



Catholicism

Sacrifice of the Mass




Resources

Books

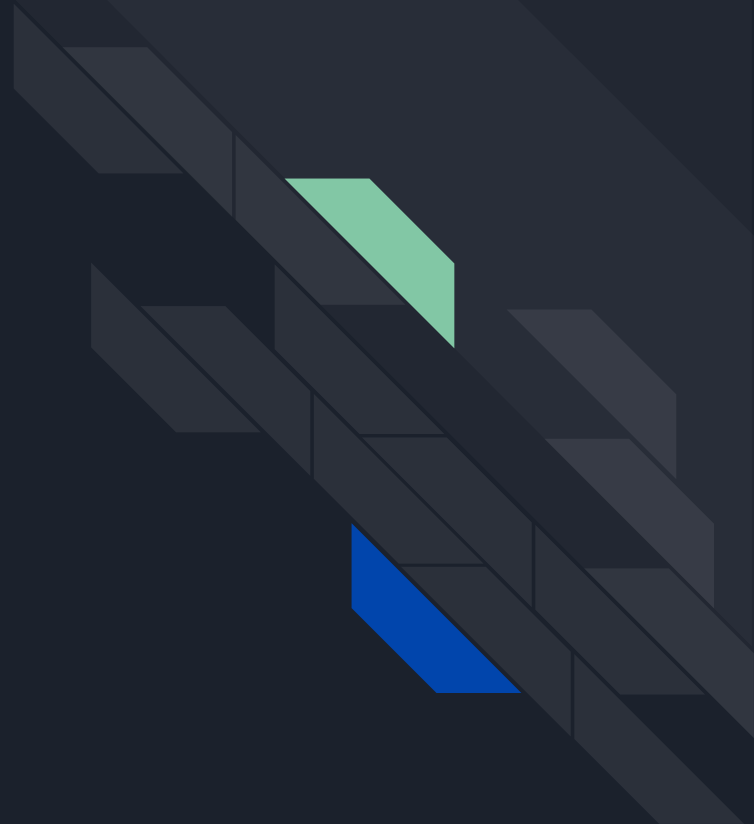
- “10 Most Important Things You Can Say to a Catholic” - Ron Rhodes
- “The Gospel According to Rome” - James G. McCarthy
- “The Roman Catholic Controversy” - James R. White
- “The Fatal Flaw” - James R. White
- “Answers to Catholic Claims” - James R. White

Audio/Video

- <https://www.youtube.com/playlist?list=PL7CwA6quQSmnO3mgCHqZ2Qu0i2v-tMiTN>

- 
- Catholic View of the Mass
 - Break
 - Response to the Catholic View
 - Advice for Discussing the Mass with Catholics
 - Questions

Catholic View of the Mass





Catholic View of the Mass

1323 At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'



Catholic View of the Mass

1327 In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking."



Catholic View of the Mass

1328 The inexhaustible richness of this sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called: Eucharist, because it is an action of thanksgiving to God. The Greek words *eucharistein* and *eulogein* recall the Jewish blessings that proclaim - especially during a meal - God's works: creation, redemption, and sanctification.

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Catholic View of the Mass

1329 *The Lord's Supper*, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem.

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper. It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

The Eucharistic assembly (synaxis), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

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Catholic View of the Mass

1330 The memorial of the Lord's Passion and Resurrection.

The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant.

The Holy and Divine Liturgy, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the Sacred Mysteries. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

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Catholic View of the Mass

1331 Holy Communion, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body. We also call it: the holy things (ta hagia; sancta) - the first meaning of the phrase "communion of saints" in the Apostles' Creed - the bread of angels, bread from heaven, medicine of immortality, viaticum. . . .

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Catholic View of the Mass

1332 Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (missio) of the faithful, so that they may fulfill God's will in their daily lives.



Catholic View of the Mass

Consecration

1353 In the epiclesis, the Church asks the Father to send his Holy Spirit (or the power of his blessing) on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so that those who take part in the Eucharist may be one body and one spirit (some liturgical traditions put the epiclesis after the anamnesis).

