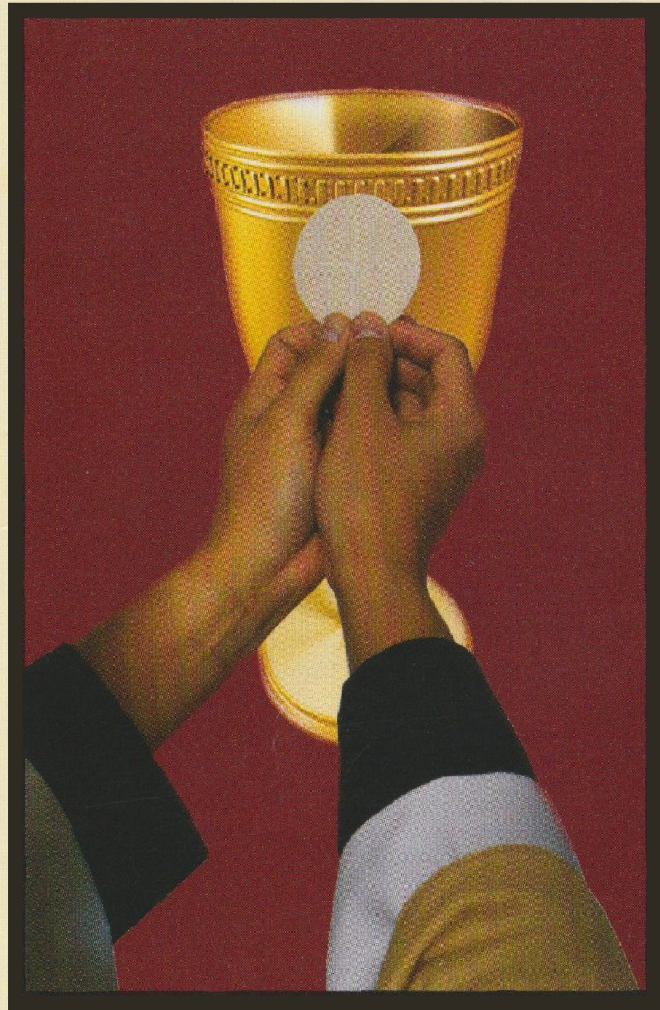


Understanding the Central Role of the Mass in Roman Catholic Theology



Transubstantiation
Divine Miracle or Deceptive Hoax

Tom Craggs, Jr.

Understanding The Central Role Of The Mass In Roman Catholic Theology

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All Scripture quotations are from the Authorized
King James Version of the Bible unless otherwise identified.

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This book is dedicated to Dr. Bill Jackson, founder and director of Christians Evangelizing Catholics. His teaching prowess, vast knowledge and understanding of the subject matter contained in this work was invaluable in assisting the author. His love and friendship is cherished.

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What Is Apologetics?

The study of biblical apologetics rests in defending the Gospel and doctrines of Scripture. It endeavors to refute and expose unbiblical teachings which have their origins in men rather than the Bible. Biblical apologetics therefore is the theological discipline concerned with the defense of biblical Christianity as it relates to salvation, doctrines and Christian practice (Gal. 1 :6-9; II John 9-11; II Tim.2: 15). The basic function of apologetics is to develop a biblical defense against aberrant, heretical and counterfeit teachings which challenge the absolute truths of Scripture. Therefore, studying the Bible from an apologetic perspective will equip believers to understand and refute these deceptions. Also the practice of biblical apologetics strives to expose philosophical and historical speculations that also challenge the Word of God.

The ultimate objective in apologetics is to persuade those potential converts to biblical Christianity through the written Word and convicting power of the Holy Spirit. Bible-believing Christians must be discipled and equipped with the knowledge to effectively defend the faith (Jude 3) and to always be ready to give every person an answer for the hope that is within them (I Pet. 3: 15).

Introduction

This book was written in hopes of clarifying the central teachings of The Sacrifice of the Mass through evaluating it by the searchlight of Scripture. Perhaps you have attended a Catholic Mass because of a death, wedding or invitation. After attending, no doubt, questions surfaced as to the real meaning of this mysterious religious service. Hopefully after reading through this book you will have developed a comprehensive understanding of the Catholic Mass.

