering, for you are Lord for ever and ever.

R. Amen.

*Option 4* [In advanced age] God of mercy, look kindly on your servant who has grown weak under the burden of years. In this holy anointing, he/she asks for healing in body and soul. Fill him/her with the strength of your Holy Spirit. Keep him/her firm in faith and serene in hope, so that he/she may give us all an example of patience and joyfully witness to the power of your love. We ask this through Christ our Lord.

R. Amen.

*Option 5* [Before surgery] God of compassion, our human weakness lays claim to your strength. We pray that through the skills of surgeons and nurses your healing gifts may be granted to N. May your servant respond to your healing will and be reunited with us at your altar of praise. Grant this through Christ our Lord.

R. Amen.

*Option 6* [For a child] God our Father, we have anointed your child N. with the oil of healing and peace. Caress him/her, shelter him/her, and keep him/her in your tender care. We ask this in the name of Jesus the Lord.

R. Amen.

*Option 7* [For a young person] God our healer, in this time of sickness you have come to bless N. with your grace. Restore him/her to health and strength, make him/her joyful in spirit, and ready to embrace your will. Grant this through Christ our Lord.

R. Amen.

On the other hand, Traditional Extreme Unction is satisfied that the minister, subject, matter, form, and intent of the sacrament are clear enough and do not need an explanation.

### The Our Father

The only difference here is that the Novus Ordo rite, for the sake of variety, has two options to introduce the Our Father. Again, we see collective pronouns *us* and *our* to emphasize the group.

| Traditional Extreme Unction                                                                                                                                                                             | Novus Ordo Sacrament of the Sick                                                                                                                                                                                                                      |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Afterward the priest says:<br>Lord, have mercy. Christ, have mercy.<br>Lord, have mercy. Our Father (the rest inaudibly until)<br>P: And lead us not into temptation.<br>All: But deliver us from evil. | The priest introduces the Lord’s Prayer in these or similar words:<br>Option 1 Now let us offer together the prayer our Lord Jesus taught us:<br>Option 2 And now let us pray with confidence as Christ our Lord commanded:<br>All say: Our Father... |

### Conclusion of the Rite

In the conclusion, Traditional Extreme Unction affirms that the *son of iniquity*, the devil, is powerless to harm the person’s soul. Having accomplished the first priority, securing the patient’s soul, the Traditional rite now attends to the physical healing. This final prayer has many of the same sentiments as the Novus Ordo rite, although more succinct and in proper order. Here, the Traditional rite uses the words *raise up*, and the meaning is clearly to restore health.

The Novus Ordo rite presents four options to conclude. Option 3, if the person is lucky enough to hear it, finally hints at the afterlife by asking God to *grant you salvation, lead you to eternal life*, but then only after asking God to *restore you to health*. The afterlife remains an afterthought.

| Traditional Extreme Unction                              | Novus Ordo Sacrament of the Sick                                                                 |
|----------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| P: Save your servant.<br>All: Who trusts in you, my God. | The priest blesses the sick person and the others present, using one of the following blessings. |

P: Lord, send him (her) aid from your holy place.

All: And watch over him (her) from Sion.

P: Let him (her) find in you, Lord, a fortified tower.

All: In the face of the enemy.

P: Let the enemy have no power over him (her).

All: And the son of iniquity be powerless to harm him (her).

P: Lord, heed my prayer.

All: And let my cry be heard by you.

P: The Lord be with you.

All: May He also be with you.

Let us pray.

Lord God, who spoke through your apostle James, "Is anyone of you sick? He should call in the priests of the Church, and have them pray over him, while they anoint him with oil in the name of the Lord. That prayer, said with faith, will save the sick person, and the Lord will restore him to health. If he has committed sins, they will be forgiven him." We beg you, our Redeemer, to cure by the grace of the Holy Spirit this sick man's (woman's) infirmity. Heal his (her) wounds, and forgive his (her) sins. Rid him (her) of all pain of body and mind. Restore him (her), in your mercy, to full health of body and soul, so that having recovered by your goodness, he (she) may take up his (her) former duties. We ask this of you who live and reign with the Father and the Holy Spirit, God, forever and ever.

All: Amen.

Let us pray.

We entreat you, Lord, to look with favor on your servant, N., who is weak and failing, and refresh the life you have created. Chastened by suffering,

*Option 1* May God the Father bless you. R. Amen.

May God the Son heal you. R. Amen.

May God the Holy Spirit enlighten you. R. Amen.

*Option 2* May the Lord be with you to protect you. R. Amen.

May he guide you and give you strength. R. Amen.

May he watch over you, keep you in his care, and bless you with his peace. R. Amen.

*Option 3* May the God of all consolation bless you in every way and grant you hope all the days of your life. R. Amen.

May God restore you to health and grant you salvation. R. Amen.

May God fill your heart with peace and lead you to eternal life. R. Amen.

May almighty God bless you, the Father, and the Son, (+) and the Holy Spirit. R. Amen.

*Option 4* If, however, any of the blessed sacrament remains, he may bless the sick person by making a sign of the cross with the blessed sacrament, in silence.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |  |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|
| <p>may he (she) know that he (she) has been saved by your healing; through Christ our Lord.</p> <p>All: Amen.</p> <p>Let us pray.</p> <p>Holy Lord, almighty Father, everlasting God, in pouring out the grace of your blessing on the bodies of the sick, you show your loving care for your creatures. And so now as we call on your holy name, come and free your servant from his (her) illness and restore him (her) to health; reach out your hand and raise him (her) up; strengthen him (her) by your might; protect him (her) by your power; and give him (her) back in all desired well-being to your holy Church; through Christ our Lord.</p> <p>All: Amen.</p> |  |
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### Summary of Findings

Traditional Extreme Unction is a powerful final battle against the forces of the devil to preserve the soul for heaven. Comparatively speaking, the Novus Ordo Sacrament of the Sick is a kind of palliative sedation for both the dying patient and the other witnesses attending to the death.

Many Novus Ordo advocates argue that the Traditional rite emphasis on the struggle—God versus the Devil, death, salvific suffering, sacrifice, martyrs, virgins, saints, hell and damnation—are all off-putting. Instead, they prefer to offer hope of a miraculous cure. Miraculous cures are rare; pain and death are certain. The Novus Ordo focus on a miracle cure is more likely to inspire cynicism and skepticism than conversion.

If not a cure, then the Novus Ordo asks to *relieve the sufferings, ease the suffering, comfort in suffering*. Thereby, the Novus Ordo rite teaches that suffering is pointless and unwittingly makes the modern case for euthanasia—another break with Natural Law. At present, more than 70% of baptized Catholics in America support euthanasia—80% in Europe.

Traditional Extreme Unction clearly teaches the certitude of death, judgment, and eternity. And yes, all of this talk of Last Things would be

frightening except that we have access to the graces of this powerful sacrament, the grace of a good confession, absolution, viaticum, enjoined prayers of the Church Triumphant and Church Militant to save the dying person's soul. This sacrament is a great consolation to the person who knows he is facing death. He is not alone; he has the angels, the Blessed Mother, St. Joseph patron of a holy death, and all the saints who will welcome him into eternal life soon. Throughout his life, the Traditional rites affirmed that all the good he has done, every sacrifice he has made, and all the suffering he has endured benefits his soul. After the soul is secure and at peace, Traditional Extreme Unction prays for a physical cure.

Nothing is wrong with praying for a physical cure, miraculous or otherwise; the problem is priorities. The disordered priorities of the Novus Ordo rite does serious harm: what is a suffering person to believe when a cure fails to materialize? A lack of Faith? God's displeasure or indifference? A critically ill person who invests all hope in a physical cure is more vulnerable to the snares of the devil. Traditional Extreme Unction has the priorities and doctrine right; the Novus Ordo rite has the priorities and doctrine wrong.

Throughout the seven Novus Ordo rites, we see a shift from the spiritual to the temporal, from life after death to life before death. You see this spiritual-to-temporal shift again when you attend funerals and compare the Traditional Requiem Mass and the Novus Ordo Mass of the Resurrection. The Requiem Mass continues the spiritual combat; the Church Militant marshals all its forces to help the dead attain graces to get to heaven. We in the Church Militant remain intimately connected with The Church Suffering and the Church Triumphant and they with us in attaining graces for each other. By comparison, the Mass of the Resurrection practically canonizes the recently deceased, which is supposed to help us get past the grieving and move on with our temporal lives.

Grieving is suffering, and the Traditional rites teach us that suffering has merit. The Novus Ordo rites consistently eschew suffering and therefore eschew grieving.

Protestantization:

Title of rite: Changed to match Anglican and Lutheran titles

Instruction: NO mimics Lutheran rite, putting James' instruction at the beginning—TR at end

Confession: Optional in Anglican and Lutheran rites; optional in NO

Liturgy of Word: Readings mimic Lutheran rite

Litany: NO innovation mimics Anglican Bidding prayers

Anointing: Anglicans, Lutherans reduce anointing from six to two;  
NO copies them

Our Father; Lutherans move to end of rite. NO mimics.



# Chapter 7

## Ordination to the Priesthood

In June 1968, Pope Paul VI launched the first change to the Traditional rites. He changed the Traditional Rite of Ordination and thereby changed the teaching about the priesthood. Pope Paul VI's *Novus Ordo Ordination* contradicts the specific and unambiguous words that Pope Pius XII, in 1947, defined as necessary for a valid sacrament of ordination. Pope Paul VI removed clear texts or changed them into ambiguous texts. In 1972, Pope Paul VI continued to diminish the priesthood by suppressing the Minor Orders and the Subdeacon.

This comparison of Traditional and *Novus Ordo Ordination* to the Priesthood shows that the rites are profoundly different in what they teach (or do not teach) about the priesthood—what the priest is, the purpose of the priest, the power entrusted to the priest, the motivation of the priest, and the relationship of priest, bishop, and laity. The priesthood—especially the priest's power to forgive sins and offer sacrifice for the living and the dead—is essential to the Church's mission of saving souls. Traditional Ordination uses clear language to empower the priest to forgive sins and to consecrate bread and wine to become the body and blood of Christ. *Novus Ordo Ordination* is ambiguous on both essential powers. These changes in the texts create doubts and do damage to the unity of doctrine, worship, and governance.

By comparing the two rites, you see that Traditional Ordination gives specific and clear instruction about the priesthood, whereas *Novus Ordo Ordination* leaves most of this formerly clear instruction to inference. First, *Novus Ordo Ordination* deletes about half the Traditional rite texts that formerly defined the priesthood. Second, *Novus Ordo Ordination* is full of equivocation and ambiguity that force readers to infer meanings. In theory, everyone might infer the same meaning from the ambiguous *Novus Ordo Ordination* texts and correctly fill in the missing definitions, thereby compensating for the problems in the text. However, the odds are astronomically against bishops, ordinands, and the laity inferring the same meaning

from the ambiguous *Novus Ordo* texts. Anyone who purposefully changes clear text into ambiguous text is no friend of the Truth.

Michael Davies provides a thorough topical analysis of *Novus Ordo* Ordination in his book *The Order of Melchisedech*.<sup>1</sup> He thoroughly demonstrates that *Novus Ordo* Ordination mimics Cranmer's 1662 Anglican Rite of Ordination that Pope Leo XIII cited as the cause for declaring Anglican ordinations invalid. Davies does not conclude that *Novus Ordo* Ordination is invalid, yet other authors cite Davies' research to claim that that *Novus Ordo* Ordination is as invalid as the Anglican Ordination it mimics.

This comparison does not attempt to determine the validity of sacraments. However, this comparison does identify ambiguity. Ambiguity causes dysfunction, creates risk, and undermines confidence. *Novus Ordo* Ordination may be valid, but it is certainly dysfunctional, creates risk, and undermines confidence.

Let us look at the two rites side by side.

### Interdict

Traditional Ordination begins with an authoritative and clear prohibition, asserting that the Church accepts no *pretext* (justification) for anyone taking holy orders if that person is not fully qualified. Traditional Ordination enumerates potential causes for disqualification and threatens the gravest penalty—*excommunication*—for anyone who unworthily takes orders. This moment is the candidate's last chance to withdraw himself.