In the institution narrative, the power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood, his sacrifice offered on the cross once for all.



Catholic View of the Mass

1355 In the communion, preceded by the Lord's prayer and the breaking of the bread, the faithful receive "the bread of heaven" and "the cup of salvation," the body and blood of Christ who offered himself "for the life of the world":

Because this bread and wine have been made Eucharist ("eucharisted," according to an ancient expression), "we call this food Eucharist, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught."



Catholic View of the Mass

1364 As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out.



Catholic View of the Mass

1365 Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood." In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."



Catholic View of the Mass

1366 The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit:

[Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.



Catholic View of the Mass

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner. . . this sacrifice is truly propitiatory."



Catholic View of the Mass

1371 The Eucharistic sacrifice is also offered for the faithful departed who "have died in Christ but are not yet wholly purified," so that they may be able to enter into the light and peace of Christ:

Put this body anywhere! Don't trouble yourselves about it! I simply ask you to remember me at the Lord's altar wherever you are.

Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present. . . . By offering to God our supplications for those who have fallen asleep, if they have sinned, we . . . offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man.



Catholic View of the Mass

1377 The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.



Catholic View of the Mass

1378 Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."



Catholic View of the Mass

1379 The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

Catholic View of the Mass





Catholic View of the Mass

1381 "That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but only by faith, which relies on divine authority.' For this reason, in a commentary on Luke 22:19 ('This is my body which is given for you.'), St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'"

Godhead here in hiding, whom I do adore
Masked by these bare shadows, shape and nothing more,
See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.
Seeing, touching, tasting are in thee deceived;
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.



Catholic View of the Mass

1383 The altar, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. "For what is the altar of Christ if not the image of the Body of Christ?" asks St. Ambrose. He says elsewhere, "The altar represents the body [of Christ] and the Body of Christ is on the altar." The liturgy expresses this unity of sacrifice and communion in many prayers. Thus the Roman Church prays in its anaphora:

We entreat you, almighty God,
that by the hands of your holy Angel
this offering may be borne to your altar in heaven
in the sight of your divine majesty,
so that as we receive in communion at this altar
the most holy Body and Blood of your Son,
we may be filled with every heavenly blessing and grace.

Catholic View of the Mass





Catholic View of the Mass

1389 The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily.



Catholic View of the Mass

2181 The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason (for example, illness, the care of infants) or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin.



Catholic View of the Mass

1392 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life.

Communion with the flesh of the risen Christ, a flesh "given life and giving life through the Holy Spirit," preserves, increases, and renews the life of grace received at Baptism.

This growth in Christian life needs the nourishment of Eucharistic Communion, the bread for our pilgrimage until the moment of death, when it will be given to us as viaticum.



Catholic View of the Mass

1393 Holy Communion separates us from sin. The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lord's death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy.



Catholic View of the Mass

When the priest pronounces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the Victim for the sins of man. It is a power greater than that of monarchs and emperors: it is greater than that of saints and angels, greater than that of Seraphim and Cherubim. Indeed it is greater even than the power of the Virgin Mary. While the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him present on our altar as the eternal Victim for the sins of man—not once but a thousand times! The priest speaks and lo! Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest's command. Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the viceroy of Christ on earth! He continues the essential ministry of Christ; he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of 'alter Christus.' For the priest is and should be another Christ. – **John O'Brien, The Faith of Millions**



Catholic View of the Mass

If anyone shall deny, that, in the sacrament of the most holy Eucharist, are verily, really, and substantially contained the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ; but shall say that He is only therein as in a sign, or in figure, or virtue; let him be anathema. –

Council of Trent, Thirteenth Session, Canon I



Catholic View of the Mass

If any one shall say, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood, the species only of the bread and wine remaining, which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema. – **Council of Trent, Thirteenth Session, Canon II**



Catholic View of the Mass

If any one shall say, that Christ, presented in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema. –
Council of Trent, Thirteenth Session, Canon VIII



