

# Words That Count *by Dan Graham*

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Award-winning American author Dan Graham's article Words That Count first appeared in our newsletter, Issue No. 51, September, 2008. Dan contacted us recently, to say he's made some additional observations on the differences between the Traditional Latin Mass and the Novus Ordo so, given that Dan's original article was easily one of the most popular we've ever published, we felt sure readers would welcome this updated version. American spellings prevail.

This paper methodically compares the texts of the Tridentine Mass 1945 (TM) and the Novus Ordo Mass 1973 (NOM) so Catholics can better understand differences.

The method is simple: off-the-shelf software *WordListCreator™* alphabetizes and counts words in a text. I used the English translations. I simply compare the words and counts from both masses and ask: *what does the NOM remove or add?* My operating principle comes from St. Thomas Aquinas: *whatever is objectively real is objectively true.* This method helps avoid the acrimony that often derails fruitful discussions about the two masses. I present my two conclusions, then my supporting findings by working through a comparison of the words in the TM and NOM. Readers can review the data and come to their own conclusions.

The first conclusion is that the two masses differ profoundly. Some argue that the differences in the two missals are trifling, a mere preference of style, but a close examination of the text proves otherwise.



The second conclusion is that the principal architect of the NOM, Annibale Bugnini (pictured) was engaged in an exercise in brinkmanship – to see how far one could modify the TM to accommodate Protestants without crossing any line that might make the sacrament invalid. (People may argue whether Bugnini in fact crossed the line; this paper does not.) I purposefully excuse myself from discussing Bugnini's motives except to use his own words to put his NOM in context. In *L'Osservatore Romano*, (page 6, column 4), March 19, 1965, Father Bugnini writes: *"Love of souls and the desire to facilitate in every way, by removing anything that*

*could even remotely be an impediment or make them feel ill at ease, the road to union on the part of separated brethren, has induced the Church to make even these painful sacrifices."*

Motivated by ecumenism, Bugnini changed the Mass to accommodate Protestants. In fact, Bugnini employed six Protestant scholars to help him craft the NOM. These Protestants represent The World Council of Churches, the Church of England, the Lutheran Church, and the Protestant Community of Taizé.



Pictured with Pope Paul VI (right) the six Protestant Ministers who helped design the new Mass: Dr George, Canon Jasper, Dr Shepherd, Dr Kenneth, Dr Smith and Bro. Max Thurian.

Under Annibale Bugnini's hand, the TM shrinks from 4,420 words to a NOM of 2,240 words or fewer. This shrinkage isn't just a tight editing job. In his ecumenical efforts to be all things to all peoples—to build his *road to union*—Bugnini had to make 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* to Protestants. In a few places, Bugnini substituted other prayers. As you examine the texts, you see that Bugnini uses sometimes the Anglican formula,

sometimes the Lutheran formula, and sometimes a neutral hybrid.

Some word changes come from the International Commission on English in the Liturgy's (ICEL) bad translations of the Latin NOM. However, no person in authority seems to be in any hurry to correct the abuses in translation, so the Catholic in the pew rightly presumes that persons in authority approve the words. Father Bugnini was a major proponent of switching to the vernacular. Also, all the bad ICEL translations are in harmony with Bugnini's ecumenism.

Now, let's walk through the two Masses together and compare the words. For each section of the Mass, we begin with a title and word counts:

## **Prayers at the Foot of the Altar (TM 226 words to NOM 46 words)**

The TM words prepare the priest to enter the Holy of Holies, into the *real presence* of God. The TM words speak to the priest's longing to do his priestly office. These words from Psalm 42 are full of the sense of the anointed *priest* and *sacrifice*. The three ideas of *real presence*, *priest*, and *sacrifice* offend Protestants. Therefore, Bugnini removes the psalm and the words *holy hill*, *altar*, *tabernacles*, *salvation*. Throughout the NOM, Bugnini cuts the words *pure* and *purity* because they speak to *purifying* ourselves to enter into the *pure* real presence: both ideas offend Protestants. Even the four uses of the word *divine* are gone from the NOM.

Instead, the NOM begins with a short word of welcome—*grace* and *fellowship*—in the manner of good hospitality. The NOM calls these truncated prayers the *introductory rites*.

