

Concerning the English translation of

The Order of Mass I

Catholic Mass Revisions 2008 approved by USCCB

Critique of Roman Missal, Third Edition

“STUDY TEXT ONLY” – It has not had final approval by the Vatican.
Please study and register your thoughts with Bishop Serratelli.
Contact information is found at the end of this document.

Critical Analysis of 3rd Edition of the Revised Liturgy :

Comments and concerns regarding this revision are (in parenthesis and blue letters) when deemed necessary to distinguish them.

The Order of Mass II, III, and IV carry many of the same problems. Only new comments are made. Underlining and bold print are often used to indicate a concern.

At ordination priests are instructed to read the Scriptures, believe what they read, and teach what they believe. How many priests have read and carefully and reflectively studied the Scriptures sequentially believing what they have read? How can priests correctly teach what they do not believe and put into practice? **Reprimand publicly those (priests of all ranks) who do sin, so that the rest also will be afraid.** (1 Tim. 5:20)

On the entry page of www.usccb.org/romanmissal the following is presented and is also found throughout the Order of Mass approved by our bishops and submitted to Rome:

Priest : The Lord be with you.
People : And with **your spirit.**

(Intellectual beings are composed of body, soul, and never ending spirit. Other life forms consist of only body and soul. Human beings are made in the image and likeness of God (*the Holy Trinity*) who are also distinguished by form, identity, and intellect. The difference between the Holy Trinity and other intellectual life is that they are infinite and we are finite, etc. In the response, “And with your spirit”, we are being told that the body is the important aspect of life (*humanism*), while in fact it is the spirit which is the true person that has unending existence.

By analogy let us compare an automobile and driver. For the automobile to function as intended it requires three elements:

- a. Controls.
 - b. A person to operate the controls.
 - c. A combination wheels, motor, transmission, and other fixtures all of which vary from vehicle to vehicle. Automobiles may have defects and range from proper to poor operation. What should be of importance is how well the operator utilizes the vehicle regardless of condition.
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- a. Soul is the life force of all creatures.

- b. Spirit is the intelligent being (*person*) that is eternal from inception.
- c. Body is a temporary container for the soul and spirit. It returns to dust.

By saying : “And with your spirit”, it is being said that the body, which is subject to corruption, is what is of importance and not the eternal spirit that is supposed to instruct the body regarding what it may or may not do. While the body performs actions, it is the spirit that is capable of offending God. Giving importance to the body is humanism. Our primary concerns should be in regard to actions of the spirit (*intellect*) that reflect on our relationship with God.

The animal instincts of the body are to be controlled by the intellectual spirit.

CONCEPT: In spiritual beings the soul serves as an intermediary between the body and the spirit and is its identity in the spiritual realm. The soul also acts as the recording mechanism for the worthy and unworthy decisions of the spirit in relation to the actions and conditions of the body. The beauty or ugliness of the soul varies with the relationship one has with God.

Intellectual beings are judged upon how they interact with the conditions that the body has been gifted. In this sense there is no favoritism by reason of being male or female, size, race, social or economic condition of life born into, degree of intelligence, location of birth, amount of beauty or ugliness, deformity of body, etc. Final judgement and an individual’s placement in Heaven or Hell will be based upon how one reacts to the conditions we (*spirits*) have been given in this life. It is better to die of starvation than to die in a condition offensive to God.)

2. **Then the Priest, extending his hands, greets the people, saying:**

The grace of our Lord Jesus Christ,
and the love of God (*referring to the Father*),
and the communion (*sharing/ receiving*) of the Holy Spirit
be with you all.

(At best this is a confusing statement. Is the communion with the Holy Spirit (*Ghost*) the same as receiving Jesus in the form of a communion wafer? In what way are we receiving the Holy Spirit?)

4. **Then follows the Penitential Act, to which the Priest invites the faithful, saying:**

Brethren (brothers and sisters), let us acknowledge our sins,
that we may prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. Then all recite together the formula of general confession:

I confess to almighty God ...

4-6. **The absolution by the Priest follows:**

May almighty God have mercy on us and lead us,
with **our sins forgiven**, to eternal life.

The people reply: Amen.

(Statements such as this has lead many to believe that they no longer have to confess their sins in the *Sacrament of Reconciliation*. In fact, a sizeable percentage of Catholics rarely or no

longer avail themselves of this most holy sacrament intended as the normal means of salvation. This fosters the notion that one may receive Jesus in Holy Communion while in the state of what is in effect **unforgiven deadly sin thus committing the additional sin of sacrilege**. This leads to many going to Hell that otherwise would not be. Is this the reason that sin and its seriousness are improperly preached, if at all? Has Satan taken control over much of the hierarchy of the Catholic Church?)