Catholic View of the Mass

And forasmuch as, in this divine sacrifice which is celebrated in the mass, that same Christ is contained and immolated in an unbloody manner, who once offered Himself in a bloody manner on the altar of the cross; the holy Synod teaches, that this sacrifice is truly propitiatory and that by means thereof this is effected, that we obtain mercy, and find grace in seasonable aid, if we draw nigh unto God, contrite and penitent, with a sincere heart and upright faith, with fear and reverence. For the Lord, appeased by the oblation thereof, and granting the grace and gift of penitence, forgives even heinous crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different. The fruits indeed of which oblation, of that bloody one to wit, are received most plentifully through this unbloody one; so far is this (latter) from derogating in any way from that (former oblation). Wherefore, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not as yet fully purified – **Council of Trent, Twenty-second Session, Chapter 2**



Catholic View of the Mass

If any one saith, that in the mass a true and proper sacrifice is not offered to God; or, that to be offered is nothing else but that Christ is given us to eat; let him be anathema. –

**Council of Trent, Twenty-second Session,
Canon I**



Catholic View of the Mass

If any one saith, that by those words, Do this for the commemoration of me (Luke xxii. 19), Christ did not institute the apostles priests; or, did not ordain that they, and other priests should offer His own body and blood; let him be anathema. -
**Council of Trent, Twenty-second Session,
Canon II**



Catholic View of the Mass

If any one saith, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema. - **Council of Trent, Twenty-second Session, Canon III**



Catholic View of the Mass

If any one saith, that, by the sacrifice of the mass, a blasphemy is cast upon the most holy sacrifice of Christ consummated on the cross; or, that it is thereby derogated from; let him be anathema. - **Council of Trent, Twenty-second Session, Canon IV**



Catholic View of the Mass

If any one saith, that it is an imposture to celebrate masses in honour of the saints, and for obtaining their intercession with God, as the Church intends; let him be anathema. -

**Council of Trent, Twenty-second Session,
Canon V**



Catholic View of the Mass

If any one saith, that the canon of the mass contains errors, and is therefore to be abrogated; let him be anathema. -

**Council of Trent, Twenty-second
Session, Canon VI**



Catholic View of the Mass

The august sacrifice of the altar, then, is no mere empty commemoration of the passion and death of Jesus Christ, but a true and proper act of sacrifice, whereby the High Priest by an unbloody immolation offer Himself a most acceptable victim to the Eternal Father, as He did upon the cross. – **Mediator Dei**

The Eucharist is above all else a sacrifice. It is the sacrifice of the Redemption and also the sacrifice of the New Covenant.” – **Pope John Paul II**



Catholic View of the Mass

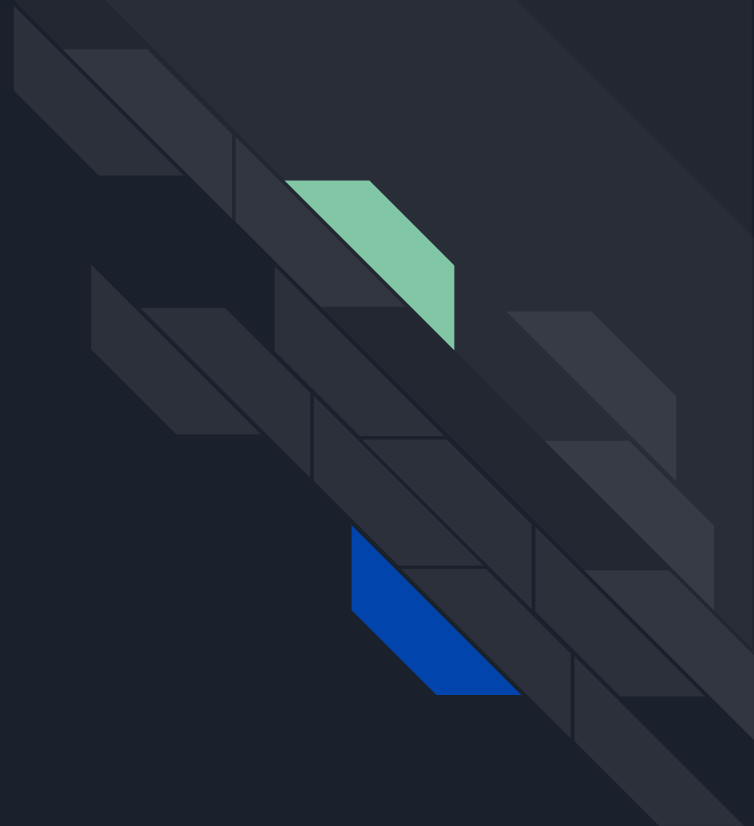
John 6:53-57 NKJV - Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. "For My flesh is food indeed, and My blood is drink indeed. "He who eats My flesh and drinks My blood abides in Me, and I in him. "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.