The Roman Catholic Sacrifice of the Mass has four main parts: Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist and the Concluding Rite. Our focus in this book will center on the Liturgy of the Eucharist where the important doctrines of the Mass are found.

There are various ways to expound on the Mass. But I shall approach it from a "personal experience perspective." Born and raised in the Catholic Church, I learned at an early age attending Mass and receiving the Eucharist was the most important sacrament a Catholic could receive. For it is the Mass and Eucharist that the church of Rome points to with great pride to distinguish herself from other denominations. The very life-line of the whole religious system rests upon the Mass. I was taught it was the foundation - the pinnacle - the very heartbeat of Roman Catholicism. One Catholic official described the importance of the Mass in this manner; from the book, "The What and Why of Catholicism, " with the Imprimatur of the late Cardinal Spellman.

The Sacrifice of the Mass forms a pivot upon which all else turns. If it is what Catholics believe it is, then here is the greatest external manifestation of the love of God for man and the most magnificent testimonial to the validity of Catholicism; but if it be false, it is the worst farce and blasphemy ever perpetrated upon God or man and the Catholic faith collapses into nothingness. (Italics mine)

So we see the important role the Mass plays in Roman theology. Numerous beliefs and practices stem from the Mass. But the emphasis of the book will focus primarily on the three central doctrines found in the Liturgy of the Eucharist, taught to me as a young lad growing up in the Catholic Church. They are:

- The Sacrifice of the Mass is a real, literal unbloody sacrifice of Jesus Christ.
- To have a sacrifice Rome teaches Jesus Christ must be present and this is accomplished through the mystery miracle of Transubstantiation.
- The Sacrifice of the Mass is a propitiatory sacrifice.

As we study these core teachings and contrast them with the Work of Christ on Calvary, a clear and distinct understanding emerges. As a result of the Reformation, the Council of Trent reaffirmed their position regarding the Mass by framing some very clear and dogmatic statements relative to the Mass. Four hundred years later Vatican II reaffirmed these teachings and beliefs. That the theology of the Mass did not change with Vatican II and the new Catechism will become clear as we proceed. Therefore, I will be quoting statements from both councils, Catholic officials and the new Catechism throughout this work to substantiate what I write about the Mass. It is my sincere desire to fairly represent Catholic teachings by leaning heavily on Catholic sources when defining doctrines or beliefs.

Let us turn our attention to the three core teachings of the Liturgy of the Eucharist mentioned earlier by evaluating them within the four main events of the Mass as we follow closely the parish priest as he says the Mass. They are: (1) The offering of the elements (bread and wine) (2) The consecration of the elements (3) The elevation of the elements, and (4) The consuming of the elements.

CHAPTER ONE

Understanding The Mass As A Real Literal Unbloody Sacrifice Of Christ

The Offering Of The Elements

The first important essential of the Mass is called the offertory. The offertory, centuries ago, was simply when the people themselves baked the bread and made the wine to be used in the communion service. The offertory is now a prayer. The offertory prayer is simply praying that God will be pleased with the sacrifice that will be offered and that He will bless what is going to take place. The offertory prayer brings to God the sacrifice which is about to take place in the Mass and asks His blessing upon it.

What does the Catholic Church teach and mean when they say the Mass is a sacrifice? The Council of Trent explains:

There is in the Roman Catholic Church a true sacrifice, the Mass, instituted by Jesus Christ, it is the sacrifice of the body of Christ under the appearance of bread and wine. The sacrifice is identical with the sacrifice of the Cross, in as much as Jesus Christ, is priest and victim both. The only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars. The Mass is the sacrifice of the body and blood of Christ, offered on our altars under the appearances of bread and wine, to commemorate and continue the Sacrifice of the Cross. (Italics mine)

Vatican II reaffirms the doctrine of the Mass as a real, literal sacrifice of Christ.