## **Confession (TM 358 words to NOM 104 words)**

Protestants have two significant problems with the Confession. First, they

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believe in varying degrees in predestination and justification by faith alone. To the Protestant mind, much of the TM language shows a lack of faith in Christ's victory. Why would the already saved who are celebrating a memorial meal need to spend so many words confessing sins, and proclaiming one's unworthiness? Second, Protestants argue that man doesn't need a priest as intermediary for the forgiveness of sins is heresy. So, Bugnini removed those impediments by removing words that suggest that we are preparing a sacrifice, that we are in a struggle, and that our final victory is not complete until we are safely in heaven. He cut the references to *sin, trespasses, iniquities,* and *omissions* in half. The word *unworthy* is gone.

Bugnini strikes both uses of the word *quicken*. In the TM Confession, we *quicken*—become alive again—after *absolution*, an idea that offends Protestants. Later in the TM Canon, the word *quicken* shouts to us that the former inanimate bread is now the living body, blood, soul, and divinity of Jesus Christ, an idea unacceptable for Protestants. Just moments before in the TM'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 TM has a theme of rejuvenation. Confession and absolution rejuvenates our spiritual lives, then later in the Canon, on the altar, inanimate bread and wine become the living *real presence* Second person of the Trinity. Protestants cannot tolerate either idea so Bugnini eliminates the words.

The TM Confession clearly speaks of sin as a personal failing for which we need absolution. The NOM changes the emphasis to our collective faults: *Let us call to mind our sins . . . forgive us our sins*.

In editing the Confession, Bugnini accommodates the Protestants who deny the intermediary function of the priest. In the TM, the people pray specifically: "*Father, pray to our Lord God for me.*" The TM uses the word *Father* twice to mean the priest. The NOM gets rid of the word *Father* as priest and thereby satisfies the Protestant proscription: *Call no man father*. Later, in the Preface, the NOM further marginalizes the role of the anointed priest by introducing a new word *priesthood* in the context that all the participants at the Mass are part of the

*royal priesthood*. Protestants approve of that idea.

Then Father, the priest acting as intermediary, gives *absolution* to the penitents. In fact, the priest uses the same words in the TM 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.

“ Bugnini completely removes the words *atone, pardon, absolution, remission, and judgment* from the New Mass; instead, he uses the more generic term *forgive*...

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 involves 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 idea offends faith-alone, predestination, and anti-Trinitarian protestants. Therefore, Bugnini completely removes the words *atone, pardon, absolution, remission, and judgment* from the NOM; instead, he uses the more generic term *forgive*, which fits the protestant idea of a complete, permanent, and unqualified satisfaction of our sin debt.

The TM Confession uses the word *relics*, another hot-button issue for Protestants. Therefore, Bugnini cut the word *relics* from the NOM. He also cuts the words *holy of holies* to negate the sense of temple and sacrifice.

## Kyrie Eleison (TM 45 words to NOM 18 words)

The difference in word count is mostly that the TM says each prayer three times in honor of the Trinity. The TM uses the word *Trinity* three times throughout the Mass. Many Protestants are anti-Trinitarian, claiming that the Trinity is not biblical. Some Protestants are binitarian—two persons. Others are unitarian—just one person. Anti-Trinitarian groups include Church of God Pentecostals, Unitarians, Seventh Day Adventists, and Mormons. Bugnini accommodates their sensibilities by dropping all three uses of the word *Trinity* from the NOM. Also, he removes 54 signs of the cross, the ancient and universal Trinitarian blessing. Other TM prayers such as the *Lord I am not worthy . . .* are also in triplets to honor the Trinity. The NOM makes them singles.

## Gloria (TM 137 words to NOM 99 words)

Bugnini changes the Gloria to remove another impediment to Protestants. The TM uses the phrase *peace to men of good will* that Bugnini changes to *peace to his people on earth*. The TM phrasing tells us we must have good will—that is God's will—to merit peace. Faith-alone Protestants object to man meriting anything; they believe *peace* and *goodwill* are God's gifts. This disagreement is evident in Catholic and Protestant Bible translations:

*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 TM.

### King James Bible:

*Glory to God in the highest, and on earth peace, good will toward men.*

The Gloria in the TM Mass highlights this disagreement, so Bugnini avoids this impediment by changing the words to a neutral hybrid.