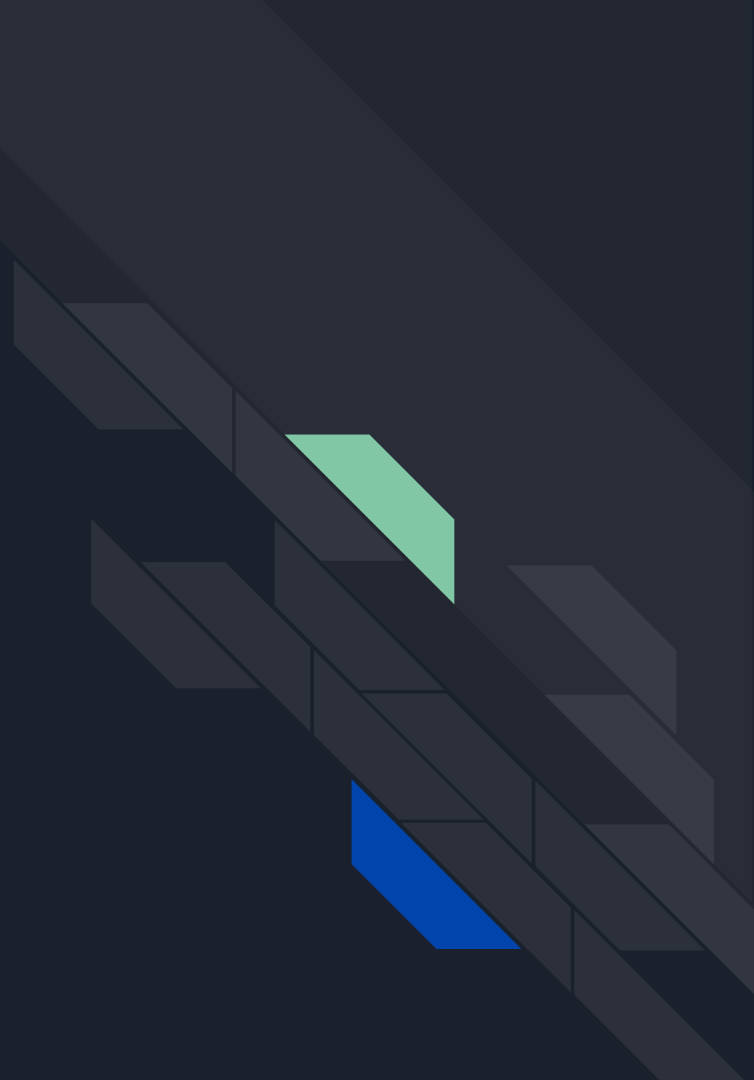
Catholic View of the Mass

Matthew 26:26-28 NKJV - And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. "For this is My blood of the new covenant, which is shed for many for the remission of sins.

BREAK



Response to the Catholic View



John 6:53-57





Response to the Catholic View

John 6:53-57 NKJV - Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. "For My flesh is food indeed, and My blood is drink indeed. "He who eats My flesh and drinks My blood abides in Me, and I in him. "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.