At the Last Supper, on the night when He was betrayed, our Saviour instituted the Eucharistic Sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross through the centuries. Thus the Eucharistic Action is the very heartbeat of the congregation of the faithful over which the priest presides. So priests must instruct them to offer to God the Father the divine Victim in the sacrifice of the Mass.

Taking part in the Eucharistic Sacrifice, which is the fount and apex of the whole Christian life, they offer the divine Victim to God, and offer themselves along with It. In the house of prayer the most Holy Eucharist is celebrated and preserved. There the faithful gather, and find help and comfort through venerating the presence of the Son of God our Saviour, offered for us on the sacrificial altar. (Italics mine)

Also the new Catechism has much to say about the Mass) being a sacrifice. Bracketed numbers are references to the Catechism of the Catholic Church.

The Last Supper was a real sacrifice in which Christ's blood was poured out for our sins in the cup [610-611, 621, 1339].

The bread and wine become the real body and blood of Christ [1373-1377].

Christ's body and blood exist wholly and entirely in every fragment of consecrated bread and wine in every Roman Catholic Church around the world [1374, 1377].

Christ has ordained certain men to a ministerial priesthood to perpetuate the sacrifice of the cross [1142, 1547, 1577].

The Sacrifice of the Mass is the sacrifice of the cross [1085, 1365-1367]. Only the manner in which it is offered is different [1367].

The sacrifice of the cross is perpetuated in the Sacrifice of the Mass [1323, 1382].

At each Mass, the priest re-presents to the Father the sacrifice of Christ [1354, 1357].

The Mass is an unbloody sacrifice which atones for the sins of the living and the dead [1367, 1371, 1414].

The sacrificial work of redemption is continually carried out through the Sacrifice of the Mass [1364, 1405, 1846].

The Church is to continue the sacrifice of Christ for the salvation of the world [1323, 1382, 1405, 1407].

You have just read the official teaching of the Catholic Church from the Council of Trent, Vatican II and the new Catechism that the Mass is indeed, a real, literal and unbloody sacrifice of Jesus Christ, according to their theology.

Many Catholics today have a problem with still calling the Mass a sacrifice because they don't believe it is. They may call it a memorial or a love offering to God. Many say they don't really believe the same as they used to believe about the Mass. Many Catholics have a hard time realizing the Mass is a sacrifice according to Catholic theology. It's called the Sacrifice of the Mass, the Holy Sacrifice of the Eucharist. So we see "sacrifice" is very common in Catholic usage.

John Hardin, a Jesuit priest who authored a Catholic Catechism, states about the Mass. "The sacrifice of the altar is no mere commemoration of Calvary, but a true and proper act of sacrifice whereby Christ, the High Priest, by an unbloody immolation, offers Himself a most acceptable Victim to the eternal Father as He did on the cross."

Beloved, Roman Catholicism still believes and teaches the Mass is a sacrifice. Even though very few Catholics understand the Mass, it is beneficial for Christians to know the central doctrines, in order to develop a biblical response, so they can effectively witness to their Catholic friends. And very likely if one were to take what is taught in this book and really digest it, they would probably understand more about the Mass than most of their Catholic loved ones. In fact, many converted Catholics tell us they never really knew Catholicism until after they were saved.

Why Does Rome Believe In Perpetuating The Sacrifice Of Christ In The Mass?

We have heard rather extensively from the Council of Trent, Second Vatican Council and the new Catechism regarding the Mass being a sacrifice. But a compelling question needs to be answered; why do they believe in continuing an on-going sacrifice of Christ in the Mass? To answer this important question, we turn to the book, "This Is The Catholic Church," published by the Catholic Information Service, Knights of Columbus, with the Imprimatur by Reverend John F. Whealon, former Archbishop of Hartford.

Sacrifice is the very essence of religion. And it is only through sacrifice that union with the Creator can be perfectly acquired. It was through sacrifice that Christ Himself was able to achieve this for man. It is only through the perpetuation of that sacrifice that this union may be maintained. What makes the Mass the most exalted of all sacrifices is the nature of the victim, Christ Himself. For the Mass is the continuation of Christ's sacrifice which He offered through His life and death. Jesus then, is the priest, the offerer of the sacrifice. But Christ was not only the priest of this sacrifice (of the cross), He was also the victim, the very object itself of this sacrifice. The Mass is thus the same as the sacrifice of the cross. No matter how many times it is offered, nor in how many places at one time, it is the same sacrifice of Christ. Christ is forever offering Himself in the Mass.