*Novus Ordo* Ordination does not warn the candidates; nor does it give them this last opportunity to withdraw. As in other *Novus Ordo* rites, the standards are vague, and worthiness is presumed.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                     | <i>Novus Ordo</i> Ordination |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| The most reverend father and ruler in Christ, His Excellency, N., by the grace of God and of the Apostolic See Bishop of N., commands and charges, under pain of excommunication, that no one here present for the purpose of taking orders shall come forward to be ordained under any pretext, if he be irregular, excommunicated by law or by judicial sentence, under interdict or suspension, illegitimate, infamous, or in any other | <i>no corresponding text</i> |

1 Michael Davies, *The Order of Melchisedech*, Harrison, NY: Roman Catholic Books, 1993.

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| <p>way disqualified, or of another diocese, unless he has the permission of his bishop. He enjoins, moreover, that none of the ordained shall depart until the Mass is over and the bishop's blessing has been received.</p> |  |
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**Presentation of the Candidates**

Next, Traditional Ordination inquires of church ministers about the worthiness of the candidates. Traditional Ordination adds a qualifying phrase, *as far as human frailty allows*. Novus Ordo Ordination likewise solicits testimony from church ministers, but without qualification.

Already, the two rites teach different lessons about the life of a priest. Traditional Ordination teaches us that being a priest is difficult—in fact, a *burden*. A *burden* is a heavy load or responsibility, which implies a need for strength and judgment. Instead of the word *burden*, Novus Ordo Ordination uses the word *service*. A *service* is an assist or a helping hand and does not imply the same need for strength and judgment.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Now the archdeacon presents the candidates to the bishop, saying: </p> <p>Most Reverend Father, our holy Mother the Catholic Church asks you to ordain these deacons here present to the burden of the priesthood.</p> <p>The bishop inquires: Do you know if they are worthy?</p> <p>The archdeacon replies: As far as human frailty allows one to know, I am certain and I testify that they are worthy to undertake the burden of this office.</p> <p>The bishop says: Thanks be to God.</p> | <p>Deacon: Let those to be ordained priest please come forward.</p> <p>Priest: Most Reverend Father, holy mother Church asks you to ordain these men, our brothers, for service as priests.</p> <p>Bishop: Do you judge them to be worthy?</p> <p>Priest: After inquiry among the people of Christ and upon recommendation of those concerned with their training, I testify that they have been found worthy.</p> |

**Bishop's Address, Part 1**

In Traditional Ordination, the bishop makes a third inquiry regarding the worthiness of the candidates. The bishop recognizes that the consensus of many provides more complete knowledge about the candidates than

information provided by *one or a few*. Traditional Ordination appeals to reason by telling the people to consider the *conduct, character, and fitness*, as well as the *merits* of the candidates rather than personal *affection*, which is emotion.

In sharp contrast, the Novus Ordo Ordination tells the people specifically that their input is neither required nor desired. The matter of candidate worthiness is between God and the handful of church ministers: *we choose these men, our brothers*. ... Then, Novus Ordo Ordination makes a special point of appealing to the people's *affection*, which is emotion, by using the phrase, *These men, your relatives and friends*. In effect, Novus Ordo Ordination informs us that hiring *co-workers of the order of bishops* is strictly an internal matter for the hierarchy, and they sell their decision to the laity with an appeal to emotion.

What irony! In the other six sacraments, the Novus Ordo texts seem to be thoroughly inclusive and committed to collectivism. However, when the issue is hiring members of the elite, the Novus Ordo policy changes to tight, internal control. Most modern Catholics accept the calumny that Catholic Tradition promotes an autocratic hierarchy indifferent toward the laity, and they accept the companion lie that the Novus Ordo hierarchy is more democratic and solicitous of the laity. However, Novus Ordo Ordination shows clearly that the Novus Ordo hierarchy is actually more exclusive and corporate in nature than the people realize.

The truth is that Tradition has a high regard for the laity. In every sacrament, from Baptism through Extreme Unction, the Traditional rites speak to personal responsibility and personal consequences. Traditional rites affirm the layman's dignity, intellectual capability, and personal authority to take vows and witness. In the Traditional rites, vows to God take precedence over promises of obedience to men. The Traditional laity, in turn, have greater respect for their priests. The respect is mutual.

On the other hand, the Novus Ordo rites speak to collective responsibility and rarely mention consequences. The Novus Ordo appeals to emotion: romantic love, sympathy, and kinship. We have already seen that the Novus Ordo rites do not trust the laity to make promises or vows or to witness; they are only capable of words of consent or collective agreements. You will soon see that the Novus Ordo Ordination puts the priest's obedience to the bishop ahead of the priest's vows to God. Apparently, the bishops do not trust the laity or the priests. Today, the distrust is often mutual.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| <p>The bishop addresses the clergy and the people as follows:</p> <p>My dear brethren, since the captain of a ship and its passengers alike have reason to feel safe or else in danger on a voyage, they ought to be of one mind in their common interests. Not without reason, then, have the fathers decreed that the people too should be consulted in the choice of those who are to be raised to the ministry of the altar.</p> <p>For sometimes it happens that one or another person has knowledge about the life and conduct of a candidate that is not generally known. And the people will necessarily be more inclined to be loyal to a priest if they have given consent to his ordination.</p> <p>As far as I can judge, the conduct of these deacons, who with God's help are to be ordained to the priesthood, is commendable and is pleasing to God. In my opinion, then, they are deserving of being promoted to a higher honor in the Church. Yet it is well to consult the people as a whole, rather than to rely on one or a few, whose approval might be a consequence of partiality or of misjudgment.</p> <p>Be perfectly free, then, to say what you know about the conduct and character of the candidates and what you think of their fitness. But let your approval of their elevation to the priesthood be based more on their merits than on your own affection for them. Consequently, if anyone has anything against them, let him for God's honor and in God's name come forward and sincerely speak his mind. Only let him remember his own state.</p> | <p>Bishop: We rely on the help of the Lord God and our Savior Jesus Christ, and we choose these men, our brothers, for priesthood in the presbyteral order.</p> <p>Bishop may use these words:<br/>                 These men, your relatives and friends, are now to be raised to the order of priests. Consider carefully the ministry to which they are promoted. It is true that God has made his entire people a royal priesthood in Christ. But our High Priest, Jesus Christ, also chose some of his followers to carry out publicly in the Church the priestly ministry in his name on behalf of mankind. He was sent by the Father, and he in turn sent the apostles into the world; through them and their successor, the bishops, he continues his work as Teacher, Priest, and Shepherd. Priests are co-workers of the order of bishops. They are joined to the bishops in the priestly office and are called to serve God's people.</p> <p>Our brothers have seriously considered this step and are now to be ordained to the priesthood in the presbyteral order. He is to serve Christ the Teacher, Priest, and Shepherd in his ministry which is to make his own body, the Church, grow into the people of God, a holy temple.</p> <p>They are called to share in the priesthood of the bishops and to be molded into the likeness of Christ, the supreme and eternal Priest. By consecration they will be made true priests of the New Testament, to preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice.</p> |

The Bishop's Address in *Novus Ordo Ordination* accommodates Protestants. The phrase *royal priesthood* (1 Peter 2:9) is significant in Lutheran doctrine. The Lutherans profess the universal priesthood of the baptized, who are thereby entitled to personal interpretation of scripture. Traditional Catholics view Peter's statement as teaching that all baptized Catholics have a responsibility to spread the gospel—not that they are capable of effecting the sacraments.

Traditional Ordination consistently uses the words *priest* and *priesthood* to define the ordinand's new role. In contrast, *Novus Ordo Ordination* introduces the words *presbyteral* and *presbyterate* to define priesthood and thereby introduces some confusion about the ordinand's new role. Anglicans and other mainline Protestants also use the word *presbyter*, meaning elder or *minister of the second order*, to avoid the word *priest*, which has the connotation of offering sacrifice. By introducing the Anglican term *presbyteral*, *Novus Ordo Ordination* again avoids the priestly duty to *offer* sacrifice.

*Novus Ordo Ordination* then tells us what the *presbyter* does. He will *preach the Gospel, sustain God's people, and celebrate the liturgy, above all, the Lord's sacrifice*. The order is preach, sustain, celebrate. Preach means *publicly proclaim or teach*. Sustain means *comfort, help, assist, or encourage*. Celebrate means *commemorate, observe, mark, keep, honor, remember, memorialize*—in this particular case, the liturgy of the Lord's sacrifice. The word *celebrate* does not in any way mean *offer* as in sacrifice. Protestants accept celebrating the Lord's Supper or sacrifice; they do not accept the idea of a priest offering sacrifice. *Novus Ordo Ordination* uses the Protestant word *presbyter* and the Protestant definition of the presbyter's duties.

### **Bishop's Address, Part 2**

In the second part of the address, Traditional Ordination describes the duties of the priest: *offer sacrifice, to bless, to govern, to preach, and to baptize*. Note the order in Traditional Ordination: Offering sacrifice is the priority. Other Christians can bless, govern, preach, and even baptize, but only the priest can offer sacrifice.

*Novus Ordo Ordination* continues to accommodate Protestants by marginalizing and changing the duties of the priest. *Novus Ordo Ordination* describes different duties: *preach, sustain, and celebrate*. Note well

that Novus Ordo Ordination does not include the duty to offer sacrifice. Later in the address, Novus Ordo Ordination expands on priestly duties, shifting the term *preach* to *teach*. Moreover, the doctrine they teach is *true nourishment*. Protestants approve of preaching as *spiritual nourishment*. Traditional Ordination considers preaching doctrine as *spiritual medicine*. *Nourishment* implies maintaining health while *medicine* implies curing the sick. Novus Ordo Ordination—like all the Novus Ordo rites—discounts the possibility that anyone is spiritually sick and in need of spiritual medicine.

In the next paragraph, Novus Ordo Ordination talks about *sacrifice* in terms agreeable to Protestants: *spiritual sacrifice*—never bread and wine turned into the body and blood of Christ. The clearest sentence in the paragraph tells the candidate-priest to *imitate the mystery you celebrate*. According to this Novus Ordo text, the priest does not effect any change or offer any sacrifice on the altar but merely *imitates* Christ's actions as a means to *celebrate* the *mystery*. Put more plainly, the priest is merely play-acting—not offering sacrifice.

Novus Ordo Ordination does not specifically reject transubstantiation, nor does it accept and teach transubstantiation. In practice, a Novus Ordo bishop and a Novus Ordo ordinand may privately share the intention to offer sacrifice. Nevertheless, the text of Novus Ordo Ordination fails to make the intentions clear when clarity is easy. We know clarity is easy because Traditional Ordination is perfectly clear on the point: the primary duty of the priest is to offer sacrifice, specifically bread and wine consecrated to become the real presence. In the next sentence, Novus Ordo Ordination goes even further in quashing intentions to offer Christ's ongoing sacrifice, by describing the liturgy as a *memorial of the Lord's death and resurrection*—just a *memorial*.

In the next paragraph, Novus Ordo Ordination avoids any intention to confect the Eucharist as a sacrifice: *You will celebrate the liturgy and offer thanks and praise...* Luther redefined the Mass offering as *thanks and praise*. The rest of the priests' duties sound pleasant enough: *act with genuine joy and love* to bring men and women to God, forgive sins, give thanks and praise, pray for the whole world,<sup>2</sup> relieve and console the sick, provide joy and love, unify the family of man, and serve everybody, especially those

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2 The Traditional rites use the expression *whole world* only one time. During the Mass, the priest offers the sacrifice for our own salvation and for that of the *whole world*.

who are lost. The one thing Novus Ordo Ordination does not enumerate in the litany of priests' duties is changing bread and wine into the body and blood of Christ as a sacrificial offering to God.

