

A Modest Proposal for a Standard Hebrew-Catholic, and an Islamic-Catholic, Eucharistic Liturgies of Worship

Jacob, a Hebrew-Catholic, in this book [i.e.: “Peace Process in the Holy Land...”] proposes the formation of a Hebrew-Catholic Ordinariate, with a liturgy of the Mass based on the Real Presence of Y’SHUA(Allah) (Revelation14:1) Ha-MasiîH (viz Jesus-God the Anointed Savior-King of the Universe and All the Just from sin, death, hell and entropy) in the unleavened bread and the words of consecration, and using the embroidered bag (the matzoh toff), as at a Seder (Passover-Meal), with three pouches, each holding a piece of pierced, unleavened bread (matzoh); with the one in the middle pouch to be used for the current Mass, with the whole bag stored in the Tabernacle behind the altar.

On the altar is to be two stacks of six unleavened bread in each, per Leviticus 24:1-9. One a day, (or one per Mass) for 12 days (or 12 Masses), will be placed in the bag’s right pouch (from the celebrants perspective) at the end of the Mass, and the matzoh which was in the right pouch, is moved to the left pouch and the matzoh that had been in the left moves into the center for the next mass.

The priest celebrant -- a duly ordained priest of the Hebrew-Catholic Ordinariate - would wear the garments with the ephod chest plate (with 12 gems: one of each for each of the twelve tribes of Israel and also for the Twelve Apostles and also for the 12 chieftains from Ishmael) and a Miter (especially designed kippa, biretta or ‘skull cap’) that the celebrant would remove at the Consecration, and otherwise wear during the rest of the mass. [Cf Exodus 28]

These are some of the distinctive elements of the Mass in the proposed Hebrew-Catholic Ordinariate, given in Hebrew; or in Arabic, for those of the proposed Islamic-Order of the Hebrew-Catholic Ordinariate (e.g. descendants of the followers of Shabbatai Zvi), and using milk mixed with date-mustum instead of wine [Isaiah 55:1(c)], or in the local vernacular.

This is how the Hebrew Catholic Mass could be celebrated throughout the Jewish Diaspora and in Israel Alleluia of the Land of Y’shua, and on the Temple Mount, in the Mishkan (Tabernacle -Tent of Exodus, which was the flight from Egyptian slavery under the strong and miraculous hand of the Lord of Hosts, (cf: the 2 +DVD: “**The Exodus Revealed: Search for the Red Sea Crossing**”, Questar, Chicago, Illinois and: “**Mountain of Fire: The Discovery of the Real Mt. Sinai**”, Ardustry) who also gave the first forms of the liturgy of the Mass, which is the Transfiguration, transformation and fulfillment of the Mosaic law of sacrifice, and also the God-ordained way in which God wants to be worshiped - according to the sacrifice of Melchizedek - that is prior to the Mosaic animal sacrifice, and which bread and wine sacrifice gives more pleasure and glory to God -- as God Himself has said -- than any Mosaic animal sacrifice (see also: Tobit 13:10c). And in a similar way, by al-Islam (cf. Qu’ran 5:112-117: “**Al-Ma-aidah**”; “**The Table**”, “**The Meal**”; “**The Repast**”).

The celebration of this observance of the fulfilled, Transfigured and Transformed Mosaic law, in Y’shua Ha-Meshiach Jesus the Christ, in this way, rather than the slaughter of animals in a third stone temple, would end much of the dispute between Israel and Filastina, between Jews and Moslems, and between Zionism and Arabism, and with Filastina “**as a family within Judah**” (Zechariah 9: 6-8) , and with the tribes of Israel that are associated respectively with Judah and Ephraim; and the celebration of the Mass in this way will be the basis for peace and unity among them, in the One Nation of the Union of Israel, Philastina and Jordan, per Ezekiel 37, Eretz Y’SHua, the Land of Jesus, pronounced by Pope John Paul II, per Isaiah 62: 2.

And to fulfill Zechariah 12:10-14, Hebrew-Catholic Synagogues would have a large crucifix, covered in purple-cloth all year long, except on Eastern Orthodox Good Friday or Roman Rite Great Wednesday/Great Holy Week (see: pp. 327-332 of the book cited above), or on Roman Rite Good Friday of ordinary years. And the same for the Islamic-Catholic Rite, which also would use fig or date mustum (i.e. aged fruit-drink stopped just short of becoming alcoholic) and a drop of camel's, ewe's or cow's milk (Per Song of Solomon 5:1; Isaiah 55:1).

Peace, Justice, Charity and all good, from Jesus Christ through his
Virgin Mother Mary,

Jacob