Response to the Catholic View

John 6:53-57

- John 6 begins with miraculous feeding of 5000 (v. 1-14)
- Next day, a group of Jews came looking for Jesus (v. 22-25)

John 6:26 NKJV - Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled."



Response to the Catholic View

John 6:53-57

John 6:27 NKJV - "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

- Jesus introduces a metaphor -- describes his offer in terms of food



Response to the Catholic View

John 6:53-57

- Jews thought they would need to do something to earn this enduring meal

John 6:28-29 NKJV - Then they said to Him, "What shall we do, that we may work the works of God?" Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."



Response to the Catholic View

John 6:53-57

John 6:30 NKJV - Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

- Jews understood that Jesus was calling them to believe in Him
- They were not accepting Jesus' claim to be the Messiah



Response to the Catholic View

John 6:53-57

John 6:31 NKJV - "Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.' "

John 6:35 NKJV - And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.



Response to the Catholic View

John 6:53-57

John 6:51 NKJV - "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

- Jesus foretells of His death on the cross, not the sacrament of the Eucharist
- Teaching that He Himself was the source of eternal life for all those who believe



Response to the Catholic View

John 6:40 NKJV

...everyone who sees the Son

and believes in Him

may have everlasting life;

and I will raise him up at the last day."

John 6:54 NKJV

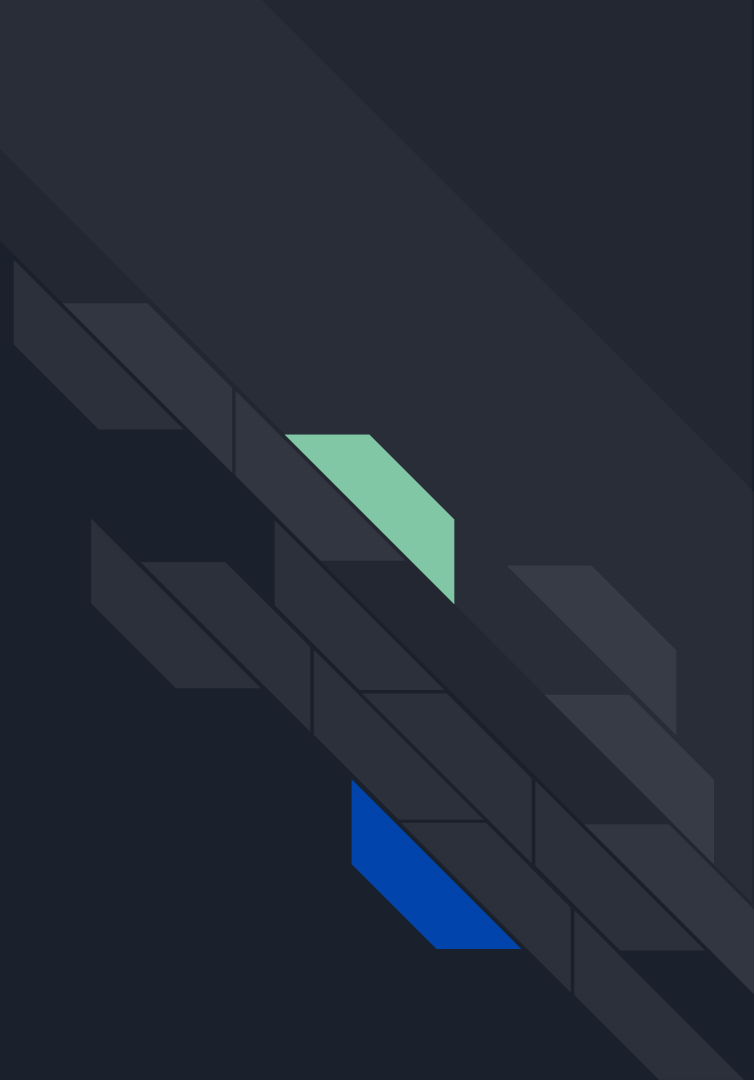
Whoever eats My flesh

and drinks My blood

has eternal life,

and I will raise him up at the last day.

