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“The Offertory of the New Mass”

“The devil has always attempted, by means of heretics, to deprive the world for the Mass, making them precursors of the anti-Christ, who before anything else, will try to abolish and will actually abolish the Holy Sacrifice of the Altar as a punishment for the sins of men, according to the prediction of Daniel, ‘And strength was given him against the continual sacrifice.’ (Dan 8,12)” [The Dignity and Duties of the Priest, by Saint Alphonsus of Liguori].

It is well known that Traditional Catholics have refused to participate in the New Order of the Mass – the Novus Ordo Mass – since its formulation on April 3, 1969, after the Second Vatican Council. So the New Mass has been, and still is, a problem.

In other words, Martin Luther had said, *“when the Mass has been overthrown, I think we shall have overthrown the Papacy. I think, it is in the Mass, as on a rock, that the Papacy wholly rests... Everything will of necessity collapse when their sacrilegious and abominable Mass collapses.”* In addition, regarding the Canon of the Mass he pointed out: *“That abominable Canon is a confluence of puddles of slimy water, which have made the Mass a sacrifice. The Mass is not a sacrifice. It is not the act of a sacrificing priest. Together with the Canon, we discard all that implies an oblation.”*

In effect, the Novus Ordo exists to reflect the beliefs of the Post-Conciliar Church looking to Religious Liberty as the driving force of an Ecumenical Humanistic Church in harmonious Collegiality with the modern world. But the Novus Ordo had some challenges: 1) It had to avoid professing the new teaching too clearly in the beginning, trying to remain somewhat acceptable to some Catholics. Time is needed to weaken the tenets of Catholicism, which is able to weaken due to religious ignorance and compromises with the materialistic world around us. 2) It had to introduce changes slowly and retain an attitude of the old way of Catholicism, as Cardinal Lercaro said, “to change the Sacraments to the point of invalidity but keeping a sense of validity.” Cardinal Lercaro, formerly Bishop of Bologna, was known as the “Red Bishop,” the “red” meaning Marxist-Communist. He was president of the Concilium that created the Novus Ordo Missae. Archbishop Bugnini was secretary. In view of the former Communist affiliations and the Freemasonic connection, it is not surprising that the resulting New Mass is what it is [*The New Montinian Church*, Fr. Saenz Arriaga, 1985] 3) It had to formulate a “Liturgical Rite” for ecumenical purposes which would be acceptable to Protestants in various ways, despite the fact that protestants had denied that the Mass was an unbloody sacrifice of Calvary, and that a sacrificing priest as minister was necessary. 4) It had to soften up Catholic resistance and to introduce into the lives of “Modern Catholics” those ideas which originated in the teaching of Religious Liberty, Ecumenism, and Collegiality. 5) It had to propagate the document of Nostra Aetate, in particular the role of the former children of God in the Old Testament. As result of this dynamic, the New Mass could accomplish all its goals by the way of ambiguity, deletion and mistranslation so that the spirit of the Council would impose a Conciliar Church through a new way of worship.

For example, in the Traditional Rite of the Mass the first part of the “Mass of the Faithful” is the Offertory. Its importance is manifested in two ways: The first is that in the early days of the Church, the catechumens were dismissed before the Offertory began; secondly, when attending Mass, we must be present by the time the Offertory prayers begin in order to fulfill our Sunday obligation.

Therefore, in the Offertory, the Sacrifice of the Mass is both prepared and directed to a determinate end, namely, the Offertory prayers anticipate the meaning of Consecration and make the sacrificial nature of the Mass clear by referring to the bread by the term “hostia” or victim. In the Traditional Mass the priest unveils the chalice, takes the golden paten with the host of unleavened bread, raises it to the level of his heart and says: *“Receive, O Holy Father, almighty and everlasting God, this spotless host which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses and negligences, and for all here present, as also for all faithful Christians, living and dead, that it may avail for my own and their salvation unto life everlasting.”*

Along with the actions of the priest, this prayer makes it clear that what is offered at the Mass is the “spotless host” or victim. The propitiatory nature of the Mass is an explicit atonement; it’s offered for

our sins. It reminds us that Mass is offered “for the living and the dead.” Lastly, it is the priest who offers the Sacrifice as a mediator between man and God.