The point bears repeating: Traditional Ordination specifically and clearly describes the duty of offering sacrifice defined as bread and wine changed into the body and blood of Christ; Novus Ordo Ordination does not cite sacrifice as a duty. Moreover, Novus Ordo Ordination never uses the words *bread*, *wine*, or *blood*, and the only use of the word *body* is a reference to the community.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
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| <p>After a brief pause the bishop continues, addressing himself now in exhortation to the candidates:</p> <p>My dear sons, who are about to be consecrated to the office of the priesthood, endeavor to receive that office worthily, and once ordained, strive to discharge it in a praiseworthy manner. A priest's duties are to offer sacrifice, to bless, to govern, to preach, and to baptize. So high a dignity should be approached with great awe, and care must be taken that those chosen for it are recommended by eminent wisdom, upright character, and a long-standing virtuous life.</p> <p>Thus, it was that when the Lord commanded Moses to choose as his helpers seventy men from the whole tribe of Israel, to whom He would impart the gifts of the Holy Spirit, He said to him: "Choose the ones whom you know to be elders of the people" (Num 11:16). It is you yourselves who are prefigured in these seventy elders, if now, by the help of the sevenfold gifts of the Holy Spirit, you are faithful to the Ten Commandments, and display soundness and maturity in knowledge and in action.</p> <p>Under the same kind of sign and figure, our Lord, in the New Law, chose the seventy-two disciples, and</p> | <p>Bishop then addresses the Candidates:</p> <p>My sons, you are now to be advanced to the order of the presbyterate. You must apply your energies to the duty of teaching in the name of Christ, the chief Teacher. Share with all mankind the word of God you have received with joy. Meditate on the law of God, believe what you read, teach what you believe, and put into practice what you teach.</p> <p>Let the doctrine you teach be true nourishment for the people of God. Let the example of your life attract the follower of Christ, so that by word and action you may build up the house which is God's Church.</p> <p>In the same way, you must carry out your mission of sanctifying in the power of Christ. Your ministry will perfect the spiritual sacrifice of the faithful by uniting it to Christ's sacrifice, the sacrifice which is offered sacramentally through your hands. Know what you are doing; imitate the mystery you celebrate. In the memorial of the Lord's death and resurrection, make every effort to die to sin and to walk in the new life of Christ.</p> <p>When you baptize, you will bring men and women into the people of God. In the sacrament of penance, you will forgive sins in the name of Christ and the</p> |

sent them before Him two by two to preach. Thus He taught us both by word and by deed that the ministers of His Church should be perfect both in faith and in works; in other words, that their lives should be founded on the twofold love of God and of neighbor. Strive, then, to be such, that by God's grace you may be worthy of being chosen to assist Moses and the twelve apostles, that is, the Catholic bishops who are prefigured by Moses and the apostles. Then indeed is Holy Church surrounded, adorned, and ruled by a wonderful variety of ministers, when from her ranks are consecrated bishops, and others of lesser orders, priests, deacons, and subdeacons, each of a different dignity, yet comprising the many members of the one body of Christ.

Therefore, my dear sons, chosen as you are by the judgment of our brethren to be consecrated as our helpers, keep yourselves blameless in a life of chastity and sanctity. Be well aware of the sacredness of your duties. Be holy as you deal with holy things. When you celebrate the mystery of the Lord's death, see to it that by mortifying your bodies you rid yourselves of all vice and concupiscence. Let the doctrine you expound be spiritual medicine for the people of God. Let the fragrance of your lives be the delight of Christ's Church, that by your preaching and example you help to build up the edifice which is the family of God. May it never come about that we, for promoting you to so great an office, or you, for taking it on yourselves, should deserve the Lord's condemnation; but rather may we merit a reward from Him. So let it be by His grace.

All: Amen.

Church. With holy oil, you will relieve and console the sick. You will celebrate the liturgy, and offer thanks and praise to God throughout the day, praying not only for the people of God but for the whole world. Remember that you are chosen from among God's people and appointed to act for them in relation to God. Do your part in the work of Christ the Priest with genuine joy and love, and attend to the concerns of Christ before your own.

Finally, conscious of sharing in the work of Christ, the Head and Shepherd of the Church, and united with the bishop and subject to him, seek to bring the faithful together into a unified family and to lead them effectively, through Christ and in the Holy Spirit, to God the Father. Always remember the example of the good Shepherd who came not to be served but to serve, and to seek out and rescue those who were lost.

In Traditional Ordination, the Bishop's Address speaks in specific detail about the priests' personal character. Traditional Ordination cautions the candidates to approach the sacrament *with great awe and care*. They must be constantly aware of the sacredness of their duties as they *deal with holy things*. Traditional Ordination insists that their past show that they possess *eminent wisdom, upright character, and a long-standing virtuous life*. Novus Ordo Ordination makes no such demands. Then Traditional Ordination further teaches in detail how priests must conduct their lives: *blameless in a life of chastity, mortifying your bodies, rid yourselves of all vice and concupiscence*. And again, Traditional Ordination warns that any self-serving behavior *should deserve the Lord's condemnation*—strong words for the soon-to-be priests.

In contrast, Novus Ordo Ordination does not admonish the priests with any particulars about chastity, mortification, vice, or concupiscence in the past, present, or future. Novus Ordo Ordination never hints that misconduct by a priest has any consequences, let alone *the Lord's condemnation*.

### Examination of Candidates

Recall that at the beginning of Traditional Ordination, the interdict demanded, under pain of excommunication, that the candidates assure they have no past or present impediments to taking holy orders. Then the bishop queries the ministers and finally the people. Having examined every possible source for information, Traditional Ordination needs no further examination of candidates.

The Anglican 1549 Book of Common Prayer Rite of Ordination has an Examination of Candidates, and Novus Ordo Ordination mimics the Anglican rite, making further inquiries to the candidates about their state of mind. The word *resolve* means to *decide firmly on a course of action* and therefore, is a person's present state of mind about the future. *Resolve* does not mean *vow* or even *promise*. The promise of obedience comes later.

The resolution to *celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us* is tragic in the context of Novus Ordo Ordination. The people who wrote Novus Ordo Ordination already knew that they were changing everything that had been handed down: re-writing all seven sacraments, issuing a new missal, adopting a new translation of the Bible, and changing the ecclesial structure. These Novus Ordo changes make this resolution impossible to keep. Novus

Ordo priests who try to *celebrate the mysteries as handed down* are often persecuted by their bishops, even defrocked. (Recall that Novus Ordo Marriage likewise programs the bride and groom to fail by leading them to make impossible promises.)

| Traditional Confirmation            | Novus Ordo Confirmation                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
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| <p><i>no corresponding text</i></p> | <p>Bishop: My sons, before you proceed to the order of the prebyterate, declare before the people your intention to undertake the office.</p> <p>Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of the priesthood in the presbyteral order as a conscientious fellow worker with the bishops in caring for the Lord's flock?<br/>Candidates: I am.</p> <p>Bishop: Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of God's people?<br/>Candidates: I am.</p> <p>Bishop: Are you resolved to exercise the ministry of the word worthily and wisely, preaching the Gospel and explaining the Catholic faith?<br/>Candidates: I am.</p> <p>Bishop: Are you resolved to consecrate your life to God for the salvation of his people, and to unite yourself more closely to every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice?<br/>Candidates: I am, with the help of God.</p> |

**Novus Ordo Promise of Obedience**

Novus Ordo Ordination puts the promise of obedience *before* the ordination. Putting obedience before the ordination mimics Anglican Ordination. When the Anglicans broke with the Catholic Church, they changed all seven sacraments. They issued a new missal, adopted a new translation of the Bible, and changed the ecclesial structure. (Sound familiar?) To complete their takeover of Catholic England, they needed to ensure that their bishops and priests were loyal first to the Anglican organization and second to the priesthood. Therefore, *before* ordination, the Anglican candidates promise obedience to the ecclesial structure that includes the king. Similarly, Novus Ordo Ordination puts obedience to the organization first.

Later, you see that Traditional Ordination puts the promise of obedience *after* ordination. The Traditional rite priority is clear: priestly vows and being obedient to God takes precedence and is more important than obedience to a bishop. Consistently, Traditional Ordination demonstrates more regard for the priest's relationship with God than the priest's relationship with the organization.

| Traditional Ordination                                    | Novus Ordo Ordination                                                                                                                                                        |
|-----------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Traditional Rite promise comes after the sacrament</i> | Bishop: Do you promise respect and obedience to me and my successors?<br>Candidates: I do<br><br>Bishop: May God who has begun the good work in you bring it to fulfillment. |

### Litany of the Saints and Laying of Hands

The difference in the two rites is the order of the prayers and key words.

| Traditional Ordination                                                                                                                                                                                                  | Novus Ordo Ordination                                                                                                 |
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| <ol style="list-style-type: none"> <li>1. Prayer to bless, sanctify, and consecrate.</li> <li>2. Laying hands</li> <li>3. Ask for the Gifts of the Holy Ghost</li> <li>4. Sursum Corda – Lift up Your Hearts</li> </ol> | <ol style="list-style-type: none"> <li>1. Ask for the Gifts of the Holy spirit</li> <li>2. Laying of hands</li> </ol> |

First, we see that Traditional Ordination, with repeated signs of the cross, asks God to *bless, sanctify, and consecrate* the ordinands. The bishop repeats the key word *consecrate*, saying, *we present them for consecration*. As we saw in the Mass, the word *bless* means to import a special virtue to an object, person, or place—in this case, the person. In this context, *sanctify* means to make holy. The word *consecrate* goes further. Whereas a thing *blessed* or *sanctified* remains in essence the same, the thing *consecrated* takes a new state of being. In this case, the ordinand, by God's power, changes into a new creation capable of acting *in persona Christi*. Novus Ordo Ordination does not consecrate anything.

Second, we see how Traditional Ordination again teaches the role of the priest when it prays that God *multiply His heavenly gifts* in these can-

didates. In Traditional Ordination, priests acting *in persona Christi* are the means by which God *multiplies* His gifts.

In contrast, Novus Ordo Ordination merely prays that God *pour out the gifts of heaven* onto the candidates. In the Novus Ordo rite, the candidates merely receive God’s gifts and do not become the agent to multiply and dispense God’s gifts. According to the Novus Ordo rite, the priest is more like a broker or middleman.

Novus Ordo Ordination eliminates twelve signs of the cross found in Traditional Ordination. From Baptism to Ordination, the Novus Ordo rites remove most of the signs of the cross from all the sacraments. For some reason, the Novus Ordo rites consistently show less regard for the Trinity and especially the Holy Ghost. Later, you see that Novus Ordo Ordination eliminates the Veni Creator, an ancient hymn to the Holy Ghost.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>That you bless (+) these elect. We beg you to hear us. That you bless (+) and sanctify (+) these elect. We beg you to hear us. That you bless (+) and sanctify (+) and consecrate these elect. We beg you to hear us.</p> <p>When the litany is ended, the candidates rise and go in pairs to kneel before the bishop. The bishop places both his hands on the head of each candidate in turn, without saying anything. Candidates return to their places. The bishops says:</p> <p>My brethren, let us implore God the Father almighty to multiply His heavenly gifts in these servants of His whom He has chosen for the office of the priesthood. May they fulfill by His grace the office they receive by His goodness; through Christ our Lord.<br/>All: Amen.</p> <p>Bishop: Let us pray.<br/>The ministers: Let us kneel down. Arise.</p> <p>Then the bishop turns around to the ordinands and says:<br/>Hear us, we pray, O Lord God, and</p> | <p><i>no corresponding text</i></p> <p>My dear people, let us pray, that the all-powerful Father may pour out the gifts of heaven on these servants of his, whom he has chosen to be priest.</p> <p>Deacon: Let us kneel.</p> <p>Bishop: Hear us, Lord our God and pour out on these servants of yours the blessing of the Holy Spirit and the grace and power of the priesthood. In your sight, we offer these men for ordination: support him with your unyielding love. We ask this through Christ our Lord. Amen.</p> <p>Deacon: Let us stand.</p> |

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| <p>pour out on these servants of yours the blessing of the Holy Spirit and the power of priestly grace. And now as we present them for consecration in your benign presence, may you sustain them forever by the bounty of your gifts. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God.</p> <p>Here the bishop extends his hands and chants</p> <p>B: Forever and ever.<br/>All: Amen.</p> <p>B: The Lord be with you.<br/>All: May He also be with you.</p> <p>B: Lift up your hearts.<br/>All: We have lifted them up to the Lord.</p> <p>B: Let us give thanks to the Lord our God.<br/>All: It is fitting and right to do so.</p> | <p>One by one, the candidates go to the bishop and kneel before him. The bishop lays hands on the head of each, in silence.</p> |
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### The Solemn Prayer and Form of the Sacrament

In the solemn prayer, the two rites provide some small clues about the duties of the priest and the priest's relationship to the people, the bishop, and God. Most of the clues are in word-choice differences.

Traditional Ordination uses the word *progress* and then defines the object of the progress with the phrase *all rational creatures advance to a higher excellence*. In this context, higher excellence is holiness. Therefore, in Traditional Ordination *progress* is advancing in holiness. Novus Ordo Ordination uses the word *progress*, but leaves the object of the progress to our imagination.

In Traditional Ordination, God *propagates* Moses' spirit, and Novus Ordo Ordination *extends* Moses' spirit. *Propagate* has the meaning of growth such as *offshoot* or *offspring*; we get a sense of nature. *Extend* has a more mechanical meaning, *to make longer or wider*.

Novus Ordo Ordination makes its first tangential mention to offering sacrifice with the Old Testament reference to Aaron's sons providing enough priests *for the increasing rites of sacrifice and worship*. Tradition-

al Ordination’s corresponding text again clearly puts the duty of offering sacrifice as the priority, using the words *offering of saving sacrifices and the performance of the more common sacred rites*.

Again, we see the Novus Ordo rite takes a clear Traditional text and infuses ambiguity. First, the Novus Ordo rite lumps together sacrifice and worship, whereas the Traditional rite clearly ranks offering sacrifice above other sacred rites. Second, the Novus Ordo rite drops the key words *offering* and *saving* to erode further the distinctive nature of sacrifice, such as the Mass.