Matthew 26:26-28





Response to the Catholic View

Matthew 26:26-28 NKJV - And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. "For this is My blood of the new covenant, which is shed for many for the remission of sins.



Response to the Catholic View

1 Corinthians 11:23-31 NKJV - For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes. Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged.



Response to the Catholic View

Matthew 26:26-28

- Scriptures are clear that the “blood of the New Covenant” is the blood of the Cross
- Hebrews 9 & 10 show the sacrifice to be one-time and for all time (more on this in next section)



Response to the Catholic View

Matthew 26:26-28

- Jesus & Paul continue to refer to bread and wine even after “consecration”

Matthew 26:29 NKJV - "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

1 Corinthians 11:26 NKJV - For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.



Response to the Catholic View

Matthew 26:26-28

- What about not “discerning the Lord’s body”?
 - Participation in the Supper is meant to be a memorial (not a sacrifice) of the death of Christ, not the carefree and impious party it had become at Corinth. In that light, a person’s misunderstanding of the Supper would be a serious sin.



Response to the Catholic View

Matthew 26:26-28

- Keep in mind that at the Last Supper the disciples were already thinking symbolically
 - They would have understood that the blood of the covenant was blood from a sacrificial victim, not a living person.
- A literalistic interpretation requires the eating of human flesh (see next slide)



Response to the Catholic View

Leviticus 17:10-14 NKJV - 'And whatever man of the house of Israel, or of the strangers who dwell among you, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.' "Therefore I said to the children of Israel, 'No one among you shall eat blood, nor shall any stranger who dwells among you eat blood.' "Whatever man of the children of Israel, or of the strangers who dwell among you, who hunts and catches any animal or bird that may be eaten, he shall pour out its blood and cover it with dust; "for it is the life of all flesh. Its blood sustains its life. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh, for the life of all flesh is its blood. Whoever eats it shall be cut off.'



