

12. New Sacraments: the Changes to the Other Sacraments

“These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the immaculate Lamb, and have laid impious hands on her most sacred possessions. In the Holy Place itself, where has been set up the See of the most holy Peter and the Chair of Truth for the light of the world, they have raised the throne of their abominable impiety, with the iniquitous design that when the Pastor has been struck, the sheep may be scattered.” (Prophecy of Pope Leo XIII about a future apostasy, 1888)

Besides making invalidating changes to the Mass, the Rites of Ordination and Episcopal Consecration, as we covered already, Paul VI changed the rites of all five other sacraments.

BAPTISM

The New Order of Baptism was promulgated on May 15, 1969. The questions “Do you renounce Satan?” and “Do you believe...?” are now directed toward the “parents and godparents”; they are no longer directed toward the candidate for baptism. In the new rite, the candidate for baptism is not even asked if he believes.

In the new rite, the newly baptized child no longer receives the lighted candle – instead it is given to a parent or godparent. Also, the newly baptized child no longer receives a white garment – it is only mentioned symbolically. **The candidate for baptism is no longer required to make a baptismal vow.**

In addition, **all the exorcisms of the Devil are omitted in Paul VI’s new rite of Baptism!** Why would one remove the exorcism prayers? Although Satan is mentioned in the texts, **he is not banished.**

Conclusion: As long as the person baptizing in the Novus Ordo Church pours water and uses the essential form – *“I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost”* – with the intention to do what the Church does, then the baptism is valid, despite these other problems in the surrounding rite. But these changes to the rite of Baptism, although not essential to validity, serve to reveal the true character and intentions of the men who have implemented the Vatican II revolution.

CONFIRMATION

The New Order of Confirmation was promulgated on Aug. 15, 1971. The form and the matter of the sacrament have been changed.

The traditional form for the sacrament of confirmation is:

► **“I sign you with the Sign of the Cross, and I confirm you with the Chrism of salvation. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”**

The new form in the New Rite for the sacrament of confirmation:

- “N., receive the seal of the Gift of the Holy Spirit.”

As we can see, **the traditional form of Confirmation has been fundamentally changed.** The new form actually uses the form that is used in the Eastern Rites. Why would Paul VI replace the traditional form in the Roman Rite with the form of the Eastern Rite? We will see the significance of this change when we look at the matter of Confirmation, which has also been changed. Most theologians traditionally regard the imposition of hands and the signing and anointing of the forehead as the proximate matter of Confirmation, and the chrism of olive oil and balm consecrated by the bishop as the remote matter. In Paul VI’s New Rite of Confirmation, **the imposition of hands has been abolished, and other vegetable oils may replace olive oil, and any spice may be used instead of balm!**

In the New Testament, the imposition of hands was always present in confirmation (see Acts 8:17, Acts 19:6). But there is no imposition of hands in the New Rite of Confirmation. It has been abolished. This alone renders Paul VI’s New Rite of Confirmation highly doubtful. Further, in the Eastern Rite of Confirmation, when the form is pronounced by the bishop, he imposes his hands, *thus completing by his action the words of the form.* In the new rite, however, even though the Eastern Rite form is used, the words are not completed by the action of imposition of hands, as in the Eastern Rite, thus rendering it highly doubtful.

Conclusion: All the changes considered, **the validity of the new Confirmation is highly doubtful.**

CONFESSION

The Sacrament of Penance has been changed into a “Celebration of Reconciliation.” The New Order of Penance or Confession was promulgated by Paul VI on Dec. 2, 1973. The essential form necessary for a validly ordained priest to absolve someone are the following words:

“I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.” (Council of Florence, “Exultate Deo,” Denzinger 696.)

Perhaps this will come as a surprise, but this essential form has not been changed in the New Rite of Confession. There are some Novus Ordo priests who do not say “I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit,” but use new forms such as: “I free you from every bond of sin that you are under.” If one of these different forms is used, then the confession would be doubtful.

As we’ve shown, however, the “priests” at the Novus Ordo/Vatican II churches that have been ordained in the New Rite of Ordination (promulgated on June 18, 1968) **are not validly ordained.** This means that even if Novus Ordo “priests” use the essential form, “*I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit,*” if they were ordained in the New Rite they are not valid priests and it makes no difference.