As incredible as this statement is, it is what the Roman Catholic Church believes and teaches that in every Mass, in every church, throughout the world (estimated at up to 200,000 Masses daily) that Jesus Christ is being offered up again, physically, as a sacrifice for sin benefiting not only those alive, but the dead as well. Every Roman Mass is a recreation of Jesus' death for the sins of the world. Not a symbolic recreation, but a literal, actual offering of the flesh and blood of the Lord to make daily atonement for all the sins that have been daily committed since Jesus was crucified 2,000 years ago. That is why the elements (bread and wine) must become physically Jesus' body and blood, so that they can be once again offered for sin.

The Holy Eucharist is the perpetual continuation of this act of sacrifice and surrender of our Lord. When the Lord's Supper is celebrated, Christ again presents Himself in His act of total surrender to the Father in death. He offers Himself continually to the

Father, in the same eternal act of offering that began on the cross and will never cease. The Mass is identical to Calvary - it is a sacrifice for sin - it must be perpetuated to take away sin. (Italics mine)

The Catechism of the Council of Trent required all pastors to explain that not only did the elements (bread and wine) of the Mass contain flesh, bones and nerves as a part of Christ, but also a whole Christ. Thus it is referred to as "The Sacrifice of the Mass" and as "a renewal of the Sacrifice of the Cross."

Do The Scriptures Support An On-Going Sacrificing System Administered By A Roman Priesthood?

Another important question must be asked, for it begs a biblical response. Can this belief system be confirmed and substantiated by Scripture? Let's turn to the book of Hebrews to answer this important question. The book of Hebrews alone delivers the death blow to any idea or notion that the apostles and their successors were to establish such a system. To the contrary, the New Testament Scriptures declare emphatically that there is only one sacrifice for sin. They also state that there is no need to repeat any other sacrifice for our sins. Beloved, an honest and diligent study of Hebrews alone should lead any reader to seriously question the Roman doctrine of the continuing sacrifice of the Mass.

In Hebrews 7:26-27 we read the following:

For such an high priest became us, (He) who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the peoples: for this He did once, when he offered up Himself.

We see this one perfect and completed sacrifice of Jesus Christ again in Hebrews 9:11-12 and also in verses 9:24-26 and 28a.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; 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. So Christ was once offered to bear the sins of many.

The author of Hebrews continues to write in Chapter ten, through the inspiration of the Holy Spirit, about this one-time, never to be repeated, infinite work of redemption accomplished by Jesus Christ on the cross. Notice Hebrews chapter 10:10-12,14 and 17-18:

By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times 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. And their sins and iniquities will I remember no more. Now where remission of these (sins) is, there is no more offering for sin.

According to this passage of Scripture, the very thing that distinguishes Christ's priesthood from all others is that He does not need to offer Himself repeatedly. Rather, He offered one sacrifice (Himself) once-for-all time. The Greek words for "once" used throughout these passages in Hebrews are hapax and ephapax, both of these words mean "once-for-all time" as opposed to any notion of a continuing or repeated sacrifice.

For Bible-believing Christians the idea that the Mass is in any sense a repetition of the death of Christ is reminiscent of the repeated sacrifices of the Law of Moses, which was a reminder of sins year after year (Heb. 10:3). The Mass gives a constant reminder of sins and remaining guilt to be atoned for week after week. To be sure, one of the detracting things about the Old Testament sacrificial system was that people were reminded year after year of their sins. We see the Roman Catholic Mass resembles the Old Testament system in that it constantly serves to remind us of our sins instead of the biblical truth that our sin has once-for-all been forgiven by Christ. In Hebrews 10: 14 one of the great things about the once-for-all sacrifice of Christ is that people have full assurance of complete forgiveness of sins.