## Readings (TM 137 words to NOM 75 words)

The only TM text objectionable to Protestants is the words that remind us of our unworthiness: *Cleanse my heart and my lips . . .* Protestants predestined for heaven are worthy enough to read scripture.

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**Nicene Creed (TM 229 words to NOM 227 words)**

TM uses the correct translation of *Credo: I believe*. The NOM uses a mistranslation: *We believe*. The mistake is so obvious that the Pope has instructed the bishops to restore the correct translation, but at this writing, the bishops continue with the bad translation. In the NOM Creed, the words *We believe* removes personal responsibility, just as the words *our faults* in the Confession removes personal responsibility. In effect, *We believe* has the connotation of consenting to a generally accepted opinion, whereas *I believe* is a profession of a truth. Throughout the NOM, Bugnini 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 part of Bugnini's ecumenical vision.

The TM Creed uses the word *consubstantial* or *substance* that the NOM changes to *of one Being*. This precise word *consubstantial* was key in fighting the Arian Heresy and establishing the doctrine of the Trinity. Again, Bugnini softens the precise Trinitarian language to accommodate anti-Trinitarian Protestants. It is somewhat ironic that the NOM still uses the title Nicene Creed while removing the precise word *consubstantial* and thereby undermining the principal work of the Council of Nicaea.

Throughout the Mass, Bugnini eliminates technical words of Catholic theology such as *absolution*, *Trinity*, *consecrate*, *oblation*, *orthodox*, *sanctify*, and *communion* (with saints). With the words gone, the theological disagreements seemingly disappear.

Throughout the Mass, the TM capitalizes the word *Catholic*, to which Protestants object, so to avoid that impediment, Bugnini merely makes the word *catholic* lower case.

After the creed, the NOM adds the petitions whereby the people can make special prayer requests. These peoples' petitions existed in early rites, but Gregory I, 6<sup>th</sup> 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. Again, Bugnini follows Cranmer. The petitions also add a democratic flare. The extemporaneous nature of the petitions is consistent with Pentecostal, Quaker, and other Protestant de-

nominations. The petitions add 35 words plus any of the extemporaneous words uttered by the people.

**Offertory (TM 227 words to NOM 125 words)**

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. Bugnini accommodated the Protestants by reducing the Offertory prayers by half and removing words that emphasize sacrifice.

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In Bugnini's short 125-word Offertory, most of the words are taken verbatim from the Talmudic Seder meal. The Seder meal is merely a commemorative meal—*not a ritual Passover*. The Seder was established *after* the destruction of the Temple 70 A.D., thereby precluding ritual sacrifices. Therefore, the Talmudic formula incorporated into the NOM 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.

The NOM Offertory-Seder prayer, "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 phrase "human hands have made." I found the phrase "human hands have made" in only the Protestant American Standard Bible. *Douay Rheims* Catholic Bible uses the less politically-correct phrase "works of men's hands" or "work of the hands of men." Regardless of translation, all eight such verses describe vain worship and idolatry. Go to [www.drbo.org](http://www.drbo.org) to conduct your own text search in the *Douay Rheims*. Whatever the man Bugnini intended with the words of his novel Offertory-Seder prayer, Holy

Scripture associates those words with a rejected offering, vain worship, and idolatry.

Throughout the Mass, Bugnini eliminates the words that emphasize sacrifice: *victim*, *host* (a synonym for *victim*), *oblation*, *consecrate*. Instead, Bugnini trebled the use of the words appropriate to a commemorative meal: *food*, *drink*, *bread*, and *wine*.

**The Lavabo (TM 229 words to NOM 10 words)**

The TM prayers for the washing of hands must be full of impediments to Protestants because Bugnini truncates the prayer to a minimal 10 words. The Lavabo is completely written out of the Anglican Rite in 1549.

The TM Lavabo is 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.

In addition, the TM Lavabo is a major contradiction to ecumenism, which is Bugnini's stated motivation for re-writing the Mass. The TM Lavabo is Psalm 25, in which the psalmist makes the point that priests (and we) are known by the company we keep. The psalmist sings that to approach the altar we need to shun vain persons, interpreted as traitors; dissemblers, meaning hypocrites, bloody men, and men who bribe. We are told to hate the company of evil doers. Instead, we are told to stand with good people in the churches. The TM Lavabo reminds Catholics that we are a separate people, and we do not dialogue with Protestants and non-Christians—evangelize, yes; dialogue, no. In effect, the TM Lavabo, reminds both parties—Catholic and Protestant—of four hundred years of charges and counter-charges. Bugnini had to get rid of the Lavabo that argues against all his other changes.