Conclusion: The New Rite of Confession is valid, but only if the priest was ordained in the Traditional Rite by a bishop consecrated in the Traditional Rite – and if he adheres to the words “I absolve you of your sins in the name of the Father and of the Son and of the Holy Ghost.”

EXTREME UNCTION

The New Rite of Extreme Unction was promulgated on November 30, 1972. The New Rite of Extreme Unction is now called the "Anointing of the Sick," which is to be administered to those who are seriously ill. The term "in danger of death" is avoided. The new rite addresses itself much more to the healing of illness rather than to the preparation for the hour of death. The new consecration of the oil and the thanksgiving for the oil contain many passages concerning physical recovery. **The prayer for Satan's expulsion is abolished. And no longer are the angels, Guardian Angels, the Mother of God and St. Joseph invoked.**

THE TRADITIONAL FORM OF EXTREME UNCTION

The traditional form of Extreme Unction is:

► May the Lord forgive you by this holy anointing and His most loving mercy whatever sins you have committed by the use of your sight (hearing, sense of smell, sense of taste and power of speech, sense of touch, power to walk).

THE NEW FORM OF "ANOINTING OF THE SICK" (CALLED EXTREME UNCTION IN THE CATHOLIC CHURCH)

- Through this holy anointing and His most loving mercy, may the Lord help you by the grace of the Holy Spirit (Penitent: Amen) so that when you have been freed from your sins, He may save you and in His goodness raise you up.

One can see that after the change the new form has acquired a considerably different emphasis. The emphasis is now on deliverance from illness. The fact that the new rite is called only "Anointing of the Sick" already suggests that one is to think of physical recovery. Consequently, the new rite is administered many times to the sick and elderly who are not in danger of death.

The new form is also ambiguous about when the forgiveness of sins is granted. The old form clearly indicated that the Lord is forgiving sins by this anointing. The new form mentions "when you have been freed of your sins," which could mean sometime in the future.

The matter in the new rite has also been changed. Throughout the history of the Church, olive oil was the matter of the Sacrament of Extreme Unction. In the new rite, however, instead of olive oil any other vegetable oil may be used. Instead of six anointings, only two are prescribed.

According to most theologians, the use of whatever vegetable oils one chooses renders the sacrament invalid. Not knowing whether the matter used in the New Rite is olive oil is enough to cause doubt.

Conclusion: The new rite of Extreme Unction is of doubtful validity.

MARRIAGE

The new order of marriage was promulgated on March 19, 1969. With the new celebration of marriage, almost all the prayers have been changed. In the traditional rite of marriage a reading from Ephesians (5:22-33) was prescribed, stipulating the subordination of the wife to the husband. In the new rite, a selection can be made from ten different readings, **one of which is the Ephesians verse, but the reading specifically omits the verses that address the subordination of the wife to the husband!** In the questioning of the bride and groom on their commitment to lead a true Christian marriage, they are not questioned separately, but together.

The nuptial Blessing has been changed; the wording has been altered. Also, mixed marriages are now very prevalent, many of which are invalid.

Despite these problems, the form and matter of the Sacrament of Matrimony cannot be changed, because the matter is constituted by the people getting married, and the form is their mutual consent. However, the changes to the rite of the Sacrament of Matrimony show again the character and intention of those who have implemented the Vatican II revolution.

Conclusion: The new rite of marriage is valid, but a traditional Catholic cannot be married according to the new rite. Many of the mixed marriages which are allowed are invalid. The new rite of marriage doesn't invoke God. The new rite of marriage is used to corrupt Catholic teachings and enforce a false understanding to the married couple. Since a priest is the witness of the church in marriage, a Catholic should not get married in front of any priest, even validly ordained, who is not 100% Catholic.

SUMMARY OF THE NEW SACRAMENTAL RITES CREATED BY PAUL VI FOR THE COUNTER-CHURCH

New Mass - invalid
 New Rite of Ordination - invalid
 New Rite of Episcopal Consecration - gravely doubtful
 New Rite of Baptism - valid
 New Rite of Confession - valid, if adhered to and used by a validly ordained priest
 New Rite of Confirmation - gravely doubtful
 New Rite of Extreme Unction - doubtful
 New Rite of Marriage - valid