According to the writer of Hebrews, Christ's sacrifice is one in number, once in time, and completed. This truth is confirmed in verse 12 when it says that, after His sacrifice, Christ "sat down on the right hand of God, " again, denoting completion. The purpose of this phrase is to show absolute completion of Christ's sacrifice - it cannot be repeated, nor can it be continued. Contrary to Catholic belief, Christ is not continuing this one sacrifice, but (in regard to sacrificial work) is now seated, waiting for "His enemies to be made His footstool" (Heb. 10:13).

The Lord completes this series of verses by making it perfectly clear the end result of this one perfect sacrifice of Himself results in forgiveness of sin - past, present and future in verses 17 and 18:

And their sins and iniquities will I remember no more. Now where remission (forgiveness) of these (sins) is, there is no more offering for sin.

How does one reconcile verses 17 and 18 with the continual re-presentings of Christ's sacrifice in the Mass? Beloved, any honest evaluation must admit one cannot!

Yet another evidence that points against this idea of Christ being represented over and over again in sacrifice is Romans 6:9-10, which notes 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." Christ today is portrayed as "He that liveth" ... and is "alive for evermore" (Rev. 1: 18). Do these verses seem compatible with the Catholic teaching regarding the Mass?

In Hebrews 9: 12 we have another verse which speaks of Christ's once-for-all work of redemption for us. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

How does the Catholic Church interpret a verse like Hebrews 9: 12 that teaches Christ's once-for-all work of redemption? For the answer, we turn to the book, *Crossing the Threshold of Hope*, written by Pope Paul II. 1 He writes:

The Church is the instrument of man's salvation. It both contains and continually draws upon the mystery of Christ's redemptive sacrifice. Through the shedding of His own blood, Jesus Christ "constantly enters into God's sanctuary thus obtaining eternal redemption." (Italics mine)

As you can see, the former pope has altered this verse which has completely changed the meaning. Let's evaluate his change to this passage of Scripture. First of all, the pope replaces "He entered in once" with "constantly" so it will read, "constantly enters into God's sanctuary." The Greek word for "entered" is in the aorist tense, indicating a one-time past event, yet the pope renders it in the present tense "enters." Likewise, he changed "having obtained eternal redemption" (past tense) so that it reads "thus obtaining eternal redemption" (present tense). Though the wording of Hebrews 9:12 is changed from what is recorded in Scripture, the pope puts it in quotation marks, implying that the source of his words is in fact Hebrews 9: 12. The pope's subtle alterations completely changes the meaning of the biblical text. The way the pope renders the verse makes it come out sounding like it supports the Mass. In reality the pope has changed what Scripture says. Not even an apostle or prophet of God would ever dare change what God said (Prov. 30:5-6; John 10:35; Gal.1:8; Rev. 22:18-19). The pope's attempt to change the meaning of Hebrews 9: 12 to garner support for the Mass is futile. Apparently, he did not understand the theme of the entire Epistle of Hebrews, which is a "once for all" work of redemption by Christ, and is diametrically opposed to what he was trying to accomplish by changing one verse. Unfortunately, this is what

can happen when one exalts Catholic doctrine and tradition and is willing to change Scripture to conform with their teaching.

All the verses we have read from Hebrews and Romans confirm the "once and for all" character of Christ's sacrifice. The clear teaching of God's Word contradicts any continuing sacrifice after the manner of the Catholic Mass. The very fact that God raised up Jesus from the dead and exalted Him to the position He now holds is God's confirmation that the one sacrifice Jesus offered was the perfect and sufficient sacrifice for our sins. Thank God we can look back to what Christ accomplished on Calvary and know that He completed the sacrifice for sins once for all and that our salvation is not dependent on the arbitrary decree of any priest or Church. Any pretense at a continuous offering for sin is worse than vain, for it is a denial of the efficacy of the atoning sacrifice of Christ on Calvary.

We have explored the first essential of the Mass; the offering of the elements (bread and wine). We discovered the offertory is a prayer. The offertory prayer is simply praying God will be pleased with the sacrifice that is going to be offered to Him. Additionally, we looked in-depth at Rome's teaching that the Mass is a real, literal unbloody sacrifice of Jesus Christ.

