

Critique Of the Third Edition of the Roman Missal pertaining to the Order of the *Catholic* Mass.

There are many problems throughout the world that can only be resolved by recognizing and loving the true God. (*To Love is to Willingly Serve.*) Ref. The Corporal and Spiritual Works of Mercy.

The commandments are summed up in this saying, (namely) “You shall love your neighbor as yourself.” Love does no evil to the neighbor; hence, love is the fulfillment of the law. (Rom. 13:9-10)

Most major religions can be united when there is real faith that is open to truth. A proper understanding of Catholic liturgy opens minds to truths that unify.

The process of decay occurring since the foundation of the true Church has gradually taken place through infiltration of errors into its common beliefs and liturgy.

Satan knows that spiritual truths must be replaced with humanistic values.

Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I hand him over to you?" They paid him 30 pieces of silver, (Mt. 26:14-15)

Infiltration of errors into the liturgy has been gradual over the centuries so that the perception that some error has been integrated, or that a truth has been replaced, is not given special attention.

While this document is focused on the third revision of the four Eucharistic prayers used in the Catholic Mass, there are also other concerns that need to be corrected.

These deficiencies can be corrected through a moral faith-filled priesthood.

A morally valid priest fully accepts the content of Sacred Scripture.

If a priest does not believe this he should be considered in heresy for failure to accept the instructions given him when he was ordained; to read, believe, practice and teach the content of Sacred Scripture. (Roman Pontifical: page 171 & page 192 – 2 Tim. 3:16)

We are told in the 1st letter of John, chapter 4 verse 1:

“do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world.”

There is no more important spirit to be tested than that of the one elected to lead the Church as Vicar of Christ.

Does he observe the following admonition of Holy Scripture: “Reprimand publicly those who do

sin, so that the rest also will be afraid.”? This passage is in 1st Tim. 5:20.

“you are to deliver this man to Satan for the destruction of his flesh, **so that his spirit may be saved** on the day of the Lord.” (1 Cor. 5:5)

Should not a bishop be considered guilty of **grave offense** if he does not properly reprimand?

Best understanding of a congregation takes place when the vernacular is used. However repetitive content could make use of one or more of the three languages on the Cross; **Hebrew, Latin, and Greek.**

The following is a brief analysis of the **Third Edition of the Revised Roman Missal** of the current Catholic Liturgy recently approved by American bishops and submitted to the Vatican for final approval.

A link to a more detailed analysis is at the end of this document.

The **3rd revision** has been established from a **humanistic perspective of the Mass**. It does not build upon the true values of the Mass, nor does it give credibility to the real, the **material presence of Jesus** as the **consecrated Bread** and as the **consecrated Wine**.

The full presence of Jesus; **body, blood, soul, and divinity**; is in both the **consecrated Bread** and in the **consecrated Wine**.

When giving **Jesus** to recipient the priest could say one of these:

**† The Son of God. † Filius Dei. † The Bread of Life. † The Incarnate Word.
† The Son of man.**

The concept conveyed when Holy Communion is given using the words, **The Body of Christ** or **Corpus Christi**, can be misleading.

The key part of Mass, **the consecrations of bread and wine by Jesus Himself**, (ministerial priests *act in persona Christi*) does not clearly state **another great value** of the Eucharistic Liturgy.

All offerings of **all Masses are combined** at the “Last Supper Table” with Jesus’ own lifetime works. These will be joined with the **one** salvific offering that **Jesus** makes on Calvary the next day. These events take place **in 33 A.D.** **“We (Jesus and believers) have to do the works of the one who sent me while it is day.”** – Jn. 9:4

Last Supper and Crucifixion: 1. **Instructions** in faith. 2. Ordination of priests to act as His visible instruments when **He consecrates** the **Bread of Life**, His living Body and Blood. (Ministerial priests act *in persona Christi*.)
3. The next day Jesus suffers and dies so that those who believe in Him may enter Heaven

through its now opened gates.

We are to participate in the offerings Jesus made during His lifetime that He will bring to the cross on Good Friday of **33 A.D.** when He offers them to His and our Father, to **His and our God** (Jn. 20:17), (*So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. Mk. 16:19*),

the one universal propitiatory offering, His **obedience unto death**, together with His and our offerings made throughout time and place.

Each Person of The Holy Trinity is universal and unrestricted.

Sacred Scripture may not be changed, diminished, or terminated, **even by a pope**, without committing heresy.

A moral pope may expound the teachings of Scripture and make binding statements, but he, or a future moral pope, may always loose them. (See Matthew 16:19)

The following are examples of **misplaced understandings** of the **infallible Word of God**.

Example 1: The response by the congregation, "**And with your spirit**," denies the spirit as being the eternal intelligence responsible for actions during life; for sin; for relationship with God.