Traditional Ordination uses the word *providence*, which Novus Ordo Ordination changes to *loving care*. *Providence* has the specific meaning of God’s protection. In this context, God gave us the Apostles and the priesthood for our protection, which means that God knows we need protection. The phrase *loving care* is, by comparison, ambiguous. It can imply companionship, affection, nurturing—or with a stretch, protection. One person’s guess is as good as the next.

Traditional Ordination consistently refers to the priests as *helpers*, and Novus Ordo Ordination consistently refers to the priests as *workers*. A *helper* is a person who assists, aids, supports, succors, and guides. The word *helper* is consistent with family: the bishop is like a father, the priests are like his elder sons, and together they care for the extended family. A *worker* is an employee, especially one who does manual or nonexecutive work. Again, Novus Ordo Ordination uses language that describes a corporate rather than familial relationship, more mechanical than natural.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>It is indeed fitting and right, praiseworthy and salutary that we should always and everywhere give thanks to you, O holy Lord, almighty Father, everlasting God, the source of all honors and the dispenser of all dignities. Through you all things make progress and receive their permanence. In accord with your wise designs all rational creatures advance to a higher excellence. And in accord with this same principle, the various grades of priests and the offices of Levites, instituted for sacred functions, grew and developed.</p> | <p>Come to our help, Lord, holy Father, almighty and eternal God; you are the source of every honor and dignity, of all progress and stability.</p> <p>You watch over the growing family of man by your gift of wisdom and your pattern of order. When you had appointed high priests to rule your people, you chose other men next to them in rank and dignity to be with them and to help them in their task; and so there grew up the ranks of priests and the office of Levites, established by sacred</p> |

For after appointing chief priests to rule the people, you selected men of lesser degree and second rank to be their associates and their helpers. Thus in the desert you propagated Moses' spirit in the hearts of seventy judicious men, with whose help he was enabled to govern easily the countless multitude. Thus, too you imbued Eleazar and Ithamar, the sons of Aaron, with the abundant graces of their father, in order to assure a sufficient number of priests for the offering of saving sacrifices and the performance of the more common sacred rites.

By the same providence, O Lord, you gave the apostles of your Son associate teachers of the faith, and by their help as preachers of a second rank, the apostles made their voice heard to the ends of the earth. Therefore, we beg you, Lord, to support us in our weakness with similar helpers, for inasmuch as we are weaker, so much the more we stand in need of them.

rites. In the desert, you extended the spirit of Moses to seventy wise men who helped him to rule the great company of his people. You shared among the sons of Aaron the fullness of their father's power, to provide worthy priests in sufficient number for the increasing rites of sacrifice and worship.

With the same loving care, you gave companions to your Son's apostles to help in teaching the faith; they preached the Gospel to the whole world.

Lord, grant also to us such fellow workers, we are weak and our need greater.

Novus Ordo Ordination also has a series of New World Order phrases not present in Traditional Ordination: *growing family of man, the family of nations, the whole world, all men and women, the Christian people*. These phrases promote collectivism and ecumenism. In contrast, Traditional Ordination speaks exclusively about the [Catholic] *Church as God's people* with the mission to evangelize to the *ends of the earth*.

### The Essential Form

The two rites begin the essential words (the form) of ordination using almost identical words. One difference is the word *bestow* in Traditional Ordination compared to *grant* in Novus Ordo Ordination. The word *bestow* means entrust or give in a gracious manner. The word *grant* means to give permission. Again, we see the different visions of the priesthood. A father *bestows* an office on a son; an employer *grants* permission.

In the essential form, Traditional Ordination makes its only reference to *worker*. However, the sentence that follows defines the *worker* as a *steward*, who is the person who manages affairs.

Traditional Ordination and Novus Ordo Ordination have different goals for the priest. Traditional Ordination prays that the priest *shine in virtue* and go to heaven. In contrast, the Novus Ordo Ordination prays that the priest spread the Gospel and incorporate the *family of nations* into God’s one, holy people—that is, the Church. The difference is easy to see: Traditional Ordination is more concerned that we have holy priests; Novus Ordo Ordination is more concerned that we have effective priests. Again, the Traditional rite is more concerned with the man and what he becomes, and the Novus Ordo rite is more concerned with the organization—the collective—and how the man can contribute. At the basic level, the difference is *being* versus *doing*.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Almighty Father, we pray that you bestow on these servants of yours the dignity of the priesthood. Renew in their hearts the spirit of holiness, so that they may be steadfast in this second degree of the priestly office received from you, O God, and by their own lives suggest a rule of life to others.</p> <p>May they be prudent fellow-workers in our ministry. May they shine in all the virtues, so that they will be able to give a good account of the stewardship entrusted to them, and finally attain the reward of everlasting blessedness.</p> <p>We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. All: Amen.</p> | <p>Almighty Father, grant to these servants of yours the dignity of the priesthood. Renew within them the Spirit of holiness. As co-workers with the order of bishops, may they be faithful to the ministry that they receive from you, Lord God, and be to others a model of right conduct.</p> <p>May they be faithful in working with the order of bishops, so that the words of the Gospel may reach the ends of the earth, and the family of nations, made one in Christ, may become God’s one, holy people.</p> <p>We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.</p> |

As we have seen in other sacraments, the essential words (the form) tell us about the other four essential parts of the sacrament: minister, subject, matter, and intent. Other nonessential words in the rites provide context to define more precisely the minister, subject, matter, and intent. In Ordination, the minister is the bishop, the subject is the candidate, and the matter is the laying of hands. In both rites, the intent is to *bestow* (or *grant*) *the dignity of the priesthood*. At first glance, the two essential forms of the two rites appear to be the same.

However, the problem is the intent. The two rites use the same words, but unfortunately, the two rites fundamentally disagree about the meaning of *the priesthood*.

Traditional Ordination teaches with clarity and repetition that the priesthood exists to offer sacrifice to God and is quite specific with details—changing bread and wine into the body and blood of Christ. Traditional Ordination has at least seven texts that affirm that the priest offers sacrifice to God:

...who are to be raised to the ministry of the altar...

A priest's duties are to offer sacrifice...

...for the offering of saving sacrifices

For the worship of your people may they change bread and wine into the body and blood of your Son by a holy consecration.

Receive the power to offer sacrifice to God, and to celebrate Masses for the living and the dead, in the name of the Lord.

...you may be blessed in the priestly order, and may offer for the sins and transgressions of the people appeasing sacrifices to almighty God.

...learn carefully from other experienced priests the ritual of the whole Mass—the consecration, the breaking of the host, and the communion.

Traditional Ordination specifically teaches transubstantiation—*bread and wine into the body and blood by holy consecration*; it teaches that we offer Masses for the *dead* and to *appease God for our sins*. Protestants strongly oppose these Catholic doctrines.

Novus Ordo Ordination carefully avoids any mention of Catholic doctrines regarding sacrifice. Novus Ordo Ordination uses circular reasoning describing a priesthood that will *carry out publicly the priestly ministry*. The Novus Ordo rite continues: the priest must *perfect the spiritual sacrifice of the faithful* further defined as *the memorial of the Lord's death and resurrection*, which is immediately redefined as *a liturgy of thanks and praise*. Throughout this comparison of the two rites, you see how Novus Ordo Ordination eliminates references to *offering sacrifice* or infuses ambiguity as to the nature of any sacrifice celebrated.

### **Investiture of the New Priests**

After the essential form, the bishop gives the newly ordained priests a stole and chasuble. Novus Ordo Ordination does so without any words. Tra-

ditional Ordination uses this opportunity to provide more context for the ordination and expectations for the new priest. Specifically, Traditional Ordination teaches that God provides the necessary grace to help the priest grow in the virtues. The words assure the new priests that they have indeed been consecrated by God, changed forever to assume a new nature. Moreover, the words assure the new priest that God’s consecration is always effective.

Traditional Ordination then teaches that the priest must inspire others to grow in virtue and *hearten them by admonitions*. (Novus Ordo Ordination never even suggests that a priest might admonish another person.) Specifically, Traditional Ordination affirms that the new priest consecrates *bread and wine into the body and blood* of Christ, whereas Novus Ordo Ordination never uses the words *bread* and *wine* or *body* and *blood* referring to Christ. Traditional Ordination teaches that the priest’s main motivation for advancing in virtue is to *rise on the day of the just and eternal judgment of God with a good conscience, true faith, and the full gifts of the Holy Spirit*. Traditional Ordination teaches twice that the priest’s ultimate goal is heaven and that he must lead others to heaven by his example. Novus Ordo Ordination makes no mention about the priest’s eternal reward. Again, all the Novus Ordo rites emphasize the temporal over the spiritual.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Novus Ordo Ordination               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>Take the yoke of the Lord, for His yoke is sweet and His burden light.</p> <p>Next, he invests each one with the chasuble, leaving it folded and pinned at the back but hanging down in front. As he does so he says:</p> <p>Take the vestment of priesthood which signifies charity; for God is able to advance you in charity and in perfection.</p> <p>To this, the ordained adds: Thanks be to God.</p> <p>The bishop rises, removes the miter, and says the following prayer, during which all the others kneel:</p> <p>O God, the source of all holiness, whose consecration is ever effective, whose blessing is ever fulfilled, pour out on these servants of yours, whom we now raise to the dignity of the priesthood, the gift of your blessing. By their noble and exemplary lives let them prove that they are really elders of the people, and true to the norms laid down by Paul to Timothy and Titus. Let them meditate on your law day and night, so that they may believe what they have read, and teach what they have believed, and practice what</p> | <p><i>no corresponding text</i></p> |

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| <p>they have taught. May justice, constancy, mercy, courage, and all the other virtues be reflected in their every way of acting. May they inspire others by their example, and hearten them by their admonitions. May they keep pure and spotless the gift of their high calling. For the worship of your people may they change bread and wine into the body and blood of your Son by a holy consecration. May they through persevering charity mature “unto the perfect man, unto the measure of the age of the fullness of Christ,” and rise on the day of the just and eternal judgment of God with a good conscience, true faith, and the full gifts of the Holy Spirit. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you, in the unity of the Holy Spirit, God, forever and ever. All: Amen.</p> |  |
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**Veni Creator**

In Traditional Ordination after the investiture, the bishop intones the hymn *Veni Creator*, continued by the choir. This chant has long been part of solemn occasions. This hymn is sung at Pentecost, as the Cardinals enter the Sistine Chapel to elect a new pope, at the consecration of bishops and priests, the sacrament of Confirmation, the dedication of churches, the celebration of synods or councils, the coronation of kings, and the profession of members of religious institutes.

Novus Ordo Ordination eliminates this ancient hymn honoring the Holy Ghost.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | Novus Ordo Ordination               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>Come, Holy Ghost, Creator blest, And in our souls take up your rest; Come with your grace and heavenly aid To fill the hearts which you have made. O Comforter, to you we cry, You heavenly gift of God Most High, You, fount of life and fire of love, And sweet anointing from above. You in your sevenfold gifts are known; You, finger of God’s hand we own; You, promise of the Father, you Who do the tongue with power imbue. Kindle our senses from above, And make our hearts o’erflow with love; With patience firm and virtue high The weakness of our flesh supply. Far from us, drive the foe we dread, And grant us your peace instead; So shall we not, with you for guide, Turn from the path of life aside. Oh, may your grace on us bestow The Father and the Son</p> | <p><i>no corresponding text</i></p> |

|                                                                                                                                                                                                                                          |  |
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| <p>to know; And you, through endless times confessed, Of both the eternal Spirit blest. Now to the Father and the Son, Who rose from death, be glory given, With you, O holy Comforter, Henceforth by all in earth and heaven. Amen.</p> |  |
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### Anointing of Hands

In the Anointing of Hands, Novus Ordo Ordination makes its strongest (albeit still relatively weak) mention of the priest offering sacrifice: *offer sacrifice to God*. A person can hope that this phrase refers to Christ's ongoing sacrifice at the altar, but the context is still ambiguous. Already, Novus Ordo Ordination has repeatedly described sacrifice as *spiritual*, as a *memorial of Christ's sacrifice*, as *thanks and praise*, as a *mystery* to imitate—anything but the consecration of bread and wine into Christ's body and blood.