16. **Then he kisses the book, saying quietly:**

Through the **words of the Gospel** may our **sins be wiped away**.

(The words of the Gospel will not wipe away sins. This is another way Satan is using to diminish the use of the *Sacrament of Penance*.)

18. In the Nicene Creed we acknowledge one God who is the Father, but it goes on to say that Jesus is both the Son of God and God (*God from God - true God from true God*). This of course means that there are at least **two gods**, and perhaps also is the Holy Spirit a god which would mean that there are **three gods** (*a Mormon belief associated with Freemasonry*).

In Scripture itself Jesus is never referred to as God. Although Jesus is a Divine being He is not God of and by Himself. Singularly the Father is God and collectively the Holy Trinity is God, but individually neither Jesus nor the Holy Ghost is God though they are both divine eternal beings. Each of the three are necessary for us to exist but each is not individually a God.

It is further stated that Jesus is consubstantial (*of the same substance - has the essential nature of the Father*) with the Father. Does this mean that they are the same being?

How are they different from one another?

Perhaps the bishops of the Church are confusing the term with *consubstantiation* which means along with or together with instead *consubstantial*.

The creed also states that Jesus “rose **again** on the third day.” I did not know that Jesus had risen once before as the statement leads one to believe. It may be intended to mean that Jesus rejoined His body on the third day.

22. **It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.**

(The above is one of the more ludicrous insertions into the Catholic Mass. The whole point of the *Last Supper* has been misunderstood.

Jesus reaches out through time and place from the *Holy Thursday* presentation of His own past works and the coming sacrifice to be made the next day, Good Friday, 33 A.D.

We best present our own worthy works with His so that His and our works may collectively be offered to the Father once He makes His universal propitiatory sacrifice when He dies from shedding His blood while hanging on the cross. Jesus’ sacrifice opens entry into Heaven for all of those who have participated in offering acceptable works with His own.

All works, ours with His, are combined at the table of “The Last Supper”. Then regardless of the century from which they are offered they are brought to the one time propitiatory death of

Jesus on the cross of salvation in 33 A.D. for those who have participated with Him.

It is Jesus who consecrates the bread and wine making both, jointly and separately, His Body, Blood, Soul and Divinity. Jesus speaks through His ministerial priests who are united *in persona Christi*. The ministerial priest is seen but it is Jesus who consecrates using the voice of the temporal priest during the moment the words are pronounced.

The truly worthy offerings are the works of the faithful. The bread and wine are purchased from tithing funds which are a requirement first offered by Abraham and are not gifts. One should ask themselves what constitutes a worthy gift. Is it works done in love, or the making of a required tithing that a part of which is used to purchase bread and wine?)

24. **The deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:**

By the mystery of this water and wine –

(What mystery is there in water and wine? Are they not common enough?)

[See corrected version of original post Vatican II Mass by Pope Paul VI, Eucharistic Prayer II, found at: www.33LS.org/euch-pyr-ii-smpl.html)

25. the wine we offer you:

fruit of the vine and work of human hands it will become our spiritual drink.

(Why is wine being offered when God, the Father of the universe, can have any quantity He desires by command? What is of interest to God and to Jesus is our faith and hope that is demonstrated to them by acts of charity to our neighbor through our treatment of them as we treat ourselves according to the second part of the Great Commandment. Such is the fulfilment of the first part of this Commandment, **"You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind."** Mt. 22:37ff.

The fulness of the living Jesus, materially and spiritually, resides in consecrated wine, body, blood, soul, and divinity, but we do not offer Him, He offers His own actions and Himself. These show His love for and His obedience to the Father.)

26. **After this, the Priest, bowing profoundly, says quietly:**

With humble spirit and contrite heart may we be accepted by you, O Lord, and may **our sacrifice** in your sight this day be pleasing to you, Lord God.

(Jesus made His own lifetime sacrifices and offered them with His propitiatory sacrifice made on Calvary. It is His sacrifice made for us but is not our sacrifice. We offer our works (*personal actions an sacrifices*) through the living Jesus to God the Father.)

29. **Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:**

Pray, brethren (brothers and sisters), that **my sacrifice and yours** may be acceptable to God, the almighty Father.