The mortal body is the instrument of the spirit. **The spirit is not a tool of the body.**
(Ref. Rom. 8:6-8)

Example 2: "**absolution by the Priest**" "**our sins forgiven.**"

Such presentations have led many Catholics to **falsely believe** that individual confessions to a priest are no longer necessary. **These concepts are found in other places of liturgy.**

Example 3: In the Nicene Creed: "**God from God.**"

This error dates back many centuries. It should read: "**Divinity from Divinity.**"

In Scripture Jesus is always referred to as **Son of God** or as **Son of man**.

There is **only one God** and that, in the **singular form**, is the Father; in the **collective form** the term refers to the Holy Trinity. This does not mean each person of the Trinity is individually God.

In royal families are princes also known as kings?

Example 4: Bread and wine being presented as offerings.

A total satanic misdirection for what should be understood as taking place regarding participation in the offerings being made to the Father, through and with Jesus' own offerings. **Bread and wine are neither gifts nor offerings.**

Example 5: "**may our sacrifice in your sight this day be pleasing to you, Lord God.**" It takes a lot of misunderstanding or nerve for a priest to say that Jesus is our sacrifice. Jesus is making the

sacrifice for His and our benefit, but it is **not our sacrifice**.

Why is Jesus' offering of sacrifice to the Father, made at the Lord's Supper, the sacrifice of the priest and the congregation? Jesus has not yet even been sacrificed.
[See the fuller critique for many references and explanations.](#)

When do Catholics believe that they see Jesus, or do they?

"For this is the will of my Father, that everyone **who sees the Son and believes in him may have eternal life, and I shall raise him (on) the last day.**" Jn. 6:40

Jesus said to them, "I am the bread of life; whoever comes to me will never hunger, and **whoever believes in me will never thirst.**" Jn. 6:35

Is our faith in the rewards of this life?

Do we not believe in the **punishments that exist in the next life?**

The **Last Supper, 33 A.D.**, is a completion, a fulfillment of the **Passover** of Jesus; preparation for slaughtering the innocent Lamb, the son of God.

Through and with Jesus **the righteous escape the punishments of Hell**, just as the descendants of Jacob escaped death by the blood of an unblemished lamb.

The whole concept of Mass is commonly misunderstood.

When it is said, "**Do this in memory of Me**"

Jesus is asking us to **honor Him by participating** in His offerings for the good of His Church; by remembering His life's activities as a pattern for our doing good works as practiced by Him; **The Corporal and Spiritual Works of Mercy.** (Mt. 25:31-46)

At the table of the Last Supper we are joining with the living Jesus who is offering the works of His lifetime and asking us to share, through Him, our own offerings to God when He makes **His propitiatory offering the next day** (Good Friday) when He is **SACRIFICED**.

During the "Last Supper" Jesus faces the people (apostles / His disciples) telling them to **participate with Him**. **This not a choice**, it is a command we must obey if we expect to be eternally with Him in Heaven.

In giving us the "Bread of Life" (His Body - His entire being)
Jesus is offering us the **opportunity to willingly share** with the works He has done.

Will we receive Him while in the state of sin? **Are we willing to help carry some of the burden of the cross for our own and our neighbor's good?**

When giving us His Body or Blood (either is the Bread of Life and contains His entire being) Jesus is saying that when we are asked to suffer in some way, for the building up of the Church, we should be willing to do so.

Keep in mind that a little suffering now is far better than eternal suffering after the death of our body (*our spirit is eternal*). Deaths of Ananias and his wife Sapphira - Acts 5:1-11

The "Last Supper" is **not** to be presented as **theatrics or entertainment** for this life. It is a place for instruction in the entire "Word of God" so that we are better prepared to enter into the next life.

The Original Catholic Mass of 33 A.D. continues now and in the future. Each Mass is an opportunity to participate in the "Last Supper" offerings.

Through Jesus we offer our works in the Mass said at the table of the Lord's Supper *in the year of His suffering and death*. *"Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins."* Heb. 5:1

When Jesus, from the Last Supper table, **consecrates bread and wine** through the ministerial priest, (*in persona Christi*) He is giving us an opportunity to share our worthy offerings through and with Him, most worthily, when we receive Him **as living Bread**, the Bread of Life.

"For the **bread of God is that which comes down from heaven** and gives life to the world." (Jn. 6:33)

Jesus said, "I am the **bread of life**" (Jn. 6:35; 48)

Jesus said to them, "I am the **bread of life**; whoever comes to me will never hunger, and whoever believes in me will never thirst." (Jn. 6:35)

"I came **down from heaven**" (Jn. 6:38)

"I am the **living bread that came down from heaven**; whoever eats this **bread** will live forever; and the **bread** that I will give is my flesh for the life of the world." (Jn. 6:51)

"This is the **bread that came down from heaven**. Unlike your ancestors who ate and still died, whoever eats this **bread** will live forever." (Jn. 6:58)

Due to corrupted liturgy there are few people who have a proper understanding of the faith that Jesus conveyed to the original Christian Church, *a.k.a.* the Catholic Church.