Here, Traditional Ordination uses the word *consecrate*, and Novus Ordo Ordination uses the word *sanctify*. In a sacrament, to *consecrate* something is to change its nature, and only God has the power to change something's nature. Traditional Ordination teaches that the priest, by his anointed hands, acts *in persona Christi* to consecrate—meaning change the nature of—bread and wine into the body and blood of Christ.<sup>3</sup> The Novus Ordo phrase *sanctify the Christian people* is ambiguous. *Sanctify* can mean *bless*, *make legitimate or binding*, *approve*, *sanction*, *condone*, *vindicate*, *endorse*, *make holy*. *Sanctify* does not mean *consecrate* in the sacramental sense of changing the nature of a thing. The priest does not change the nature of the *Christian people*; therefore, a more likely meaning of *sanctify* is *bless* or *to make holy*.

Traditional Ordination uses the word *consecrate* seven times, and every use is the meaning of changing the nature of the thing, whether bread and wine or a human being. In the Bishop's Address, Traditional Ordination affirms that bishops, priests, deacons, and subdeacons are *consecrated* because they are changed by God. A man who can act *in persona Christi* has a different nature than the man who cannot.

Novus Ordo Ordination uses *consecrate* one time in the Examination of Candidates: *Are you resolved to consecrate your life to God for the salvation of his people...* .The candidate does not have the power to change his own

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<sup>3</sup> The Tridentine Mass uses the word *consecrate* in the *Quam Oblationem*, whereas the Novus Ordo Mass never uses the word *consecrate*.

nature; therefore, this Novus Ordo rite use of *consecrate* is different from the Traditional rite sense of changing the nature of something. In Novus Ordo Ordination, *consecrate* means *dedicate*, as in *are you resolved to dedicate your life*. Again, we see that Traditional Ordination is more concerned with what the priest *becomes*, and Novus Ordo Ordination is more concerned with what the priest *does*.

One can fairly ask, if Novus Ordo Ordination does not [*consecrate*] change the nature of the candidate to act *in persona Christi* and the newly ordained does not [*consecrate*] change the nature of bread and wine into the real presence, what is the point of Novus Ordo Ordination? Moreover, if Novus Ordo Ordination does not [*consecrate*] change men into priests and priests do not [*consecrate*] change bread and wine into the real presence, what do we have?

| Traditional Ordination                                                                                                                                                                                                                                                                                   | Novus Ordo Ordination                                                                                                                                                                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>May it please you, O Lord, to consecrate and sanctify these hands by this anointing and our (+) blessing.</p> <p>All: Amen.</p> <p>That whatever they bless may be blessed, and whatever they consecrate may be consecrated in the name of our Lord Jesus Christ.</p> <p>The ordained adds: Amen.</p> | <p>The Father anointed our Lord Jesus Christ through the power of the Holy Spirit.</p> <p>May Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.</p> |

### Presentation of the Host and Chalice or Presentation of the Gifts

In Traditional Ordination, the newly ordained accept, through the bishop's hands, *power* from God to *offer sacrifice* to God. In Novus Ordo Ordination, the newly ordained receive, through the bishop's hands, *gifts* from the people to offer to God. This Novus Ordo rite text suggests that the priest acts like a mere broker between the people and God to exchange gifts, whereas the Traditional rite teaches that the priest has God-given power to offer sacrifice.

The two rites have profoundly different attitudes toward the faithful departed. In this Presentation of the Host and at the Final Exhortation, Traditional Ordination teaches twice that we offer Masses for the dead. Traditional Ordination teaches that Catholics cherish the faithful departed.

Novus Ordo Ordination never mentions the dead or the priest’s duty in charity toward the dead. Recall that Novus Ordo Ordination also deletes all the Traditional rite references to the priest’s life after death: heavenly reward or condemnation. As we have seen throughout the sacraments, the orientation of the Novus Ordo is temporal wellbeing.

Novus Ordo Ordination uses verb forms of *to do* in a different manner than Traditional Ordination. In every instance, Traditional Ordination uses the verb *to do* as a helping verb, usually to form a question: *Do you promise?* In one other instance, Traditional Ordination uses *do* in the *sursum corda*, as a synonym for *give thanks and praise*. Novus Ordo Ordination also uses *to do* as a helping verb; however, the Novus Ordo rite twice uses the phrase: *Know what you are doing...* and *Do your part. ...* Again, Traditional Ordination is more focused on what the priest becomes, and Novus Ordo Ordination is more focused on what the priest does.

| Traditional Ordination                                                                                                                                                                                                                                                                                                  | Novus Ordo Ordination                                                                                                                                                                                                                                                                                                                                                                                                                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>The bishop now presents each of the ordained with a chalice containing wine and water and a paten upon it with a host. During this ceremony the bishop says:</p> <p>Receive the power to offer sacrifice to God, and to celebrate Masses for the living and the dead, in the name of the Lord.</p> <p>All: Amen.</p> | <p>The deacon brings the paten and chalice to the bishop, who hands them to the new priests as he kneels before him. Bishop:</p> <p>Accept from the holy people of God the gifts to be offered to him. Know what you are doing, imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.</p> <p style="text-align: center;">Kiss of Peace</p> <p>Bishop: Peace be with you.<br/>Priest: And also with you.</p> |

Novus Ordo Ordination has no further text specific to Ordination; it continues with the Mass. Traditional Ordination continues with the Mass, but after communion, ablution, and washing his hands, the bishop continues with Ordination prayers.

### Responsory

The Traditional Ordination responsory quotes scripture—specifically, words that Jesus spoke to His apostles. The bishop may share the same sentiment, but the words come from Jesus. To make the authorship of

these statements clear, the bishop quotes the Creator and then responds as a creature, saying *Alleluia*. Therefore, it is Jesus who calls these newly ordained friends. It is Jesus who tells them to receive the Holy Spirit that His Father sends. It is Jesus who tells them, you are my friends if you do the things that I command. Again, Traditional Ordination teaches that the priest is primarily responsible to the High Priest, Jesus Christ; the bishop is secondary. Then the Traditional rite immediately recites the Creed, the repository of Faith handed down.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Novus Ordo Ordination               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>No longer do I call you servants but my friends, for you have known all things I have wrought in your midst. Alleluia.</p> <p>Receive the Holy Spirit, the Advocate, within you. It is He whom the Father will send to you. Alleluia.</p> <p>You are my friends if you do the things that I command you. Receive the Holy Spirit, the Advocate, within you. Glory be to the Father, and to the Son, and to the Holy Spirit. It is He whom the Father will send to you. Alleluia.</p> <p>The newly ordained recite the Creed which is a summary of the faith they will henceforth preach:</p> <p>I believe in God, the Father almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell, the third day He arose again from the dead. He ascended into heaven, and sits at the right hand of God the Father almighty, from there He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.</p> | <p><i>no corresponding text</i></p> |

**The Commission to Absolve**

Traditional Ordination formally gives the priest the power to forgive sins, using Christ’s own words passed down through Apostolic tradition.

Novus Ordo Ordination does not formally give the priest the power to forgive sins. In the Bishop’s Address before the ordination, Novus Ordo

Ordination bundles the priestly duties of baptism, penance, consoling the sick, and the liturgy—presumably the Mass. Again, the problem is ambiguity. Novus Ordo Ordination does not clearly give the priest the power to consecrate anything or absolve anything. The text leaves us to infer that because a priest has assigned duties, he must somehow have corresponding powers. The Novus Ordo ambiguity must be purposeful, because Traditional Ordination is so clear on these essential matters.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Novus Ordo Ordination               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>When the Creed is finished the bishop sits on the faldstool at the middle of the altar (he is wearing the miter). As the ordained kneel before him one by one, he places both his hands on the head of the ordained and says to each one:</p> <p>Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.</p> <p>Then the bishop unfolds the chasuble, which the ordained has worn folded on his shoulders until now; and as he lets the chasuble drop at the back he says to each one:</p> <p>The Lord clothe you with the robe of innocence.</p> | <p><i>no corresponding text</i></p> |

### The Traditional Promise of Obedience

As noted before, in Traditional Ordination, the promise of obedience comes *after* ordination. This sequence teaches that being a priest and fidelity to Christ takes precedence over obedience to the bishop. In Novus Ordo Ordination, the opposite is true with the promise of obedience *before* ordination, in the same manner as the Anglicans; obedience to the organization takes precedence over being a priest.

In Novus Ordo Ordination, the bishop acknowledges the priest’s promise by saying, *May God who has begun the good work in you bring it to fulfillment.* These words equate obedience to the bishop with doing God’s good work. By logical extension, the words equate the bishop’s will with God’s will, a recipe for disaster when a bishop is in error. In contrast, Traditional Ordination acknowledges the promise with *The peace of the Lord be always with you. The peace of the Lord* is a consequence of obedience to God and is more important than obedience to the bishop.

Novus Ordo Ordination presumes that the bishop's commands are always aligned with God's will. History shows that bishops, councils, and even popes make mistakes. We know that even Peter needed correction from the Apostle Paul. With the proper sequence of obedience *after* ordination, the Traditional rite teaches that we need to keep our priorities straight: God first, bishop and organization second. Sometimes charity and loyalty require that a subordinate speak up to keep the superior from making a mistake. Traditional Ordination encourages priests to use good judgment; Novus Ordo Ordination quashes judgment.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Novus Ordo Ordination                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| <p>Then each of the ordained comes again before the bishop, kneels, and places his folded hands between the hands of the bishop. If the bishop is the Ordinary of the ordained he says to him:</p> <p>Do you promise me and my successors reverence and obedience?</p> <p>The priest replies: I promise.</p> <p>Then the bishop, still holding the newly ordained's hands within his own, kisses him on the right cheek, saying:</p> <p>The peace of the Lord be always with you.</p> <p>The ordained responds: Amen.</p> | <p><i>See promise before the ordination.</i></p> |

### Admonition and Blessing

Imagine the newly ordained priest's state of mind—the excitement and sense of fulfillment. Traditional Ordination shows genuine paternal concern by admonishing the newly ordained to stay grounded in reality. *Admonish* is a strong word that has the sense of advising with an underlying warning. The Traditional rites uses *admonish* twice, in the Mass and in Ordination. The Novus Ordo rites never uses the word *admonish*. Specifically, in Traditional Ordination, the bishop tells the new priest to take special care with the Mass, especially the *consecration* and the handling of Christ's body and blood. Again, the bishop reminds the new priests of their special privilege and duty to consecrate bread and wine and to offer *appeasing sacrifices* to God.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Novus Ordo Ordination               |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>Afterward when the ordained have returned to their place, the bishop sits, puts on the miter, takes the crozier, and addresses the ordained: My dear sons, as the office you are undertaking is hazardous enough, I admonish you, before you begin to celebrate Mass, to learn carefully from other experienced priests the ritual of the whole Mass—the consecration, the breaking of the host, and the communion.</p> <p>The bishop rises, retains the miter and crozier, blesses the priests who kneel before him, saying in a loud voice: May the blessing of almighty God, Father, (+) Son, (+) and Holy (+) Spirit (+) come upon you, that you may be blessed in the priestly order, and may offer for the sins and transgressions of the people appeasing sacrifices to almighty God, to whom be honor and glory forever and ever. All: Amen.</p> <p>At the end of Mass, the bishop gives the pontifical blessing in the usual way: B: Blessed be the name of the Lord. All: Now and forevermore.</p> <p>B: Our help is in the name of the Lord. All: Who made heaven and earth.</p> <p>B: May almighty God bless you, the Father, (+) Son, (+) and Holy (+) Spirit. All: Amen.</p> | <p><i>no corresponding text</i></p> |

**Final Exhortation**

This Traditional Ordination final exhortation is endearing. You can hear the paternal affection as the bishop tells the new priests to *ponder* what has just happened, as if telling them to take a deep breath. Then he again reminds them of the priority: *please almighty God*. And he prays that the new priests become beneficiaries of God’s grace. Again, Traditional Ordination reinforces the lesson that the relationship of priest and bishop is more than the transactional relationship of manager-employee.

Finally, in Traditional Ordination, the bishop asks a favor from the newly ordained priests: *may I ask you...to celebrate three Masses*. People ask favors from their friends or *dear sons*. The bishop asks the priests to first remember the Holy Spirit, who will operate through the new priest. The second Mass is to honor Mary, the Mother of the High Priest and by extension, mother of all priests. (Novus Ordo Ordination never

mentions Mary.) The third Mass is for the faithful departed, because Traditional Ordination, unlike Novus Ordo Ordination, teaches us to cherish our dead. Then, the bishop closes the ordination by asking the new priests to pray for him.

