

THE MASS

Roman Catholics say that the Mass is their primary sacrifice and the chief act of worship for Roman Catholics. In the Mass, Christ is made visible and tangible to the participant in the form of the bread and the wine. Grace and forgiveness are given both to the living and to the dead who are waiting in Purgatory. This grace aids in their journey toward heaven.

Scripturally, the Mass is a blasphemy in which Christ is offered daily in an unbloody manner for sin's forgiveness. Roman Catholics are told that they receive Christ each time they take Communion (see page 9, the Sacrament of Communion) and that their Christian life is strengthened and better prepared for Heaven. Without the Mass, the Catholic Church has no reason to exist (no more sacrifice for sin). And once the sinner understands the finished sacrifice of Christ (as you disciple them in the Word) he or she has no more reason to be a Roman Catholic.

CATHOLIC CATECHISM

1. The Mass is the source of the Christian life

The most venerable sacrament is the blessed Eucharist, in which Christ the Lord Himself is contained, offered and received, and by which the Church continually lives and grows. The Eucharistic Sacrifice, the memorial of the death and resurrection of the Lord in which the sacrifice of the cross is forever perpetuated, is the summit and the source of all worship and the Christian life. (**Canon Law # 897**)

2. Mass Redeems

It is through the Liturgy, especially the Divine Eucharistic Sacrifice that the work of our redemption is exercised. (**Vatican II, Liturgy, Para. 2**)

3. In the Mass Jesus is put in the "Priest" and the "Bread and Wine"

He [Christ] is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests' who formerly offered Himself on the Cross, but especially in the Eucharistic species. (**Vatican II, Liturgy, Para. 7**)

BIBLICAL RESPONSE

1. No Bloodshed means No Forgiveness

And almost all things are by the law purged with blood; and without shedding of blood is no remission. (Heb. 9:22)

2. Priestly sacrifices do not forgive

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; For by one offering he hath perfected for ever them that are sanctified. (Heb. 10:11-14)

3. The redeemed need no more sacrifices

This is the covenant that I will make with them after those days, saith the Lord I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (Heb. 10:16-18)

4. Jesus sacrifice was once and cannot be repeated

*Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, **he died unto sin once**: but in that he liveth, he liveth unto God. (Rom. 6:8-10)*

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (2 Cor. 5:21)

*For then must he often have suffered since the foundation of the world: but **now once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb. 9:26-28)*

*For Christ also hath **once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (1 Pet. 3:18)*

And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. 7:23-25)

5. The testimony is that Jesus is not on the Altar of Eucharistic Sacrifice

Jesus said:

*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (Matt. 26:29) **Revelation Marriage Supper***

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. (John 19:30)

Angels said:

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:10-11)

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thes. 4:15-18)

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. (Rev. 4:1-2)

Both the angels and Scripture confirm that the next time we see Jesus he will have a glorified body and a mighty voice and will be surrounded by the clouds of heaven. None of these aspects are in the Mass; thus, neither is Jesus present in the Mass.