Let's move to the next important event of the Liturgy of the Eucharist- the consecration of the elements, as we continue to evaluate and understand the central role of the Mass in Roman Catholic theology.

CHAPTER TWO

Understanding The Real Presence Of Christ In The Mass

The Consecration Of The Elements

In chapter one we learned the Sacrifice of the Mass, according to Catholicism, is a real, literal unbloody sacrifice of Jesus Christ. In order to have a sacrifice Rome teaches Jesus Christ must be present and this is accomplished through the mystery miracle of Transubstantiation. This theological term comes from the Latin word Transubstantiatio, meaning "change of substance." This teaching was deemed official doctrine and incorporated into the creed of the Fourth Lateran Council in 1215 A.O. That eighteen-letter word, as we shall see, is a complete theological statement and the name of a doctrine out of which springs the most astounding set of beliefs and practices that has ever been taught in the name of religion.

Rome teaches during the Liturgy of the Eucharist, when the priest says the words of consecration over the bread and wine, something supernatural occurs. They believe Christ instituted the Mass at the Last Supper on the night of His betrayal. When the Lord pronounced over the bread, "This is My body" (Mt. 26:26), and over the wine, "This is My blood" (Mt. 26:28), He literally changed the bread and wine into His body and blood. Christ then offered them as a sacrifice to the Father and gave them to His disciples to eat and drink. The Catholic Church says this was the first Eucharist.

At the Last Supper, Christ also told His disciples, "This do in remembrance of Me" (Lk. 22: 19). Rome teaches that by those words the Lord ordained His disciples as priests and commissioned them to offer the Mass continuously until He returns. 1

Once the bread and wine are transformed into the body and blood of Christ at the prayer of consecration, Jesus is now upon the altar as a sacrificial victim. He is then offered up as a living sacrifice. After consecrating the bread and wine, the priest prays: "We offer to you, God of glory and majesty, this holy and perfect sacrifice, the bread of life and the cup of eternal salvation." 2 Also we will see in the next chapter, this sacrifice is purported to soothe God's wrath and forgive people's sins.

Now let us read from the council's and the new Catechism to further substantiate their teaching on the real presence of Christ in the Mass. The Council of Trent states:

First of all, the holy council teaches and openly and plainly confesses that after the consecration of bread and wine, our Lord Jesus Christ, true God and true man, is truly, really and substantially contained in the sacrifice of the Holy Eucharist under the appearance of those sensible things. But since Christ our Redeemer declared that to be truly His own body which He offered under the form of bread, it has, therefore, always been a firm belief in the Church of God, and this holy council now declares it anew,

that by the consecration of the bread and wine a change is brought about of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood. This change the holy Catholic Church properly and appropriately calls transubstantiation. (Italics mine)

What does the most recent of Roman councils say about the real presence of Christ in the Mass? From Vatican II.

To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, the same one now offering, through the ministry of priests, who formerly offered himself on the cross, but especially under the Eucharistic species. For even in the reserved sacrament he is to be adored because he is substantially present there through that conversion of bread and wine which, as the Council of Trent tells us, is most aptly named transubstantiation. (Italics mine)

The new Catholic Catechism reiterates the same teaching regarding the real presence of Christ in the Mass. Notice:

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. (Italics mine)

The 1994 Catechism of the Catholic Church confirms not only the teaching of the real presence of Christ in the Mass but also confirms the fact, the Mass has not changed doctrinally since Transubstantiation was officially declared a dogma of the Church in 1215 A.D.

Transubstantiation ... Divine Miracle Or Deceptive Hoax?

Before we evaluate the Scriptures Rome stands by to justify Transubstantiation and the real presence of Christ in the Mass; let us examine this teaching by dissecting this theological term. The first part of this word is "trans" which speaks of travel or movement. Webster's New World Dictionary Of The American Language defines "trans" in this manner: across, over, a prefix meaning: on the other side of, as in transatlantic (2) so as to change thoroughly. In 1982, I flew transpacific to the Hawaiian Islands. I went across the Pacific Ocean; from one side of the Pacific to the other side. In 1984, I flew transatlantic to the nation of Israel. I went across the Atlantic; from one side of the Atlantic to the other side. The prefix "trans" is about a movement from one place to

another place. The prefix "trans" is all sorts of things, moving from one place to another place.