(It is ludicrous to keep claiming that Jesus' sufferings are the sacrifice of the priest and congregation; that we are in the place of our Savior. Jesus' ultimate sacrifice is for the benefit of those who have confessed their sins to a ministerial priest and die in the state of grace while doing the works prescribed for us. For these and only these are the gates of Heaven being opened by Jesus'

dying on the cross. [See Matthew 25:31-46 regarding the separation of the sheep and the goats.]

Is there any reason why Jesus works, sufferings and death would not be acceptable to His Father and our Father in Heaven? [Jn. 20:17]

The people rise and reply:

May the Lord accept **the sacrifice** at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

(“The sacrifice” is definitely not being made by the priest seen at the altar of offering.)

30. **Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim: Amen.**

(Bread and wine are the matter to be consecrated [changed into Jesus by Jesus] but are not offerings.)

31. **The people reply:** And with your spirit.

83. **V/.** The Lord be with you. **R/.** And with your spirit.

(Previously discussed.)

There follows the Preface indicated by the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of **the Lord**.

(Clearer: **the Father** as there are three divine Lords.)

84. **The Priest, with hands extended, says:**

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

He joins his hands and says

that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:

and bless ✠ these gifts, these offerings, (they are neither gifts or offerings.)

these holy and unblemished sacrifices, (bread and wine are not going to be sacrificed.)

With hands extended, he continues:

which we offer you first of all (if bread and wine are the extent of our offerings then we deserve nothing from God.)

85. **Commemoration of the Living.**

For them and all who are dear to them

we offer you this sacrifice of praise (what is this sacrifice of praise?)

or they offer it for themselves (bread and wine are its but are not the Son of God.)

and all who are dear to them,

for the redemption of their souls, (The condition of their souls at the time of bodily death will

determine whether they have been redeemed. The discipline of those in Purgatory may be effected.)
in hope of health and well-being, (temporal or eternal health and well being?)
and fulfilling their vows to you, (how many remember their vows and keep them?)
the eternal God, living and true.

86. **Within the Action.**

In communion with those whose memory we venerate,
especially the glorious ever-Virgin Mary,
Mother of our God and Lord, Jesus Christ, (in Sacred Scripture Jesus is always referred to as either
"Son of God" or "Son of man". The singular usage of God always refers to the Father: Jesus said
to her, "Stop holding on to me, for I have not yet ascended to the Father. But go to My brothers and tell them,
'I am going to My Father and your Father, to My God and your God.'" (Jn. 20:17))

87. **With hands extended, the Priest continues:**

Therefore, Lord, we pray:
graciously accept this **oblation of our service**, (no personal offerings or service being offered.)
that of your whole family; order our days in your peace,
and **command that we be delivered from eternal damnation** (telling God to command something
seems to mean that the ministerial priest is greater than God. If we want to be delivered from eternal
damnation than we need to keep the commands and precepts given us by God and do the good works
required so that we are worthy to benefit from Jesus' works, sufferings, and propitiatory death.)

89. he took bread in his holy and venerable hands,

He raises his eyes.

and with **eyes raised to heaven** (theatrics: Scripture does not indicate, imply or say that Jesus raises
His eyes to Heaven. Keep in mind that Jesus Himself is making the statement of transubstantiation.)
to you, O God, his almighty Father,
giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:

He bows slightly. (Jesus does not bow while saying the words:)

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

He shows the consecrated host to the people, places it again on the paten, and genuflects

in adoration. (How many Catholics believe that they see Jesus as the living Bread. Jn. 6:40:

"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.")

90. **After this, the Priest continues:**

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

he took this precious chalice (after the contents are consecrated the Wine, then Jesus, is precious)
in his holy and venerable hands,
and once more giving you thanks, he said the blessing

and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND FOR MANY (Mt. 22:14 "Many are invited,
but few are chosen.")
FOR THE FORGIVENESS OF SINS. (Only for the sins of those who have properly repented and
did the works required.)
DO THIS IN MEMORY OF ME. (bear in mind what Jesus taught and did during His life and what
it is that He suffered and died for. In His memory we are to act similarly, remembering His works.)

91. **Then the Priest says:**

The mystery of faith.

And the people continue, acclaiming:

We proclaim your death, O Lord,
and profess your Resurrection
until you come again. (How is this the mystery of faith? Jesus is still alive; has not yet died.)

Or:

When we eat this Bread and drink this Cup,
we proclaim your death, O Lord,
until you come again. (The consecrated Bread and Wine are the still living Jesus. He is alive.)

