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“Latin Rite Mass: for many or for ALL?”

The mankind is saved by coming into the Church, and ALL MEN- of course- have that chance of eternal salvation. However, all men do not take the proper means of salvation. By their free will, some people exclude themselves from the means of salvation. Thus, the substitution of “ALL” for “MANY,” when saying the words of the consecration of the wine into the Blood of our Lord Jesus Christ at Mass, fosters the ecumenical idea that all men’s sins will be forgiven, regardless of creed (belief) or character, and then be saved.

How were these changes introduced during the Vatican II Liturgical Reformation, and well said Deformation? Pope Paul VI in his allocution of November 19th, 1969, announced that the changes “*had been thought out by authoritative experts of sacred liturgy.*” Such consulted experts were two Anglicans, a Lutheran, a Calvinist, and a representative of the World Council of Churches. In particular, the expert responsible for the introduction of “ALL” was Dr. Joachim Jeremias, a non-Catholic professor at the University of Göttingen, who seriously disbelieved the Divinity of Christ.

Dr. Jeremia, in his Book *The Eucharist Words of Jesus*, published in 1966, argued that when Christ said “for many” He meant “for all,” because Aramaic does not possess any word “all.” Thus, the argument was transferred from philology into theology, which since the Council of Trent had expressly rejected “for all men,” at any direction. “*The Catholic Church*” – Trent declared – “*in order that the Holy Sacrifice may be offered in a dignified and reverent way, established the sacred Canon centuries ago, so pure and free from all error that nothing is contained in it which does not, in the greatest way, inspire, sanctify and raise the mind to God.*”

In addition, Rev. Anibal Bugnini embodied the Lutheran “Formulae Missae” of 1523 into the New Mass. Certainly, Martin Luther focused more in oblations than in a propitiatory sacrifice. “*That abominable Canon – said Luther – is a confluence of slimy puddles. They have made of the Mass a sacrifice. They have added offertories. The Mass is not a sacrifice. It is not the act of sacrificing priest. With the Canon, we discard all that implies an oblation.*”

So, as long as the Tridentine Canon remained, it was impossible to subvert the intention of the Mass. Consequently, the ecumenists had to impose alternative “Canons”. Some of them were framed in such a way that any Protestant minister or lapsed priest who denied transubstantiation could say it.

Therefore, Pope Paul VI stated, in his Apostolic Constitution “*Missale Romanum*,” that for “pastoral reasons” he wished the words of consecration to be the same in all Eucharistic Prayers. This could easily have been achieved by making the new Eucharistic Prayers conform to the Old and Venerable Roman Canon. Instead of this, such Canon was made to conform to the new Eucharistic Prayers. What “pastoral reason” could there have been for changing the consecration formula of the bread and of the wine?

In fact, the words of consecration in the Roman Canon were brought into conformity with the Cranmerian version for ecumenical reasons (cfr. *Cranmer’s Godly Orders*). However, it is a scandal, in the sense of teaching error or malice. It is an outrage without precedent in the history of the Roman Church, which always acts with wisdom and prudence and is characterized by going with and for Tradition, and no otherwise.

It is true that the words “*Quod pro vobis tradetur*” added to the consecration are found in ICor 11, 24 and in certain ancient liturgies. It is also true that the words could be interpreted as strengthening the sacrificial signification of the consecration of the bread. Moreover, Cranmer did not make his changes to strengthen the sacrificial signification of the liturgy but to break with the Roman Rite.

These are the changes in the words of Consecration during the Canon of the Mass:

From the Council of Trent Missal:	From Cranmer’s 1552 Prayer Book
“Who on the day before He suffered took bread into His holy and venerable hands and	“Who, in the same night that he was betrayed, took bread

with His eyes lifted
up to heaven, unto
Thee, God, His
Father Almighty,
giving thanks
to Thee
He blessed,
broke,
and gave
to His disciples
saying:
Take and eat
ye all
of this
FOR THIS IS
MY BODY

In like manner
after He had
supped
taking also
this excellent
chalice
into His holy
and venerable
hands,
and giving
thanks to Thee
He blessed
and gave
to His disciples,
saying:
Take and
drink ye all
of this:
FOR THIS IS
THE CHALICE
OF MY BLOOD
OF THE NEW
AND ETERNAL
TESTAMENT: THE
MYSTERY
OF FAITH;
WHICH SHALL
BE SHED
FOR YOU
AND FOR MANY
UNTO THE
REMISSION

and when he
had given thanks

he brake it
and gave it
to his disciples,
saying,
Take, eat,

this is
my body
which is
given for you.
Do this in
remembrance of me.
Likewise
after supper

he took

the cup

and when he
had given
thanks

he gave it
to them,
saying

Drink ye all
of this,
for this is

my blood
of the new

Testament,

which is
shed
for you
and for many
for
remission

OF SINS.

As often as
ye shall of these
things ye shall do
them in
memory
of me.

of sins:

do this as oft as
ye shall
drink it

in remembrance
of me.

Now, the ICEL translation, which follows, is as given in the Catholic Truth Society, *Simple Prayer Book*, 1970 edition: Novus Ordo Missae (New Order of Mass) Eucharistic Prayer II.

“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: TAKE THIS ALL OF YOU, AND EAT IT: THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples, and said: TAKE THIS ALL OF YOU, AND DRINK FROM IT: THE CUP OF MY BLOOD OF THE NEW AND EVERLASTING COVENANT, IT WILL BE SHED FOR YOU AND FOR ALL MEN SO THAT SINS MAY BE FORGIVEN. DO THIS IN MEMORY OF ME.”

Needles to say, as the Vatican has moved nearer to the spirit of Ecumenism, it became necessary from the beginning to bring the New Mass into line with Protestant ecumenism. For this purpose the very words of consecration said by Christ Himself were altered. Instead of saying that His blood was to be shed “for many” He was made to say “for all.” This is the driving force of “Universal Salvation” teaching. This malicious doctrine, contrary to the teaching of the Catholic Church, is drill into “the final salvation of all mankind.” Indeed, it has been a cornerstone of the whole structure of the religion of man who becomes god: Humanism.

Let’s conclude with Dom Prosper Gueranger: *“We must admit it is a masterstroke of Protestantism to have declared war on the sacred language. If it should ever succeed in destroying it, it would be well on the way of victory.”*

Viva Cristo Rey!

Father Zendejas