Throughout the NOM, Bugnini eliminates words that even hint that non-Catholics might be *unjust*, *enemies*, *deceitful*, *wicked*, or *afflicting*.

**The Orate Fratres (TM 45 words to NOM 43 words)**

The Orate Fratres has a small impediment to Protestants. The first reference to sacrifice in the TM: *my sacrifice and yours* does not explicitly denote the sacrifice on the altar—we all make little sacrifices, so Bugnini

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could let that reference pass. However, the next reference in the TM is *this sacrifice*, which specifically refers to the sacrifice on the altar, and Bugnini could not let that reference pass, so he changed the text to *the sacrifice*, which can vaguely refer back to the words *my sacrifice and yours*.

### The Preface (TM 174 words to NOM 136 words)

Cranmer was able to accept the preface or *sursum corda* in his 1546 Anglican Mass, so if the text is good enough for Cranmer, it is good enough for Bugnini—no apparent impediment here. However, Bugnini sweetens the text for the Protestants by introducing new words that state that all the participants at Mass are part of the *royal priesthood*, thereby marginalizing the anointed priest at the altar.

### The Sanctus (TM 36 words to NOM 36 words)

The difference is that the TM uses the phrase *Lord God of Hosts*, and the NOM uses the phrase *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 TM is *Dominus Deus Sabaoth*, which means Lord God of Hosts, or Angel Army. 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 evil-doers, including those who “set up altars of confusion.”

In Romans 9:24, Paul associates with Sabaoth 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—the Angel Army—will avenge the poor.

The TM 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 all these ideas. Predestination Protestants believe

the battle is over. Bugnini joins the Protestants in declaring peace.

Bugnini removes the following words in his NOM: *devil, Satan, hell, enemy, battle, malice, snares, and wicked*. Instead, Bugnini adds words such as *happy, happiness and fellowship*. Bugnini's changes are more ecumenical and consistent with predestination.

### Canon of the Mass (TM 894 words to NOM 735 words)

In this analysis, we use the longer version of the NOM Canon. The shorter NOM Canon is 555 words, causing even more differences.

The TM Canon has 19 signs of the cross, a constant reminder that the sacrament is connected to Christ's sacrifice on the cross. Protestants strongly disagree that the Eucharist is sacrificial. Protestants misinterpret the Mass as re-sacrificing Christ, which they consider heresy because Christ died one time. Bugnini tries to accommodate them by reducing the signs of the cross to just one in the NOM Canon.

The TM 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 so Bugnini eliminates the word *orthodox* from the NOM.



For similar reasons, the NOM drops many references to sacrifice, such as *holy, unspotted sacrifice*.

In the *Hanc Igitur*, the TM Canon asks *that we be saved from eternal damnation and numbered among the flock of Thine elect*. This language again offends Calvinists because it presumes that our sacrifices and worthy worship gain us merit. Therefore, the NOM Canon drops those words.

Protestants also object to Catholics praying to saints. The TM uses the word *saints* 14 times; NOM 3 times. The TM intones 62 saints' names, many of whom are popes. The NOM reduces the count to 41 of which 32 are optional and the balance of 9 are called *apostles* or *martyrs*—again avoiding the impediment of citing saints. Protestants also resist the idea that we can merit graces for one another, so the NOM eliminates the words *conversion of sinners*.

The words of institution—meaning the words considered necessary for the validity of the sacrament—also change. The Roman Rite consecrates

the bread using these same words of institution from Matthew 26 and Mark 14, codified in the Mass since Gregory I in the 6<sup>th</sup> Century, if not before: **FOR THIS IS MY BODY.**

The NOM 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*? Luther—when he changed the Mass for his new religion—added the words *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. However, Luther made the change arguing in his own way that Luke's non-restrictive clause, *which will be given up for you*, shows that the Eucharist is not the real presence but a commemoration of Christ's long-ago sacrifice. Whatever the reasons, Bugnini accommodates the Lutherans by using their formula to consecrate the bread.