Or:

Save us, Savior of the world,

for by your Cross and Resurrection

you have set us free. (Confession in faith and love of God sets us free by Jesus' unselfish act?
Jesus is still alive, no cross or and no resurrection yet. Jesus does not save the world but will save
repentant sinners who have followed the path He has set.)

92. **Then the Priest, with hands extended, says:**

Therefore, O Lord,

as we **celebrate the memorial of the blessed Passion,** (no memorial, no blessed passion yet.)

the Resurrection from the dead, (Can not resurrect as He is still alive on the altar table.)

and the glorious Ascension into heaven (Since He has not died or resurrected He does not ascend.)
of Christ, your Son, our Lord, (Jesus has not yet died therefore this is not a memorial of passion,

death, resurrection, or ascension. We are calling to mind what He taught us. He asks us to remember
and participate in His love for His brothers and sisters and offer our works to be carried to the cross.)

we, your servants and your **holy people,** (People are holy only when serving God as Jesus did.)

offer to your glorious majesty

from the gifts that you have given us, (We are to offer worthy works according to the abilities
we have been given according to God's will. Everyone is tested to see how he performs.)

this pure victim,

this holy victim,

this spotless victim, (The consecrated bread and wine are the living Jesus who is not yet a victim of our pride, our lust, our greed. The sins committed in our daily lives from the time of Adam and Eve to the distant future are the reason for His being a victim.)

Jesus is the sacrifice to be offered the following day on Calvary. At the table of the Last Supper, in which we participate, He makes His offering of the works of His life and the sacrifice He is to make the next day. It is at this time that His offering becomes a holy Sacrifice. He is the only worthy victim because His offering is unblemished. Apoc. 5:9 They sang a new hymn: "Worthy are you to receive the scroll and to break open its seals, for you were slain and with your blood you purchased for God those from every tribe and tongue, people and nation.)

the holy Bread of eternal life (Jesus is the living Bread that offers us eternal life.)

and the Chalice of everlasting salvation. (Jesus is the living Blood in the chalice. For everlasting salvation are we willing to share in His works?)

93. Be pleased to look upon them

with serene and kindly countenance,

and to accept them,

as you were pleased to accept

the gifts of your servant Abel the just, (Abel's offerings were far different than Jesus' sacrifice.)

the sacrifice of Abraham, our father in faith, (what was the sacrifice of Abraham?)

and the offering of your high priest Melchizedek, (No mention in Scripture of Melchizedek being a high priest.)

a holy sacrifice, a spotless victim. (One needs not ask God the Father to be pleased to accept the fully worthy sacrifice by His Son. It is a given. Flowery or meaningless words do not please God.)

94. **Bowing, with hands joined, he continues:**

In humble prayer we ask you, almighty God:

command that these gifts be borne (Useless words; one does not command God to do anything.

The gifts referred to had best be the worthy offerings we have made since our last worthy reception of Jesus. These offerings are best transferred to Jesus when we worthily receive Him as consecrated Bread which is His body, blood, soul, and divinity. Jesus makes His own offerings, we do not re-offer them.)

by the hands of your holy Angel

to your altar on high

in the sight of your divine majesty,

so that all of us who through this participation at the altar receive (Explain "this participation")

the most holy Body and Blood of your Son (The laity need receive only one form.)

He stands upright again and signs himself with the Sign of the Cross, saying:

may be filled with every grace and heavenly blessing. (Jesus is already filled with every grace and heavenly blessing.)

He joins his hands.

[Through Christ our Lord. Amen.] (It is our works offered through Jesus our Lord that are received by the Father. Jesus is not our Savior until we act properly doing the given required works.)

96. He strikes his breast with his right hand, saying:

To us, also, your sinful servants,
admit us, we beg you,
into their company,

not weighing our merits, but granting us your pardon, (The weighing of our merits is what life is all about. Confession is the appropriate place to receive pardon.)

He joins his hands.

through Christ our Lord.

EUCHARISTIC PRAYER II

105.

In Masses for the Dead, the following may be added:

Remember your servant N.,
whom you have called [today]
from this world to yourself.

Grant that he (she) who was **united with your Son in a death like his**, (It is inadvisable to compare our deaths with the death of Jesus. How do we know that this person was worthy to be united with Jesus? We may hope but do not know. Don't be deceptive like Satan.)

Then follows the Communion Rite, p. 38.