Meanwhile, in the New Mass, the Offertory prayers were largely done away with. In point of fact, out of the twelve Traditional Offertory prayers, only two of them were preserved in the New Mass. Coincidentally, the same Offertory prayers were deleted by Luther and Cranmer, as Michael Davies stated in his Book *Liturgical Revolution – Cranmer’s Godly Order*.

So the Novus Ordo not only omits the significant prayers but also abolishes the entire Offertory – it refers to it by the new name, “preparation of the Gifts.” In it there is not a hint of a Divine Victim being offered. Actually, the bread and wine are referred to as *the work of human hands*. And in all the petitions there is an emphasis – which is consistent with the false concept developed in various parts of the New Mass – that it is not the priest/president who offers up the “Mass” by his own ministerial priestly power, but rather it is the “assembly” or “the people of God” who do so.

So in this aspect, the “preparation of gifts” of the New Mass is reminiscent of, and contains the spirit of, the Jewish Passover celebration, inasmuch as it was the way the Jews celebrated their memorial of their deliverance from the bondage of Egypt. In the New Mass the Offertory was replaced by a prayer formula from the Talmud (sacred Jewish book or Kabbala). This issue has been overlooked by many. The people were told that the Offertory was replaced with a “Jewish table blessing.” In reality a prayer with no connection to the practices of the Old Testament Israelites had replaced the whole Offertory of the Mass. The new prayer is from the Rabbis who rejected Christ, and who were in agreement with the Sanhedrin demanding His death. To summarize, in the New Mass, the Offertory was replaced by a formula from the Talmud.

In consequence, “the new and the novel” clearly contradicts “the old and venerable.” It presumes to repudiate Saint Pius V’s Apostolic Constitution of 1570, *Quo Primum*, as Cardinals Ottaviani and Bacci said, “*it represents ... a striking departure from the Catholic theology of the Mass as it was formulated in Session XXII of the Council of Trent.*”

Why then all the changes for the New Mass “in the name of the people”?

In fabricating the New Mass, there were many changes introduced, not just in the Rite of the Mass itself, but in everything surrounding the New Rite, for example: altars turned into tables, the tabernacles moved from the center of the altar and church, the priest facing the congregation, the altar rail removed, the table placed on a lower level, the removal of the six High-Mass candlesticks, the placing of the table closer to the people and even in their midst, the introduction of altar-girls and laity in the readings during Mass, Eucharistic Ministers – even women – giving out holy communion, and so forth... Whence comes the need for such Liturgical Revolution?

As Pope Paul VI stated, 1) to bring the Church’s liturgy into line with the modern MENTALITY; 2) in obedience to the mandate and spirit of the Second Vatican Council; 3) to take cognizance of PROGRESS in liturgical studies; 4) to return to primitive practice; 5) for “PASTORAL” reasons.

Since the time of his pontifical election, Pope Francis had praised constantly with admiration the role, not only Paul VI’s writings and deeds but also his humanistic ideas and convictions in regards to the modern world, “*If the world changes, should not religion also change? ... it is for this very reason that the Church has, especially after the Council, undertaken so many reforms*” (General Audience, July 2, 1969)

They have absolutely forgotten the principle that the world must pattern itself on the Church, and not the other way around! The New World Order is forging its own Man-centered religion through the New Mass, the New Theology, the New Canon Law, the New Catechism, the New Revised Bible, the New Pastoral attitude in line with the Modern world, in a word, the New Evangelization of Pope Francis agenda...

Therefore, let’s keep fighting to maintain the integrity of our Catholic Faith, preserving the integrity of the Holy Sacrifice of the Mass in union with the Traditional Offertory.

Viva Cristo Rey!

Father Zendejas