In the Novus Ordo Ordination, the bishop, who demands a promise of obedience before ordaining the men, does not ask for any favors.

| Traditional Ordination                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Novus Ordo Ordination               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| <p>The bishop sits down and speaks a final word to the ordained, saying:</p> <p>My dear sons, ponder well the order you have taken and the burden laid on your shoulders. Strive to lead a holy and devout life, and to please almighty God, that you may obtain His grace. May He in His kindness deign to bestow it on you.</p> <p>Now that you have been ordained to the priesthood, may I ask you, after you have offered your first Mass, to celebrate three other Masses, namely, one in honor of the Holy Spirit, a second in honor of blessed Mary, ever a Virgin, and a third for the faithful departed. I ask you also to pray to almighty God for me.</p> | <p><i>no corresponding text</i></p> |

### Summary of Findings

Pope Paul VI's new rite of ordination, introduced in June 1968, redefined the vocation of priest. *Redefine* is not too strong a conclusion. The text clearly shows that Novus Ordo Ordination completely removes the clear definitions present in Traditional Ordination and replaces these clear definitions with contradictory or ambiguous language. The power to act *in persona Christi* to consecrate bread and wine into the real presence, offer sacrifice, and forgive sins is too important to leave to inference.

Ambiguity is dysfunctional. Ambiguity causes risk and doubt. Life is hard enough, and we deal with enough risk and doubt. In 1896, Pope Leo XIII cited the ambiguity in the Anglican Rite of Ordination as his principal reason for declaring Anglican ordinations *absolutely null and utterly void*.<sup>4</sup> The ambiguity of Novus Ordo Ordination might not reach the threshold

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<sup>4</sup> Apostolicae Curiae <http://www.papalencyclicals.net/Leo13/l13curae.htm>

that triggered Pope Leo XIII's decision. However, the ambiguous language in Novus Ordo Ordination undermines confidence in the sacrament.

In Traditional Ordination, the newly ordained priest has heard clearly and repeatedly, that he has been consecrated by the power of God and that he has God-given power to consecrate and to forgive. Traditional Ordination is specific in detail: *change bread and wine into the body and blood of your Son by a holy consecration...whatever [you] consecrate may be consecrated... Whose sins you shall forgive, they are forgiven them.* A child can understand the sentences. In Traditional Ordination, a newly ordained priest can have no doubt about the Church's intent regarding his ordination.

In Novus Ordo Ordination, the newly ordained does not have the comfort of such clear language. The newly ordained may well wonder if he really has the power to consecrate or the power to forgive sins. He must infer any power he has as being implied by the bishop in the Novus Ordo text. Inference and implication cause unnecessary doubts. Because the ambiguity is purposeful, one may fairly ask if the new rite intends to withhold or suppress the powers so clearly transmitted in the Traditional rite.

Traditional and Novus Ordo Ordinations each present a different view of the priest's relationship with the bishop, the laity, and even with God. Traditional Ordination presents a familial relationship, where the bishop encourages the laity and the ordinands to use judgment, and part of that judgment is to make God's will the priority. The bishop treats the new priest like an elder son entrusted with the care of the extended family. Traditional Ordination teaches that obedience to the bishop is clearly secondary to the conforming to God's will. Traditional Ordination uses words like *helper*, whereas Novus Ordo Ordination uses the word *worker*. In Traditional Ordination, the bishop demonstrates paternal affection by asking his new priests for a favor.

In comparison, Novus Ordo Ordination maintains a more corporate relationship. The Novus Ordo rite dismisses the laity from having any input concerning candidates' merits. Novus Ordo Ordination clearly makes organizational loyalty a prerequisite to ordination, by following the Anglican-model of examination and by putting the promise of obedience before the sacrament. Novus Ordo Ordination refers to the priest as a *worker* (read employee) and never mentions the priest's goal of getting to heaven. All these changes increase the temporal power of the bishop and diminish the priest and laity.

The contrast is clear. *Novus Ordo* Ordination stresses the need for efficient *workers* who can help build the *family of nations* and mold it into *God's holy people—the Church*. The focus shifts from sacrifice and saving individual souls to improving living conditions for mankind. This organizational approach lends itself to careerism. Traditional Ordination stresses the need for holy priests, whose ambition is to live in *the peace of the Lord*, save souls, and get to heaven. The Traditional priest is less likely to be a company man and is more likely to act like the father of a large, poor family.

# Chapter 8

## Conclusions

An objective comparison of the Traditional and Novus Ordo rites clearly shows with hundreds of concrete examples that the two rites are profoundly different in form and in the doctrine that each rite teaches. The Novus Ordo changes in doctrine are consistent throughout all seven sacraments. This consistency indicates that the Novus Ordo changes were carefully designed and the implementation was a well-planned campaign to create a new order.

Regardless of motive, the changes in the rites have had negative results. In this comparison, we have cited decades of Catholic census data from the United States and Europe that clearly shows people are losing the Faith in great numbers. Citing more than forty years of empirical data, we can say with certainty that the Catholic Church, and therefore mankind, has not benefited from the changes.

The rites have always been a most powerful teacher about the Faith: *lex orandi* truly is *lex credenti*. In a short forty years, we see radical changes in Catholics' belief in the real presence, penance, heaven and hell, the priesthood, society, economy, and even fundamental beliefs about family. For example, the Novus Ordo rites changed Catholic teaching about the purpose of marriage. Naive Catholics embraced the new teaching emphasizing conjugal love, and forty years later, sixty percent of Novus Ordo Catholics approve of same-sex marriage.<sup>1</sup>

In these concluding remarks, we offer some additional insights into the Novus Ordo rites as they codify a departure from Catholic Tradition. Again, we compare texts; we cannot presume to know what is in the heart and mind of any individual.

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<sup>1</sup> Gallup 2010 – 52% of Catholics approve of same-sex marriage. Post-ABC 2011 – 62% of Catholics approve of same-sex marriage. Quinnipiac 2013 – 60% of Catholics approve of same-sex marriage.

### Chronology of Changes (1968 to 1983)

The chronology of the changes makes perfect sense for a campaign to re-order the Catholic Church and society. The first change, Ordination of Priests (1968), fundamentally redefined the function of the priest, or presbyter, if you prefer the *Novus Ordo* term. The second change, Marriage (1969), fundamentally changed the purpose and relationship of man and wife and consequently, the family. These two sacraments establish the two vocations chiefly responsible for the transmission of the Faith and social norms. Logically, a campaign to change the Faith and society must begin with these two vocations, and indeed, the *Novus Ordo* changes to Ordination and Marriage effectively redefine these two vocations. As we have seen in the census data, the chief beneficiaries of these two sacraments—family and society—are suffering the consequences of the changes.

Soon after the radical change in the two vocations, the reformers changed the Mass (1969), shifting the focus from God to collective mankind, subordinating sacrifice to fellowship, and diverting our attention from the afterlife to promoting progress in this world. The new Baptism (1969) and Sacrament of the Sick (1972) begin and end life with a focus on the collective, diverting our attention from the lifelong struggle to save souls. Instead, the rites teach us to embrace this World and avoid suffering. The new rite of Reconciliation (1973) and the new rite Confirmation (1983) continue the shift from personal to collective responsibility, furthering the campaign to re-order the Church and society. Throughout the *Novus Ordo* rites, we hear the drumbeat of the collective *family of man* and the common good. The new rites rarely address evil in terms of Satan and sin; instead, the new evil is any kind of human suffering or discord.

The changes affect fundamental social norms. For example, in 1973, shortly after the introduction of *Novus Ordo* Ordination, Marriage, Mass, Baptism, and Sacrament of the Sick, the U.S. Supreme Court approved abortion on demand, a decision engineered by Catholic Justice Brennan, who was later lionized by the U.S. bishops. Justice Brennan's argument for abortion rights, whether he knew it or not, was actually consistent with the changes in the *Novus Ordo* rites. The *Novus Ordo* Creed removes the constant reminder that ensouled, sacred life begins at conception. *Novus Ordo* Marriage boldly shifts the priority from continuing the human race, that is, procreation, to promoting spousal happiness, which opens the door to contraception, which leads to abortion. The *Novus Ordo* Sacrament of

the Sick changes the focus from saving souls to alleviating human suffering, which is the modern evil. The result is the slippery slope of euthanasia. In the new order, the welfare of the group outweighs the rights and welfare of the unborn child and the rights and welfare of the infirm.

The Novus Ordo rites' damage to the priesthood, marriage, and family prefaced forty years of rapid societal decay, and the new rites will likely contribute to or fail to resist the ongoing decay. We continue to see the erosion in traditional marriage, increased euthanasia, celebration of deviancy, and other offences against God's commandments and Natural Law. Before we express our outrage at church leaders today, let us remember that the Novus Ordo rites have taught these errors for two generations—*the law of praying is the law of believing*. These misguided clerics and laymen are behaving as they have been taught by the new rites.

The modernists appear to be winning their campaign to change the Catholic Church and society; they have the numbers, the brick and mortar, the money, the public relations apparatus, and the approval of the secular world. However, they do not have the Faith clearly taught in the Traditional rites; therefore, they do not have a grasp on reality. They do not have the Truth. We are already seeing cracks in the Novus Ordo facade. Those cracks are disunity in doctrine, worship, and governance.



A discussion of the rites necessarily involves the first mark of the Church: Unity. The Church has unity in doctrine, worship, and governance. The 1954 catechism, *My Catholic Faith*, describes unity of doctrine: "All Catholics today [1954] hold the same faith that Catholics in the past held." This classic catechism describes unity of worship: "The Catholic Church is one in worship. All members make use of the same Holy Sacrifice of the Mass, and receive the same sacraments." Finally, this 1954 catechism tells us "All Catholics are united in government." In 1954, these three statements were in alignment, but not now.

Since 1969, the new rites teach different doctrine; therefore, the unity in doctrine suffers. Catholics who hold fast to 2,000 years of unity of doctrine use the Traditional rites, while Novus Ordo Catholics trying to remain true to unity of governance use the new rites, so the unity of worship suffers. Both sets of rites are legal, although modern bishops and popes take different positions on suppressing or accommodating the two sets of rites, and these clerics frequently contradict their predecessors on matters

of doctrine and worship. Consequently, unity of governance suffers. We appear to have chaos of governance instead of unity.

Restoring the unity of doctrine, worship, and governance back into happy alignment will take a miracle. For our part, we can attend the Traditional rites that remain consistent with the unity of doctrine, and we can pray for a miracle to restore unity of worship and governance. According to St. Paul, we must reject changes to doctrine in any form and from any source. As St. Paul writes in Galatians 1:8, *But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.*

### **Novus Ordo View of Reality**

The Novus Ordo's modern view of reality often creates divisions within its own body. Church-going Novus Ordo Catholics are divided about tenets of the Faith, Natural Law, and church discipline. The more *conservative* or *orthodox* Catholics get into heated debates with the *liberal* or *progressive* Catholics on all matters of doctrine and policy: communion to divorced and remarried Catholics, contraception and abortion, euthanasia, the real presence in the Eucharist, the need for frequent confession, all-male priesthood, celibate priesthood, sex education in Catholic schools, social activism, abortion rights, state authority over church rights, inter-faith liturgies...every facet of Catholic life is now an argument in the Novus Ordo Church.

As demonstrated throughout this comparison, the new rites redefined fundamental truths about the Faith to support the liberal position and modern behavior. According to the Novus Ordo Rite of Ordination (June 1968), the priest does not necessarily consecrate bread and wine to offer sacrifice or act *in persona Christi* to forgive sins. Instead, he promotes love and joy. According to the Novus Ordo Rite of Marriage (March 1969), marriage is no longer for the continuation of the human race but for spousal romance and happiness. The new Mass (April 1969) is not the ongoing sacrifice of Calvary but a celebration or memorial meal. The new Baptism (May 1969) and new Confirmation (August 1981) redefine the physical and spiritual world and effectively deny the struggle between good and evil. The new Sacrament of the Sick (November 1972) changes the focus from preparing the soul for the next life to healing the body or relieving suffering in this life. The new Sacrament of Reconciliation (December 1973) shifts responsibility from personal to collective guilt and even allows the possibility that God is partly responsible for our disordered behavior.

In brief, the new rites teach that we are no longer struggling with our fallen nature in a fallen world where Satan has powerful influence. The new rites teach the Protestant doctrine that Christ fixed the problem of fallen human nature once and for all, and we are now evolving to perfection. In the new rites, progress is assured. The new rites have great faith in the goodness of man and boundless optimism for mankind's future. Life is beautiful, and we simply need to celebrate that fact.

The modern doctrine that we are evolving toward perfection is corrosive. If this form of evolution were true, then every succeeding generation is better and smarter than its parents. Children should be teaching their parents instead of parents teaching their children—a theme famously associated with the 1960s. Therefore, all progressive change is good and any counter-progressive change is bad. If, indeed, we are evolving toward perfection, then every sitting government is better than one before it. Every pope is better than his predecessor, which allows modern popes to contradict earlier popes.

This form of evolution is most convenient for the ruling establishment, because history is always on their side by virtue of their mere existence, not for anything they do. The ultimate casualty to this kind of evolution is the Truth.