In the consecration of the wine, we see five significant changes from the ancient TM words of institution. Compare the words from the two texts:

#### TM

FOR THIS IS THE **CHALICE** OF MY BLOOD, OF THE NEW AND ETERNAL **TESTAMENT**, **THE MYSTERY OF FAITH**, WHICH FOR YOU AND FOR **MANY** SHALL BE SHED UNTO THE **REMISSION** OF SINS

#### NOM

THIS IS THE **CUP** OF MY BLOOD, THE BLOOD OF THE NEW AND EVER-LASTING **COVENANT**, IT WILL BE SHED FOR YOU AND FOR **ALL MEN** SO THAT SINS MAY BE **FORGIVEN**

The most obvious difference is that the NOM 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 TM which is the changing of ordinary bread and wine into the *real presence*

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of Christ. Bugnini accommodates Luther.

After the consecration, Bugnini slips the words *mystery of faith* into a NOM novelty called the Memorial Acclamation, defining the *mystery of faith* as *Christ has died; Christ is risen; Christ will come again*. Protestants approve of the NOM's new definition of the mystery, especially because it detracts from the real presence of Christ on the altar. The NOM's acclamation of the mystery speaks exclusively of Christ in history and in the future, but not now as He appears on the altar. In effect, Bugnini changes the *mystery of faith* from the *real presence* as expressed in the TM consecration to the NOM declaration of our shared history and our hope for the future.

Also, Bugnini changed the ancient TM words *for many* to the NOM words *for all men*. The Catholic words of institution have always been *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—not man's active cooperation. So, Luther changed the words *for many* to *for all men*, and Bugnini followed Luther. Luther's formula also promotes Bugnini's broad ecumenism. The words *all men* can include even people who reject Christ.

The TM uses the word *chalice* six times. The word *chalice* connotes ritual sacrifice. In the Catholic Douay Rheims Bible, the gospels use the word *chalice* at the Last Supper, a precise translation of St. Jerome's Vulgate: *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. Bugnini uses the Protestants' translation, eliminating the word *chalice* and substituting the word *cup* in the NOM.

Bugnini also changes the ancient words of institution by replacing the word *testament* with *covenant*. *Testament* has the connotation of *binding instructions*. The TM uses St. Jerome's (406 AD) *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 *relationship* and is more democratic. The modern mind prefers *relationships* to *binding instructions*. Bugnini

uses the Protestant bible translation for the NOM.

The fifth controversy is changing the TM word *remission* to the NOM word *forgiven*. The phrase *remission of sins* comes from Matthew 26 a precise rendering of St. Jerome's word: *remissionem*. No evangelist uses the NOM phrase *so sins may be forgiven* in the accounts of the Last Supper. The TM 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 NOM 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 Confession; instead he used the word *forgive*.

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The point is subtle but important. In the TM, the word *remission* maintains the distinction that the sinner needs to be sacramentally absolved, that is formerly forgiven, in Confession before coming to the Eucharist that in turn helps atone. The NOM 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 diminishing (or eliminating) the need for the sacrament of Confession. It's no wonder that a 2008 Georgetown University survey shows that fewer than 12 percent of NOM Catholics meet the minimal canonical requirement for an annual Confession.

Many Catholics are particularly grieved by so many changes in the words of institution. In fact, some argue that changing the words of institution invalidates the NOM. Now, fewer than 30 percent of NOM Catholics believe in the real presence. Although hard to prove the cause-effect, the fact is that the NOM uses the words of institution originally selected by Luther

precisely to reject the doctrine of the *real presence*.

Even before Gregory I, the Church operated with the common-sense principle of *lex orandi, lex credendi*, meaning the law of prayer is the law of belief. Bugnini changed the law of prayer to accommodate Protestants and the law of belief has likewise changed with the great majority of NOM Catholics rejecting the real presence in the Eucharist and sacramental Confession.

The TM Canon ends with a 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. Bugnini truncates the words in the NOM Canon to *For ourselves too*, to remove the impediment here.

By making so many changes to the Canon, Bugnini 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.

#### **Pater Noster to Commingling (TM 208 words to NOM 215 words)**

The Our Father is one of the few places where Bugnini 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. Bugnini accommodates the Protestants by adding the doxology to the NOM.

#### **Agnus Dei (TM 182 words to NOM 74 words)**

The TM includes the kiss of peace after the Agnus Dei. The NOM puts the sign of peace before the Agnus Dei. The texts seem to have the similar meaning, although the shorter NOM seems in a bit of hurry to get on with the meal.