Response to the Catholic View

Acts 15:29 NKJV - that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

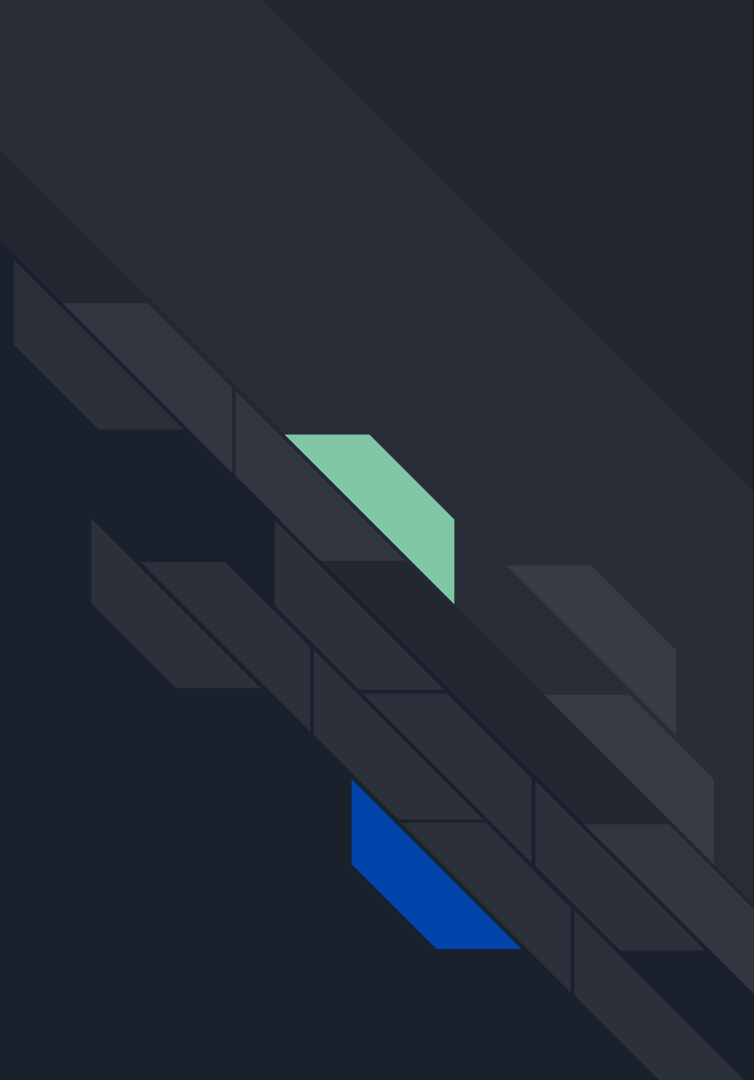


Response to the Catholic View

Disciples were accustomed to Jesus using figurative language

1. John 2:19 - “temple”
2. John 4:10 - “living water”
3. Matthew 5:13 - “salt of the earth”
4. Matthew 16:6 - “leaven”
5. Using the same verb “is”
 - a. John 6:48 - “bread of life”
 - b. John 8:12 - “light of the world”
 - c. John 10:9 - “door”
 - d. John 11:25 - “resurrection and the life”
 - e. John 14:6 - “way, truth, and the life”
 - f. John 15:1 - “true vine”
 - i. Last two are spoken at the Last Supper

Hebrews 9 & 10





Response to the Catholic View

Hebrews 9 & 10

Hebrews 9:12 NKJV - Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 9:14 NKJV - how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?



Response to the Catholic View

Hebrews 9:24-28 NKJV - For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-- He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.



Response to the Catholic View

Hebrews 10:1-4 NKJV - For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins.



Response to the Catholic View

Hebrews 10:1-4

- The sacrifices only served to remind the people of their sins
- Their imperfection is highlighted by them being repeated over and over
- If they had been effective, they would have stopped being offered
- What is the opposite of this?
 - A sacrifice that is sufficient and proper will accomplish its goal and not be offered over and over again



Response to the Catholic View

Hebrews 10:10-14 NKJV - By that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, from that time waiting till His enemies are made His footstool. For by one offering He has perfected forever those who are being sanctified.