The Novus Ordo does not teach the same truth about reality that Jesus taught. For example, Jesus teaches about hell and damnation with concrete and specific language, but the Novus Ordo rites do not. Hell does not exist in the new rites—every use of the word *hell* is eliminated in the Novus Ordo rites. Senior Novus Ordo clerics go as far as teaching that lost souls are merely annihilated; they do not suffer—an obvious contradiction of the gospels. The Novus Ordo rites also, except for one option in the Mass, eliminated the words *condemn* and *condemnation*. Moreover, in the Novus Ordo rites, Satan is more to be pitied and rejected than feared and renounced. Baptism is the best example of this change: Traditional Baptism has four exorcisms and Novus Ordo Baptism has none. The Novus Ordo Mass eliminates all references to the devil—*Satan*, *devils*, *evil spirits*, *son of iniquity*—and eliminates most references to the devil from the other sacraments as well.

You can hardly blame someone raised in the Novus Ordo rites for not having any genuine fear of the devil or hell, not being aware of angels, not believing in the real presence, dismissing intercessory prayer, not going to

confession, getting divorced and remarried, and for not calling a priest to attend to the dying. You cannot blame them for becoming secular when all the new rites shift from being theocentric to anthropocentric, promoting temporal instead of spiritual benefits.

Conservative or orthodox Novus Ordo Catholics who work tirelessly to reform the reform often take the position that the problem in the Church is a personnel problem. In the 1970s, we thought some overbearing, liberal laity had hijacked the parishes, and we would appeal to the parish priest. In the 1980s, we thought we had some errant priests that we needed to correct, and we would appeal to the local bishop. In the 1990s, we began to suspect that the personnel problem was in fact at the bishop and seminary level, and we would appeal to the Vatican. In the 2000s to the present, the orthodox Novus Ordo Catholics started to suspect that the personnel problem goes all the way to the Vatican with corrupt cardinals, and we would appeal to the pope. Do you see a pattern? In 2015, orthodox Catholics are starting to question the fitness of the pope. The problem is much deeper than a personnel problem: the problem is existential.

Within the Novus Ordo, the conservative or orthodox Catholics will eventually lose every major argument. They will have no positive effect changing the personnel. The liberals and progressives need only point to their Novus Ordo rites. They can raise the banner of *lex orandi lex credendi* because their new rites support their positions or leave matters to their interpretation. They marginalize the Virgin Mary, the saints, and the priesthood because their rites do. They ignore Satan and hell because their rites do. They dismiss the real presence because their rites do. They presume salvation because their rites do. On so many important doctrines, they reject orthodoxy because their rites reject orthodoxy. With each generation, the orthodox Novus Ordo Catholic will become rarer and rarer until they are extinct. The Novus Ordo rites, if they succeed in supplanting the Traditional rites, guarantee that the Catholic orthodoxy that lasted from Apostolic times to 1968 will disappear. Fortunately, we see increased interest in the Traditional rites.

### **Shifting the Focus from God to Man**

The new rites consistently reduce references to God and increase references to man. Most of the signs of the cross disappear in the new rites. The rubrics changed so that the priest no longer faces God, but faces the

people. Proponents for the *Novus Ordo* freely admit that the shift in focus was purposeful and intended to achieve *balance*.

Scripture clearly teaches the proper focus in the Great Commandment handed down from God the Father through Moses and affirmed by Jesus Christ: Luke 10:27 *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself*. God, who knows best what is good for His children, clearly tells us to keep Him as the priority. Traditional rites place priority where God places priority: on God. As we have seen, the first few lines of Traditional Baptism recite the Great Commandment to affirm our absolute duty to love God above all, while *Novus Ordo* Baptism re-writes the Great Commandment to moderate love of God and exaggerate love of neighbor.

Without a doubt, love of neighbor is a beautiful and distinguishing characteristic of the Christian. Christ condemns as hypocritical public worship of God without charity toward our neighbor. John writes, “If any man say, I love God, and hateth his brother; he is a liar.”

Love of neighbor is a necessary consequence of loving God, but first, we must love the Lord our God who is perfect Love and perfectly lovable. Traditional rites teach us that God alone can give us the grace and teach us how to follow His commandment to love our neighbors and ourselves who are imperfect and often unlovable—sometimes wretched. We love our neighbor because doing so pleases our Father God. Traditional rites also teach us a healthy fear of the Lord; if our charity fails, our fear of offending God can keep us from doing harm to our neighbor.

Put in more modern terms, loving God, which is the concern of religion, needs to take precedence over loving neighbor, which is the concern of politics.

We can say, with little danger of exaggeration, that the *Novus Ordo* rites change the Great Commandment to *Thou shalt love thy neighbor with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy Lord God as thyself*. In the Traditional rites, loving God is a prerequisite to loving neighbor. In the *Novus Ordo* rites, loving neighbor is a prerequisite to loving God. The *Novus Ordo* rites have the Great Commandment backward and thereby deny the majesty of God.

Shifting the priority from love of God to love of neighbor leads to accepting behavior that offends God. If love of neighbor is our priority, then we must object to God sending our neighbor to hell. As mentioned above,

the Novus Ordo rites never use the word *hell*. Consequently, many modern Catholics embrace the idea that a loving God would not allow a person to suffer in hell; in fact, they believe, as the Novus Ordo texts imply, that hell does not exist.

The Novus Ordo shift in focus also supports the notion of loving *thy Lord God as thyself*. We have seen many examples in the Novus Ordo rites where the texts put man on the same level as God. We have seen how the Traditional rites repeatedly teach that we are *unworthy* while the Novus Ordo teaches that we are *worthy*.

The Novus Ordo attempt to elevate man or achieve so-called balance relative to God is not new. Adam tried it. The presumed worthiness and diminished humility in the Novus Ordo rite texts have two bad outcomes: exaggerated self-love and a lukewarm I'm-okay-you're-okay relationship with God. The effect is that we tend to excuse our own bad behavior and presume that God tolerates our bad behavior. The result is broken families, social decay, impiety, and the loss of souls. Without exception, behavior that offends God ultimately harms man. Denying God's justice ultimately harms man. The Novus Ordo's new priorities adversely affect society in many practical ways.

### **Priorities Define the Group**

The Traditional rites adhere to the Great Commandment's priority of loving God. The Traditional rites use specific words to describe the group that adhere to this priority: *the Communion of Saints*. Membership in this group has requirements—specifically, accepting Christ and keeping his commandments. And although *many are called* to belong to this group, *few are chosen*. The Communion of Saints comprises living persons who are in a state of grace, the souls in purgatory, and the saints in heaven. All members of the Communion of Saints work for spiritual benefits in Christ's Kingdom, which is not of this world. We have seen that the Traditional rites acknowledge that many persons choose to live outside the Communion of Saints, and in the Traditional rites, we pray in charity for their conversion. Membership in the Communion of Saints requires an act of will.

Novus Ordo Baptism and Confirmation each use the words *communion of saints* one time in the profession of faith. Even then, the Novus Ordo rites strip the phrase *communion of saints* of its real meaning. The No-

vus Ordo rites eliminate most references whereby we—The Church Militant—pray for the intercession of saints—The Church Triumphant. Likewise, the Novus Ordo rites eliminate most references to our intercession on behalf of the souls in purgatory—The Church Suffering. In addition, the Novus Ordo rites remove most references that suggest that membership requires being in a state of grace. By eliminating most references to The Church Militant, The Church Triumphant, The Church Suffering, and the need for grace, the Novus Ordo reduces *communion of saints* to an empty noun phrase.

Instead, the Novus Ordo uses key phrases to describe their group (or collective) that has the priority of loving neighbor: *every race and nation, bond of common brotherhood, community, family of man, family of nations, all peoples...* essentially all living human beings. We have seen many examples of the new rites shifting from the personal *I* to the collective *we* while decreasing references to God and increasing references to humans. Everybody, by virtue of being born, belongs to the collective group defined by the Novus Ordo rites. Therefore, prayers for conversion are unnecessary and thus dismissed. Ecumenism, which is consistent with the *family of man*, rejects the notion that conversion is necessary. Membership in the Novus Ordo *family of man* does not necessarily require an act of will, and thus vows and witnessing are removed. As we have seen, the Novus Ordo rites are full of examples encouraging love for the human collective: brotherly love, spousal love, parental love, community love, and love for all humanity. This collective group is keenly interested in alleviating human suffering, both physical and psychological.

Traditional rites mention our belonging to mankind as a fact of creation, Nevertheless, the Traditional rites emphasize belonging to the Communion of Saints, while the Novus Ordo rites emphasize belonging to the family of man.

The two groups contradict each other. The Traditional rites' Communion of Saints rejects the World, and the World rejects the Communion of Saints. The Novus Ordo rites' *family of man* embraces the World. Herein lies the reason why the Novus Ordo establishment is hostile to Traditional Catholics but is not hostile to other Christian denominations or other religions. The Novus Ordo establishment is deeply concerned with its reputation in the World. The Traditional rites stand as a silent rebuke to Novus Ordo pandering to the World. The Novus Ordo establishment cannot stand the rebuke.

## Collectivism

Our comparison of the rites shows with hundreds of examples that the Novus Ordo rites encourage collectivism whereas the Traditional rites do not. Novus Ordo Baptism welcomes the person into the community, whereas Traditional Baptism rescues the soul from the Devil's Kingdom. Throughout all the sacraments, we see the shift from the person to the collective. Even the Novus Ordo Sacrament of the Sick diverts attention from the person dying to the collective caregivers attending the dying person.

Collectivism, by definition and practice, puts the welfare of the group ahead of the rights of the family and the rights of the individual. In the extreme case, collectivism puts the welfare of the group ahead of the rights of God. In economics, collectivism typically becomes, in practice, socialism or communism. The 20<sup>th</sup> Century repeatedly demonstrated that collectivism begets atheism.

Before the 1960s, the Church condemned collectivism. In 1891, Pope Leo XIII in *Rerum Novarum* clearly condemned collectivism, particularly socialism, saying among other things, “The State need not be involved,” even regarding charitable endeavors. Forty years later in 1931, Pope Pius XI expanded on the Church's condemnation of socialism in his *Quadragesimo Anno*. Both popes make a case that socialism is fundamentally against the seventh and tenth commandments—God's Law. In addition, they make the case that socialism is contrary to Natural Law and must inevitably doom society. These popes recognize that collectivism actually works against virtue and love of neighbor. All forms of nationalism, racism, and even sectarianism begin by placing the welfare of the collective ahead of the God-given rights of the individual. The motive of the collective is clearly at work when Caiaphas says, “it is expedient for you that one man should die for the people, and that the whole nation perish not” (John 11:50). Collectivism clearly is in conflict with God's justice and mercy.

Barely thirty-six years after Pope Pius XI condemns socialism, Pope Paul VI favors a utopian brand of collectivism in *Populorum Progressio* in 1967. As we have seen in this comparison, changes in the rites codify Paul VI's changes in doctrine. With the codification of the new doctrines in place, Pope Benedict XVI pushes church-sponsored socialism even further in *Caritas in Veritate* (2009), where he specifically calls for World governance “with teeth” to organize and regulate every aspect of the world's resources and economies—the definition of international socialism. Throughout the

19<sup>th</sup> and 20<sup>th</sup> Centuries, collectivism has repeatedly delivered disastrous results, and yet we see that collectivism is a recurring theme promoted in the Novus Ordo rites.

The point here is not to debate economic or political models but to show that the Traditional and Novus Ordo rites are in opposition. Because the two rites teach opposing Truths, they cannot be essentially the same, despite pronouncements to the contrary. Because the rites teach opposing Truths, we can expect that the party in power will attempt to suppress the opposing rite.

Novus Ordo proponents argue that the new rites elevate man and make him free. Ironically, the reverse is true. The collective *we* and focus on *family of man* detract from the dignity of the person. The new rites do not trust free will and thereby denigrate man by denying his great gift—free will to choose good. Being born and belonging to the *family of man* does not engage the person's will. We have seen that the new rites do not trust the person to make vows in Baptism or Marriage. The new rites delete references to witnesses in Marriage and Ordination. The Novus Ordo *family of man* imposes no requirements, whereas the Communion of Saints imposes requirements—living in the state of grace and serving God.

Being free from requirements does not make a man free. Freedom is choosing and accepting the consequences of choices. The Novus Ordo suppresses both choosing and consequences. The new rites would have us believe we are already saved and that purgatory and hell do not really exist. Therefore, the Novus Ordo rites offer license—not freedom.

As St. Paul repeatedly tells us, Christ freed us and made us God's children so we could choose to serve God, motivated by love for Him. The Novus Ordo collective *family of man* is actually a step backward from free will toward compulsion or license.