EUCHARISTIC PRAYER III

115. When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:

† he will raise up in the flesh those who have died,
and transform our lowly body

after the pattern of his own glorious body. (This occurs only for those who served Jesus in this life and are judged by Him to be worthy of entry into Heaven. Do not give people false beliefs.)

EUCHARISTIC PRAYER IV

116. It is **not** permissible to change the Preface of this Eucharistic Prayer because of the structure of the Prayer itself, which presents a summary of salvation history. (Unfruitful restriction.)

Father most holy,

for you are the one God living and true, (I agree but make up your minds, is Jesus a God or not?)
existing before all ages and abiding for all eternity,

dwelling in unapproachable light;

yet you, who alone are good, (Are not Jesus and also the Holy Ghost good?)

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great, and you have fashioned all your works (What are the works of the Father?)
in wisdom and in love.
You formed man in your own image (According to the book of Genesis we are formed in the image
of all three persons of the Holy Trinity. (“In our image after our likeness.”))
and entrusted the whole world to his care,
so that in serving you alone, the Creator, (See creeds comparison in relation to creator –
http://www.33cm.com/creeds_compare.html)
he might have dominion over all creatures.

130. **Meanwhile the following is sung or said:**

Lamb of God, you take away the sins of the world, (The world does not sin, people do. It should
read, take away the sin of the faithful.)
have mercy on us.

131. **Then the Priest, with hands joined, says quietly:**

Lord Jesus Christ, Son of the living God,
who by the will of the Father
and the work of the Holy Spirit,
through your death gave life to the world; (Offered life in Heaven only to the just, not the world.)
free me by this your most holy Body and Blood
from all my sins and from every evil; (Learn from Jesus’ Body and Blood; go to confession.)

Or:

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation, (Go to the sacrament of Penance before receiving
Jesus. If a situation has arisen only the celebrant priest may make a valid “Act of Contrition” and then
go to confession as soon as is reasonable with the full intent of not committing the sin again.)
but through your loving mercy
be for me protection in mind and body,
and a healing remedy. (What are we to be protected from? In what sense a healing remedy?)

132. **The Priest genuflects, takes the host and, holding it slightly raised above the paten or
above the chalice, while facing the people, says aloud:**

Behold the Lamb of God,
behold him who takes away the sins of the world. (Sin of the faithful, not of the world.)

133. **The Priest, facing the altar, says quietly:**

May the Body of Christ

keep me safe for eternal life. (One is to do the works prescribed for him and he will be safe.)

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ

keep me safe for eternal life. (Jesus is equally present in either element of the Holy Eucharist.)

137. When the distribution of Communion is over, the Priest or a deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

What has passed our lips as **food**, O Lord, (Jesus is the Bread of life. Is He to be thought of as natural food?)

may we possess in purity of heart,

that what has been given to us in time

may be our healing for eternity. (High sounding words without proper application.)

Satanic forces thrive on bringing about confusion in order to subvert those who are vulnerable. With the various liturgies they have accomplished much.

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Catholic Revised Liturgy – very deceptive.

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1 Jn. 4:1-3 Beloved, 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. This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God, and every spirit that does not acknowledge Jesus does not belong to God. This is the spirit of the antichrist that, as you heard, is to come, but in fact is already in the world.

The important spirits to be tested are those of high rank in the Catholic Church; pope, cardinals, archbishops, and bishops. The parish priest and all civil leaders must also be tested. A worthy place to start is to ask their position on active homosexuality and abortion. If they are not 100% against them they are in heresy. If they hesitate on either question they must be considered suspect. If they fail to answer then they are accountable.

Since Sacred Scripture fully supports the use of just death penalties for many crimes it is fair to ask their position regarding the death penalty. The exception made is the difference between

willfully or accidentally taking an innocent human life from the time of conception to natural death. Being involved with intentional abortion and assisted suicide are death penalty offenses. Suicide is self-murder with penalty in the after life. Jesus is the final judge.

Testing the spirits: Do bishops discipline subordinates who in any way give creditability to abortion, sodomy, pedophilia, or desecration of the Holy Eucharistic by giving Jesus, the Son of God, to those favoring abortion, sodomy, etc.

A guilty bishop may be legally and physically removed from office since he is a non-moral person who has been automatically excommunicated. Bishops may not claim ignorance of penalty.

Unless one has carefully studied all of Sacred Scripture and matches context with the whole of Scripture one may do himself great harm by taking unjust action. A moral priest has great value to God. One may take action only against a clearly non-moral priest of any rank. An automatically excommunicatable offense, by God's Law or true Church Canon Law, must have been committed.