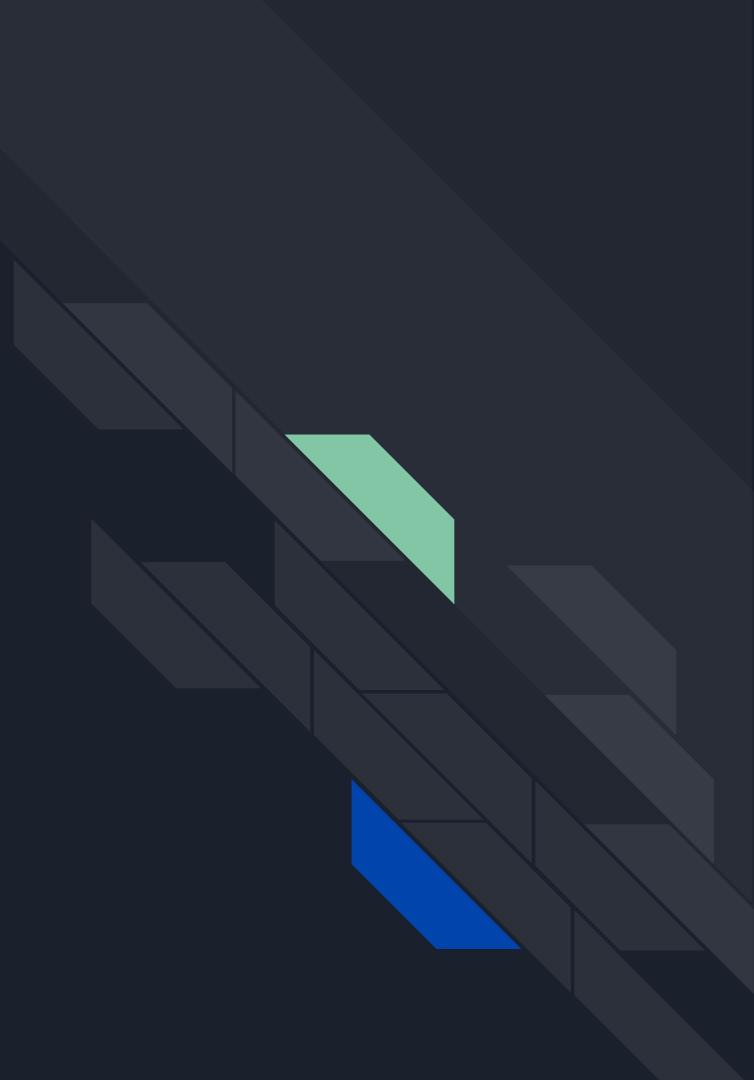
Response to the Catholic View

Hebrews 10:10-14

- High priest offered sacrifices that could never take away sins
- Christ's sacrifice is flawless and accomplishes its goal
- He is seated , His work finished
- There is no need for repetition, or re-presentation

Hebrews 10:18 NKJV - Now where there is remission of these, there is no longer an offering for sin.

Other Bible Verses





Response to the Catholic View

Romans 6:9-10 NKJV - knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.

Revelation 1:18 NKJV - "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

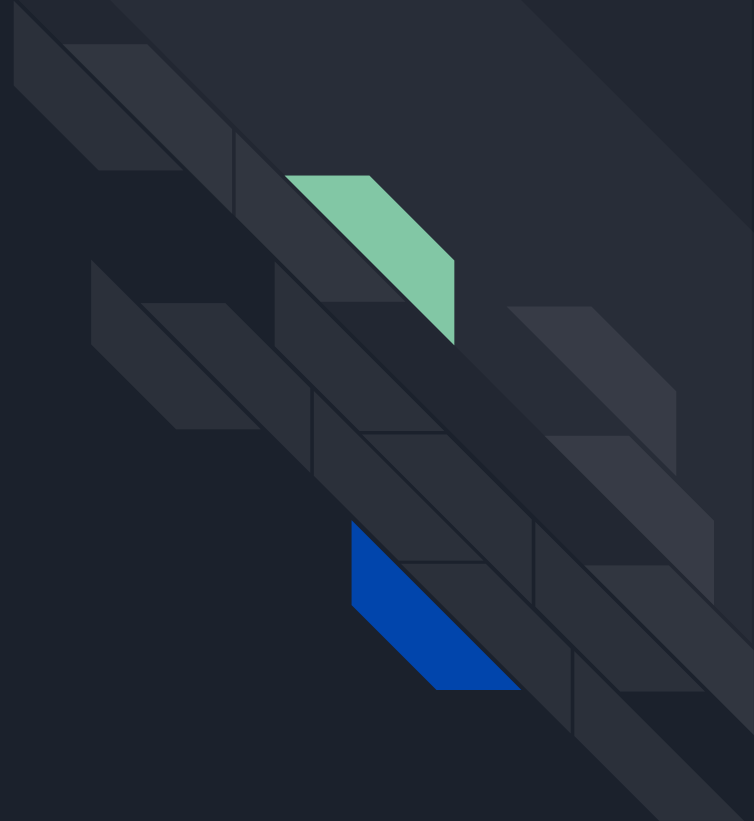


Response to the Catholic View

Hebrews 1:3 NKJV - who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

1 Peter 3:18 NKJV - For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

Advice for Discussing the Mass with Catholics





Advice for Discussing the Mass with Catholics

- Become familiar with Hebrews, especially verses 9 & 10, and the difference between the Old and New Covenant
- Ask if they know what the Mass is all about
 - Learn terminology
- Ask if they have any confidence of their standing with Christ
 - Show them **Romans 5:1** & **1 John 2:2**
- Ask why it is important for them that the bread and wine must be the actual body and blood of Jesus. This may lead into a discussion of the sufficiency of Jesus' sacrifice
 - Ask if they know the context of the passages. Walk them through the passages.



Advice for Discussing the Mass with Catholics

Romans 5:1 NKJV - Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

1 John 2:2 NKJV - And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

Questions?

