

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

**“A Study of *Tumultuous Times* – Part II”
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**ALL AUDIO RECORDINGS AND STUDY SHEETS OF ALL CLASSES MAY BE DOWNLOADED
FROM**

<http://tinyurl.com/TumultTimes>

February 20, 2018

***Part C – The Tridentine Latin Mass and the New Mass, issues of validity with regard to the form
of consecrating the Wine, other problems, summary, pp. 409-417***

A. Outstanding Resources

1. Letter of Cardinals Ottaviani and Bacci to Paul VI, September 25, 1969, called the famous “*Ottaviani Intervention*,” easily obtained by a simple Internet search
2. *Work of Human Hands*, by Fr. Anthony Cekada, 2010, obtainable from www.sggresources.org, called “the definitive traditionalist critique of the New Mass”
3. Fr. Anthony Cekada’s Youtube Channel with videos for each chapter of his book:
<https://tinyurl.com/WorkofHumanHands> (the actual link is <https://www.youtube.com/playlist?list=PLDA085477E90AC096> ☺)

B. 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

C. Are the words “For this is My Body” and “For this is the Chalice of My Blood” sufficient for validity?

1. Some theologians speculated that these words alone would suffice; others declared that ALL of the words were necessary.
2. 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.

D. Is not one valid Consecration sufficient?

1. For a valid *Mass* to take place, there *must* be two separate consecrations – one of bread and one of wine
2. This is confirmed by the constant practice and teaching of the Church.
3. Quotes from Fr. M. Gavin, Noldin, Schmitt, Tanqueray, Fr. Brey

E. Forms of Consecration in the Eastern Rites (i.e. the non-Latin, approved rites, which have been historically in union with the true Popes in Rome prior to Vatican II)

1. They all make use of the term “many” instead of “all” in the consecration of the wine
2. See all the examples on p. 411.

F. Ecumenical Nature of the changes in the Mass

1. Make no mistake: these were all made *with the express purpose of pleasing Protestants*.
2. Practically all the obvious, or visible, changes introduced by Protestant heretics were now incorporated into the New Mass!
 - a. “Christ has died. Christ has risen. Christ will come again.”
 - b. Other examples, pp. 412-413
 - c. It is completely fair to say that the New Mass is man-centered. After all, the “assembly” offers it and is one of the “presences of Christ.”
 - d. Changes continue to abound – p. 415

e. Kneeling for the "Communion" greatly frowned upon, pp. 416-417

G. Timeline of Changes in the Mass

1. Nov. 13, 1962 – St. Joseph introduced into Canon of the Mass, other changes ("1962 Missal," which SSPX uses)
2. December 4, 1963 – 1st Document of Vatican II issued, *Constitution on the Sacred Liturgy*
3. September 26, 1964 – *Inter Oecumenici*: Psalm 42 permanently omitted, priest says only "Corpus Christi," Last Gospel & Leonine prayers suppressed, etc.
4. January, 1965 – *Nuper Edita*: Mass facing the people permitted, "Liturgy of the Word" now done from a "presidential chair"
5. May 4, 1967 – *Tres Abhinc Annos*: genuflections greatly reduced, priest no longer required to hold thumb & forefinger together after the Consecration, no more maniple, no more black used for Requiem Masses
6. April 3, 1969 – promulgation of the New Order of the Mass
7. September 25, 1969 – famous Ottaviani *Intervention* addressed to Paul VI
8. October 22, 1969 – Paul VI sends the *Intervention* to Congregation for the Doctrine of the Faith for study
9. November 12, 1969 – The CDF doesn't find any real problems (!)
10. November 18, 1969 – The Congregation for Divine Worship issues a statement defending the changes made
11. November 19, 1969 – In General Audience Paul VI says that "the substance of the Mass was not changed."

H. Old Mass vs. New Mass – as found at www.traditionalmass.org

Compare...

Traditional Latin Mass

Atmosphere of Reverent Worship:

Peaceful, otherworldly atmosphere. Emphasis on individual "lifting his heart & mind to God." Members of congregation direct attention to God, not each other.

Profound Reverence for Real Presence:

Sixteen genuflections. The hands of the priest alone touch the consecrated host. Communion given only on tongue.

Fidelity to Catholic Doctrine:

Over the course of a year, presents all facets of Catholic doctrine.

Antiquity:

Bulk of Sunday prayers & their arrangement goes back at least to 300s and 400s AD. Canon essentially the same since St. Ambrose (d. 397).

Stability:

Everything regulated by precise laws to protect purity of worship and doctrine.

Priest is Sacrificer:

Priest faces tabernacle, cross and altar (symbolically toward God). Priest performs all the actions & recites all the prayers of the Mass.

With ...

Modern Mass at your parish

Social, Classroom, Entertainment Atmosphere:

Constant standing, sitting, amplified noise; atmosphere like a public meeting. Emphasis on "instruction." Socializing in church before & after service, and handshaking during.

Indifference, Irreverence towards Real Presence:

Only three genuflections required. Lay men & women distribute communion. Communion given in hand - a practice Protestants introduced to deny Christ's Real Presence.

Systematic Omission of Catholic Doctrines:

New prayers systematically omit references to hell, judgement, punishment for sin, merits of the Saints, the one true Church, the souls of the departed & miracles.

Novelty:

Old Sunday prayers omitted or stripped of doctrines, and rearranged in 1960s. Only 17% of old prayers remain. Chunks of ancient Canon are now "optional." The words of consecration, Christ's own words "For you and for many" are changed. Three substitute "Canons" invented & introduced in 1960s, and still more invented later.

Constant Change:

Options, options and more options. Individual priests & parish liturgy committees get to pick, drop or invent texts to push what they think people should believe.

Priest is "President", Actor:

Priest faces people instead of symbolically "toward God." Priest sits off to side. His functions given away to lay men and women.