

**Mt. St. Michael  
CATHOLIC DOCTRINE CLASS**

**“A Study of *Tumultuous Times* – Part II”  
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**February 13, 2018**

***Part C – The Tridentine Latin Mass and the New Mass, issues of validity with regard to  
the form of consecrating the Wine, pp. 404-408***

**A. Review of basic Sacramental theology**

1. Four things absolutely needed for a valid Sacrament:
  - a. *Matter* the material needed
  - b. *Form* the correct, essential words of the Sacrament formula
  - c. *Intention* at the very least, that of “doing what Christ (or the Church) does”
  - d. *Minister* He must have the power to perform the Sacramental rite
2. Generally, there are no concerns about *valid matter* in the consecration of the wine. All that is required is wine made from grapes (it should also be *naturally* fermented for the sake of lawfulness).
3. There are major, invalidating issues with the *form, the intention, and the minister* in the New “Mass.”

**B. Invalidity of the Form of the Consecration of the Wine in the New “Mass”**

1. The invalidating words “for all” were introduced in 1968, even before the New Rite was promulgated in 1969! This became the focal point of the renowned Patrick Henry Omlor’s first major work *Questioning the Validity of the Masses Using the New, All-English Canon* (published 1969).
2. The height (or depth) of irony: on May 9, 2012, Benedict XVI commanded that the “for many” be restored. A back-handed admission that the incorrect words had been used some 44 years!
3. The essential words necessary for a valid consecration of the wine are: *Hic est enim calix Sanguinis mei, novi et aeterni testamenti, mysterium fidei, qui pro vobis, et pro multis effundetur in remissionem peccatorum.* (For this is the chalice of My Blood of the new and eternal covenant; the mystery of faith; which shall be shed for you and for many unto the forgiveness of sin).
4. The *De Defectibus* decree of Pope St. Pius V states clearly: *If one should take away from, or change anything of the form of the consecration of the Body, and of the Blood, and in the very change of the words, the words should not mean the same thing, he would not confect the Sacrament.*

5. St. Thomas Aquinas explains why Our Lord used the words “for many” at the Last Supper:  
*The blood of Christ’s Passion has its efficacy not merely among the elect among the Jews, to whom the blood of the Old Testament was exhibited, but also for the Gentiles; not only for the priests who confect the sacrament, or others who receive (partake) but likewise for those whom it is offered. And therefore He says expressly: for you—the Jews, and for many, namely the Gentiles; or for those who partake, and for many for whom it is offered.*
  
6. The Catechism of the Council of Trent specifically defines the form of the consecration of the wine: *We are then firmly to believe that it [the form for the consecration of the wine] consists in the following words: This is the chalice of My blood of the new and eternal testament, the mystery of faith, which shall be shed for you, and for many, to the remission of sins. Of these words the greater part are taken from Scripture; but some have been preserved in the Church from Apostolic Tradition. ...it is plain that no other words constitute the form.*  
*With reason, therefore, were the words ‘for all’ not used, as in this place the fruits of the Passion are alone spoken of, and to the elect only did His passion bring the fruit of salvation.*
  
7. St. Alphonsus Liguori says (*The Holy Eucharist*, p. 44): *The words ‘Pro vobis et pro multis’ (‘For you and for many’) are used to distinguish the virtue of the blood of Christ from its fruits; for the blood of Christ is of sufficient value to save all men, but its fruits are applicable only to a certain number and not to all, and this is their own fault.*
  
8. The correct words “pro multis” (for many) were retained in the official Latin text of the New Mass, but virtually all the vernacular translations said “for all.” As we saw above, this was now admitted to be a mistake as of 2012!
  
9. Are the words “For this is My Body” and “For this is the Chalice of My Blood” sufficient of themselves for validity?
  - a. Some theologians speculated that these words alone would suffice; others declared that ALL of the words (see no. 3 above) were necessary.
  - b. In practice, ALL theologians agreed that the entire form was necessary. One may NOT use a doubtful form; otherwise, the risk is run of sacrilegiously invalidating the sacrament.