### **Ecumenism**

Collectivism in religion becomes ecumenism. The Novus Ordo rites aggressively support ecumenism in opposition to the Traditional rites. The comparison of the rites shows clearly that the new rites bend over backward to accommodate Protestants, even non-Christians. The new rites more closely match Anglican and Lutheran rites than the former Catholic rites.

Again, we see a break in the unity of doctrine. In 1928, Pope Pius XI condemns inter-faith ecumenism saying, "*it is clear that the Apostolic See*

*cannot on any terms take part in their assemblies, nor is it anyway lawful for Catholics either to support or to work for such enterprises; for if they do so they will be giving countenance to a false Christianity, quite alien to the one Church of Christ.*"<sup>2</sup> Forty years later, the Vatican II Council breaks the unity in this doctrine to actively support ecumenism. Moreover, the modern *Apostolic See* does *take part in* [and even promotes] *their* [non-Catholic and non-Christian] *assemblies*.

The authors of the new rites claim that ecumenism was the main reason for the changes in the rites. That claim may not be completely straightforward. We know that before the 1960s, mainline Protestants were far more committed to the Social Gospel movement, and thereby more committed to utopian socialism than Catholics. Did Bugnini et al. embrace ecumenism because they wanted to be part of the Protestant Social Gospel movement, or did they become part of the Social Gospel movement because they embraced ecumenism? The evidence indicates that Pope Paul VI and his experts were pro-socialist long before they imposed the new rites. In any case, the modernists reversed the Church's teaching on both socialism and ecumenism.

Even if the modernists' motives were pure, ecumenism as defined today, ultimately dooms religion. Modernists cannot get all the parties to agree to the same doctrine, worship, and governance. Their only hope is to get all the parties to be indifferent to doctrine, worship, and governance. When a man is truly indifferent to doctrine, worship, and governance, he no longer has religion. Moreover, the indifferent man no longer attends to choices required by free will, and he becomes a slave to ideology. A man without religion or free will becomes the model citizen in the modern secular, socialist State.

Collectivism—despite its utopian and ecumenical motives—is contrary to God's will and therefore guarantees dysfunction in the Church and the World.

### **Egalitarianism**

The Novus Ordo commitment to collectivism requires a commitment to egalitarianism. In theory, egalitarianism can overcome tendencies to nationalism and racism, and so the Novus Ordo rites support the notion that we are all equal. In particular, the Novus Ordo rites eliminate ranks

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2 *Mortalium Animos*, Pope Pius XI, January 6, 1928

in clergy, marginalize the role of the priest, appear to level the roles of clergy and laity, and even corrupt the translations of scripture to become gender-neutral. The Novus Ordo Mass even eliminates the ranks of angels in heaven. In contrast, the Tridentine rites accept rank and different degrees of honor as part of God's order. The Tridentine rites accept the two sexes as part of God's creation and therefore, reality. Compared to the Novus Ordo rites, the Tridentine rites are proudly paternalistic, because Traditional Catholics still believe that Fatherhood modeled on God is a benefit to all women and children.

Egalitarianism causes strife. Equal creatures compete. Unequal creatures complement each other and cooperate. Any objective look at the world shows that God does not dispense grace, talents, and resources equally. Scripture confirms this reality for both Heaven and Earth. Therefore, the pursuit of egalitarianism is the pursuit of the impossible, which becomes a cause for discontentment.

In practice, egalitarianism always lowers standards and expectations, which undermines respect. For example, the reformers defend the Novus Ordo rites deleting all the precise theological language such as *consecrate*, *oblation*, *consubstantial*, *absolution*, *remission*, *exorcise*. They claim the precise theological language is too hard to understand. A more honest explanation is that the Novus Ordo rites are dumbing-down the texts, which is another insult to the laity. As mentioned before, the Traditional rites consistently show greater respect for the laity's intellect and free will than do the Novus Ordo rites.

### **Ambiguity Creates Doubt**

In our comparison, we have shown many examples where the new rites deleted clear texts and replaced them with nothing, replaced clear text with ambiguous text, or added newly crafted ambiguous text.

Who is responsible for ensuring clear communication: the author or the reader, the speaker or the listener? The person in *authority* is responsible—the *author*. In the United States, the author has the burden of proof in disputes that arise from ambiguity in contracts.

Reformers defend their ambiguous rites, saying that the texts do not specifically teach error. Logic requires that we reject that thin defense: Novus Ordo reformers took texts that clearly taught doctrine, and they purposefully made those texts ambiguous. Anyone who purposefully changes

clear text into ambiguous text is no friend of the Truth. As G. K. Chesterton succinctly observes, “Evil always takes advantage of ambiguity.”<sup>3</sup>

Variety adds to ambiguity, and the new rites allow almost infinite variety. The new rites encourage priests to improvise or select different texts from menus. Serious documents such as contracts define terms, provide specific details, and use examples to provide context. Moreover, serious documents prefer predictable form and precedence to innovation.

The new rites do not behave like serious documents: witness the variety in content and form. The total combinations of the seven Novus Ordo rites are:

|                                      |                                    |
|--------------------------------------|------------------------------------|
| Baptism                              | 1,327,104                          |
| Reconciliation                       | 88                                 |
| Mass                                 | 1,769,472                          |
| Confirmation                         | 2                                  |
| Marriage                             | 21,772,800                         |
| Sacrament of the Sick                | 10,752                             |
| Ordination                           | 1                                  |
| Grand Total                          | 96,753,093,515,843,100,000,000,000 |
| Stars in the Universe (source: NASA) | 72,000,000,000,000,000,000,000     |

Not counting improvisation, the total possible combinations of the seven Novus Ordo rites is more than 1,000 times the estimated number of stars in the universe! Unity of worship suffers from the limitless variety and the resulting ambiguity.

Reformers defend the Novus Ordo’s ambiguous rites by arguing that the new rites are “simpler,” “plainer,” and “easier to understand.” Protestants made the same claims for their abbreviated rites. The argument is false. The new rites are shorter, not simpler. Some of the Novus Ordo rites are half as long as the Traditional rites, but the new rites allow wordy improvisation and impose infinite variety. The new rites are plainer only in the sense that plainer is a synonym for less beautiful, because the new rites have stripped away our literary-scriptural heritage. The new rites are not easier to understand—quite the contrary! The new rites are full of the logical fallacies of equivocation and ambiguity that make the texts easy to *mis*understand. Ambiguity never serves the Truth.

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3 *Eugenics and Other Evils*, by G.K. Chesterton, 1922

Reformers also defend the changes, claiming that the old rites likewise changed over time and that changing rites is, in fact, consistent with Church practice. They even claim that many of their Novus Ordo texts pre-date the Traditional rites and are therefore preferred. This claim is a half-truth. Fr. Adrian Fortescue<sup>4</sup> details the changes in the Mass, which mostly occurred in the first millennium. The changes throughout the first millennium always added precision or eliminated ambiguity. Often the changes were necessary because the lack of precision and the ambiguity in the rites contributed to misunderstandings that led to heresies, such as predestination, denial of intercessory prayer, and denial of the real presence. For nearly 2,000 years, the Church—*guided by the Holy Ghost*—pursued greater clarity and precision. The changes we see in the Novus Ordo reject the carefully crafted, precise, clear language of almost 2,000 years. Instead, the Novus Ordo embraces ambiguity, leading many souls back to the old heresies. Ironically, the new order is not progress but a great leap backward into chaos.

As we mentioned in the introduction, the Protestants boldly broke the unity of doctrine and unity of governance and then purposefully broke the unity of worship, codifying the breaks in their rites. In this regard, the Protestants have shown more integrity than Bugnini and his reformers, who have taken the sly approach of changing the rites while making the false claim that the unity of doctrine, worship, and governance remain intact. Because so many of the Novus Ordo changes mimic the Protestant rites, we can fairly ask if the reformers were trying to hoodwink Catholics into actively accepting Protestant doctrine.

According to empirical results, Bugnini secured a huge advantage for the Protestants and secularists. Pew Center Research in 2008 and 2011 shows that roughly twenty-five percent of baptized Catholics in the United States leave the Church: twenty-two million ex-Catholics. Most of those who leave make the decision before age twenty-three. About half the ex-Catholics become secular and half become Protestants. They are not indifferent. (Proponents for the Novus Ordo argue that the losses occur because the Church and its rites are not liberal enough.) On the other side of the equation, conversions to Catholicism have fallen from approximately ten percent of new Catholics before the new rites, to fewer than 2.5 percent after the new rites.

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4 Fr. Adrian Fortescue, *The Mass: A Study of the Roman Liturgy*, 1912.

Ambiguity causes doubts, and doubts undermine the validity of the sacraments. The ambiguity throughout the *Novus Ordo* sacraments require that the minister correctly infer the Church's intent—*doing what the Church does*—which is certainly possible but not assured. The layman, who cannot read minds and does not have clear text, is in the uncomfortable position of presuming that the minister has the right intent, again possible but not assured. Common sense tells us that all parties are better served by the Traditional rites that clearly state the Church's intent and thereby remove doubt.

### Reality or Fantasy

When you compare the two rites, you might think that Traditional Catholics are a bunch of killjoys. Traditional Baptism tells us we are fallen creatures in a fallen world. Confession is a somber lesson in our failures and our smallness: our imperfect contrition compared to God's perfect absolution. The Tridentine Mass teaches us about our unworthiness compared to Almighty God's perfection and Christ's sacrifice to redeem us, plus more about our fallen world: enemies, valley of tears, and such. Traditional Confirmation is another lesson about the hard road ahead—a literal and actual slap in the face. Traditional Marriage, that happy day for bride and groom, serves a cold dose of reality; Marriage is permanent, yet difficult in an uncertain world; God established marriage to continue the human race—not for conjugal bliss. Traditional Extreme Unction is a practical lesson in the last things: death, judgment, heaven, and hell. Ordination warns the new priest of the hazards of excommunication and eternal condemnation for misusing such a gift as the priesthood. Tradition stays in reality.

Compared to the Traditional rites, the *Novus Ordo* rites paint a delightful fairy tale existence. Baptism does away with the Kingdom of the Devil and assures us that the world is a welcoming place. The Rite of Reconciliation maintains our friendly relationship with God and seeks mitigating circumstances for our misdeeds. The Mass is a celebratory meal. Confirmation welcomes children into the adult community. Marriage is a love fest. The Sacrament of the Sick might buy us some more time on this happy Earth. Ordination provides us friendly servants to help us celebrate life. We are worthy enough and heaven is practically assured. Struggle is irrelevant, and suffering is unnecessary if not pointless. Life in this world is beautiful and getting better all the time. A delightful fantasy.

Fantasy is sand and reality is rock. The danger of living a fantasy life is that the fantasy life inevitably collides with reality. Reality always wins. Then the poor, disillusioned person bereft of fantasy often becomes a pessimistic cynic.

A prudent person chooses reality over fantasy. Good parents teach their children reality. Jesus and the Apostles taught reality. An objective look at the world confirms that the world is still a dangerous place; evil is loose; spiritual life is a constant struggle.

### **Choosing a Rite is Choosing What to Believe**

We end this comparison as we began, affirming that we Catholics have a legitimate and a moral choice of which rites to attend. The Traditional rites are legitimate and valid.

Typically, we see Catholics make one of five choices and belong to one of five groups:

- accept the Novus Ordo rites and attend
- accept the Novus Ordo rites and do not attend
- reject the Novus Ordo rites and become secular
- reject the Novus Ordo rites and become Protestant
- reject the Novus Ordo rites and attend the Traditional rites.

The great majority—more than seventy-five percent—of baptized Catholics today fall into groups 2, 3, and 4.

The Catholics in group 1, who actually attend the Novus Ordo rites, fall into three subgroups. One subgroup prefers convivial church services that teach the modern doctrine of social progress, temporal well-being, and presumed salvation, even if those doctrines have no basis in reality. Novus Ordo Catholics in the second subgroup attend the Novus Ordo rites because they are unaware that they have a choice. A third subgroup is a small minority of Catholics who stay with the Novus Ordo rites and try to force their orthodox inferences onto the ambiguous or heterodox Novus Ordo text. With great fortitude, these Catholics must cope with the constant frustration of attending rites that contradict their beliefs. Moreover, they are always at odds with or making excuses for their own hierarchy.

If you want to attend legitimate, valid rites that clearly teach what Jesus and his apostles taught and what the Catholic Church has always taught,

you need to attend the Traditional rites. If you want to attend rites that clearly teach objective reality, if you want the Truth, your choice is clear: the Traditional rites.



Mary, Seat of Wisdom, Pray for us.