#### **Communion Prayers (TM 429 words to NOM 91 words)**

Compared to the TM, the NOM has fewer than one-fourth the prayers associated with the act of taking Communion.

Also, we see a few curious changes in the words. The NOM adds the words: *Happy are those who are called to his supper*. With these words, Bugnini

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softens the sacrificial language *Behold the Lamb of God*, and he emphasizes the commemorative meal. Protestants approve.

In the TM, the priest privately 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 TM priest says these words three times in honor of the Trinity, a theological problem for some Protestants. Also, after the TM priest takes his communion, he turns and faces the people and leads them through the same prayer: *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 NOM does not have a set of prayers for the priest's communion and another set for the laity. Instead, the NOM 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. The reminder of our Trinitarian theology is set aside and the priest marginalized in one clean stroke. Another difference that the NOM drops the word *soul* and substitutes the word *I*. Protestants object to the Mass as being necessary to heal one's immortal soul, so Bugnini eliminates all 15 TM uses of the word *soul* from the NOM.

### Blessing and dismissal (TM 741 words to NOM 35 words)

With only 35 words after communion, the NOM might be accused of eat-and-run. Objectively, the two masses differ much here. The TM dismissal is *Ite missa est* – Go, you are dismissed, meaning *sent*. We are sent to take Christ to the world. The NOM ends usually with *The Mass is ended, go in peace*. The words of the TM dismissal are a call to action, to make waves, to cause consequences. In contrast, the NOM dismissal is a call to passivity.

The bulk of the words cut from the end of the TM are the Last Gospel and the Prayers Ordered by the Pope. Both the Last Gospel and the prayers are unabashedly anti-ecumenical. The Last Gospel, usually John 1:1-14 makes the point that Jesus came so that all men might believe in him but that *many received him not*. *As many as received Him, he gave the them power to become the sons of God*. Those who reject Christ cut themselves off. These are hard words for non-Christians and contradict all of Bugnini's work. The prayers ordered

by the pope are also anti-ecumenical. First, they are rich in Marian devotion, unacceptable to Protestants.

Throughout the Mass, Bugnini reduces 17 TM references to *Mary* to 3. Furthermore, the reason for the prayers is the conversion of Russia, and the post-conciliar Church has adopted a policy of detente with predominately atheist Russia.

### Conclusions

Without a doubt, Bugnini changed the Mass to accommodate Protestants and promote ecumenism. He said so, and the texts confirm. You can compare the texts and find even more examples than I disclose here.

“ Can the Catholic Church hold two opposed ideas in the mind at the same time, and still retain the ability to function?”

With the benefit of 45 years hindsight, we might ask, “How's the NOM working out for us?” Catholic census data tells us that since the introduction of the NOM, the Catholic Church is in steep decline. The numbers don't lie. World population has increased by more than 30 percent from 1969 to 2007. Yet the absolute number of Catholic baptisms is down since 1969. The absolute number of conversions is down. Same for marriages. Annulments are up 70,000 percent. The number of religious vocations is woefully down. More than 70 percent of church-going Catholics say they don't believe in the real presence. A similar percentage of church-going Catholics practice artificial birth control. The Pew Center just reported (Feb 26, 2008) that in the United States almost a fourth of all people who were raised Catholic are now admittedly apostates. Fewer than 30 percent of baptized Catholics attend Mass. Secularism is winning the day. Protestants aren't faring any better. By the way, none of these trends are evident in Catholics who attend the Tridentine Mass.

We are headed for some interesting times. The TM and NOM are two opposing ideas in the mind of the Church. For more than two generations, post-conciliar bishops worked vigorously to suppress one of those ideas, the TM.

But the TM simply will not die. Instead, it steadily grows. Can the Catholic Church, as F. Scott Fitzgerald quips, “*hold two opposed ideas in the*

*mind at the same time, and still retain the ability to function*”?

I don't think so.

Dan Graham's speciality is business and technical documentation, having trained more than 50,000 engineers, scientists and business professionals to write better documents faster. Dan has published in law, technical and business journals. He is an award winning novelist with five non-fiction titles. Dan's most recent book is *Can Do Writing*.

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“Do you realize that Jesus is there in the tabernacle expressly for you - for you alone?”

St. Thérèse of Lisieux