

sacrificed will thus be completely obliterated. Participation in the immolation of Christ the Victim will turn into a philanthropists' meeting or a charity banquet.

IV

We now consider the essence of the Sacrifice. The New Order of Mass no longer explicitly expresses the mystery of the Cross. It is obscured, veiled, imperceptible to the faithful.¹⁴ Here are some of the main reasons:

1. The Meaning of the Term "Eucharistic Prayer." The meaning the *Novus Ordo* assigns to the so-called "Eucharistic Prayer" is as follows:

The entire congregation joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice.¹⁵

Which sacrifice does this refer to? Who offers the sacrifice? No answer is given to these questions.

The definition the Instruction provides for the "Eucharistic Prayer" reduces it to the following:

The center and summit of the entire celebration begins: the Eucharistic Prayer, a prayer of thanksgiving and sanctification.¹⁶

14. Contradicting what Vatican II prescribed. (Cf. SC §48, DOL 48.)

15. GI §54, DOL 1444.

16. GI §54, DOL 1444.

The effects of the prayer thus replace the causes.

And of the causes, moreover, not a single word is said. The explicit mention of the purpose of the sacrificial offering, made in the old rite with the prayer *Receive, Most Holy Trinity, This Oblation*, has been suppressed — and replaced with *nothing*. The change in the formula reveals the change in doctrine.

2. Obliteration of the Role of the Real Presence. The reason why the Sacrifice is no longer explicitly mentioned is simple: the central role of the Real Presence has been suppressed. It has been removed from the place it so resplendently occupied in the old liturgy.

In the General Instruction, the Real Presence is mentioned just once — and that in a footnote which is the only reference to the Council of Trent. Here again, the context is that of nourishment.¹⁷ The real and permanent presence of Christ in the transubstantiated species — Body, Blood, Soul and Divinity — is never alluded to. The very word *transubstantiation* is completely ignored.

The invocation of the Holy Ghost in the Offertory — the prayer *Come, Thou Sanctifier* — has likewise been suppressed, with its petition that He descend upon the offering to accomplish the miracle of the Divine Presence again, just as He once descended into the Virgin's womb. This suppression is yet one more instance of the systematic and tacit denial of the Real Presence.

Finally, it is impossible to ignore how ritual gestures and

17. GI §241 fn 69, DOL 1630.

usages expressing faith in the Real Presence have been abolished or changed. The *Novus Ordo* eliminates:

- Genuflections. No more than three remain for the priest, and (with certain exceptions) one for the faithful at the moment of the Consecration.
- Purification of the priest's fingers over the chalice.
- Preserving the priest's fingers from all profane contact after the Consecration.
- Purification of sacred vessels, which need not be done immediately nor made on the corporal.
- Protecting the contents of the chalice with the pall.
- Gilding for the interior of sacred vessels.
- Solemn consecration for movable altars.
- Consecrated stones and relics of the saints in the movable altar or on the "table" when Mass is celebrated outside a sacred place. (The latter leads straight to "eucharistic dinners" in private houses.)
- Three cloths on the altar, reduced to one.
- Thanksgiving for the Eucharist made kneeling, now replaced by the grotesque practice of the priest and people sitting to make their thanksgiving — a logical enough accompaniment to receiving Communion standing.
- All the ancient prescriptions observed in the case of a host which fell, which are now reduced to a single, nearly sarcastic direction: "It is to be picked up reverently."¹⁸

18. GI §239, DOL 1629.

All these suppressions only emphasize how outrageously faith in the dogma of the Real Presence is implicitly repudiated.

3. The Role of the Main Altar. The altar is nearly always called the *table*:¹⁹ “the altar or Lord’s table, which is the center of the whole eucharistic liturgy...”²⁰ The altar must now be detached from the back wall so that the priest can walk around it and celebrate Mass facing the people.²¹ The Instruction states that the altar should be at the center of the assembled faithful, so that their attention is spontaneously drawn to it. Comparing this Article with another, however, seems to exclude outright reserving the Blessed Sacrament on the altar where Mass is celebrated.²² This will signal an irreparable dichotomy between the presence of Christ the High Priest in the priest celebrating the Mass and Christ’s sacramental Presence. Before, they were one and the same Presence.²³

The Instruction now recommends that the Blessed Sacrament be kept in a place apart for private devotion — as

19. The Instruction recognizes the altar’s primary function only once: “At the altar, the sacrifice of the cross is made present under sacramental signs.” GI §259, DOL 1649. This single reference seems insufficient to remove the equivocation resulting from the other, more frequently-used term.

20. GI §49, DOL 1439. Cf. GI §262, DOL 1652.

21. GI §262, DOL 1652.

22. GI §262, DOL 1652, and GI §276, DOL 1666.

23. “To separate tabernacle from altar is to separate two things which by their origin and their nature should remain united.” Pius XII, “Allocution to the International Congress on Pastoral Liturgy,” 22 September 1956, PTL 817. See also Pius XII, Encyclical *Mediator Dei*, 20 November 1947, PTL 550, quoted below.