The bishops of the United States have approved the Third Revision of the post Vatican II Mass originated under the authority of the legal Pope, Paul VI. [In effect two revisions have been determined faulty.](#)

This 3rd faulty Revision has been approved by the American bishops and is awaiting final approval by the Vatican that has already approved two faulty liturgies.

Mt. 26:26-28 While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, **"Take and eat; this is my body."** Then he took a cup, gave thanks, and gave it to them, saying, **"Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins."**

Mk. 14:22-24 While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, **"Take it; this is my body."** Then he took a cup, gave thanks, and gave it to them, and they all drank from it. He said to them, **"This is my blood of the covenant, which will be shed for many."**

Lk. 22:19-20 Then he took the bread, said the blessing, broke it, and gave it to them, saying, **"This is my body, which will be given for you; do this in memory of me."** And likewise the cup after they had eaten, saying, **"This cup is the new covenant in my blood, which will be shed for you."**

1 Cor. 11:23-26 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, **"This is my body that is for you. Do this in remembrance of me."** In the same way also the cup, after supper, saying, **"This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."** For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

This and related documents are intended to encourage replacement of faulty masses with doctrinally sound liturgies that produce faith. November 2009
Correct Masses with corrected Eucharistic Prayers can be found at [33LS.org](http://www.33LS.org)

For fuller treatment of subject Go To: www.33LS.org/critique-mass3rd.html
[33 A.D. Last Supper](http://www.33LS.org) <http://www.33LS.org> (501-c-3) non-profit organization

Lk. 8:12 Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved.

Jn. 12:30-31 Jesus answered and said, "This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out.

Jn. 14:30 I will no longer speak much with you, for the ruler of the world is coming. He has no power over me,

Rom. 13:8-10 Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet," and whatever other commandment there may be, are summed up in this saying, (namely) "You shall love your neighbor as yourself." Love does no evil to the neighbor; hence, love is the fulfillment of the law.

Discipline established by Peter that should be carried out by his successors:

Acts 5:1-11 A man named Ananias, however, with his wife Sapphira, sold a piece of property. 2 He retained for himself, with his wife's knowledge, some of the purchase price, took the remainder, and put it at the feet of the apostles. 3 But Peter said, "Ananias, why has Satan filled your heart so that you lied to the holy Spirit and retained part of the price of the land? 4 While it remained unsold, did it not remain yours? And when it was sold, was it not still under your control? Why did you contrive this deed? You have lied not to human beings, but to God." 5 When Ananias heard these words, he fell down and breathed his last, and great fear came upon all who heard of it. 6 The young men came and wrapped him up, then carried him out and buried him.

7 After an interval of about three hours, his wife came in, unaware of what had happened. 8 Peter said to her, "Tell me, did you sell the land for this amount?" She answered, "Yes, for that amount." 9 Then Peter said to her, "Why did you agree to test the Spirit of the Lord? Listen, the footsteps of those who have buried your husband are at the door, and they will carry you out." 10 At once, she fell down at his feet and breathed her last. When the young men entered they found her dead, so they carried her out and buried her beside her husband. 11 And great fear came upon the whole church and upon all who heard of these things.

Would we know Jesus if we were to see Him:

Isaiah 52:13 See, my servant shall prosper, he shall be raised high and greatly exalted. 14 Even as many were amazed at him--so marred was his look beyond that of man, and his appearance beyond that of mortals-- 15 So shall he startle many nations, because of him kings shall stand speechless; For those who have not been told shall see, those who have not heard shall ponder it.

Isaiah 53:1 Who would believe what we have heard? To whom has the arm of the LORD been revealed? 2 He grew up like a sapling before him, like a shoot from the parched earth; There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. 3 He was spurned and avoided by men, a man of suffering, accustomed to infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. 4 Yet it was our infirmities that he bore, our sufferings that he endured, While we thought of him as stricken, as one smitten by God and afflicted. 5 But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed. 6 We had all gone astray like sheep, each following his own way; But the LORD laid upon him the guilt of us all. 7 Though he was harshly treated, he submitted and opened not his mouth; Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. 8 Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, 9

A grave was assigned him among the wicked and a burial place with evildoers, Though he had done no wrong nor spoken any falsehood. 10 (But the LORD was pleased to crush him in infirmity.) If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the LORD shall be accomplished through him. 11 Because of his affliction he shall see the light in fullness of days; Through his suffering, my servant shall justify many, and their guilt he shall bear. 12 Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, Because he surrendered himself to death and was counted among the wicked; And he shall take away the sins of many, and win pardon for their offenses.