The part of the word "substance" is about what a thing really is. We all have a particular substance. That is what we really are. That is the substance.

The last part of the word "ation" refers to action. So combining the three together, we see that Transubstantiation is merely the action of something going from one substance to another substance. It is going from what it used to be to what it now is. For example, if one could change himself into a book by a snap of the fingers, that would be Transubstantiation. So Transubstantiation is merely the action of going from one substance to another substance.

What does the Catholic Church teach? They say that at the words of consecration, the wafer, which they admit that before consecration is just a wafer; flour, water and salt. But when the words are spoken by the priest, the wafer is transubstantiated. It changes from one substance to another substance.

Thomas Aquinas (c. 1225-74), the most revered and well known theologian of the Catholic Church, developed this philosophical concept that had been birthed by Aristotle, a Greek philosopher, many years before. Aristotle had merely said that everything is composed of two properties. One of these he called "essence" and the other he called "appearance." One's essence is what they really are. Their appearance is what they look like.

For example, people who knew me just a few years ago probably realize I had a lot more hair and it was a different color. In another ten years I will look different from today. My essence is still the same, my appearance has changed.

One can take water, freeze it, and that water will become ice cubes. Ice cubes are still water; they just look different. So we have essence and appearance. What a thing really is and what it appears to be.

Thomas Aquinas took these words and changed them and the words he gave the Catholic Church instead of essence and appearance were "substance" and "accidents." The word substance is the same as essence. It is what a thing really, actually is. In other words, the book you hold in your hands is made of wood. Its substance is what it really is.

Thomas Aquinas expanded the meaning of accidents because appearance is just what a person or object seems to be. But accidents, he explained, included not only its appearance, but its taste and its chemical composition. In other words, he said a person's accidents consist of one's chemical make up; what one looks like, everything

about one that seems to be. For example, if one eats some ice cream, the taste is part of its accidents. Accidents are all the outward characteristics including the chemical composition of a thing.

So we see Thomas Aquinas embracing Aristotle's philosophical concept but modifying it and changing the name of the terms from essence and appearance to substance and accidents. This provable theory simply stated that the accidents (appearance, and chemical composition) could change while the substance (what it really is) remains. For example, I could change the color and title of this book with the next printing. However, I have not changed its substance. I have changed its accidents. I have changed its appearance. That is very easy to prove. One can change the appearance of something while the substance remains the same.

Thomas Aquinas took Aristotle's concept and expanded further on it, when he said, if one can change the appearance and the substance remains the same, so also one could change the substance and the appearance remains the same. Aquinas flip-flopped the concept. However, there is nothing biblically or scientific which supports or proves that this is a legitimate concept.

But the Catholic idea states that the substance can change and the appearance remains the same. Since the Catholic Church says that the substance is different, Catholics around the world, say it must be since the Church has decreed that it is different. This understanding of Transubstantiation is why Pope Paul VI could say, "When the words of consecration are spoken, the wafer and the wine cease to exist." They seem to still be there because they look the same. If one tastes the wafer it still tastes like a wafer. If one smells the wafer, it still smells like a wafer. If one had the wafer in a laboratory and checked its chemical composition, it would still be the chemical composition of an ordinary wafer. But they say that is only the accidents and does not matter. According to Catholic theology, what is really important is that the substance has changed and is now the actual body, blood, soul and divinity of Jesus Christ. If that is true, then that is a wonderful thing. But if it be false, it is "the worst farce and blasphemy ever perpetuated upon God or man and the Catholic faith collapses into nothingness." The author did not say that. Cardinal Spellman said that. Remember in the Introduction?

Let's turn our attention to the Word of God to see what the Bible has to say in response to the Catholic teaching of Transubstantiation and the real presence of Christ in the Mass.

Following are six important biblical truths we will evaluate under the searchlight of Scripture to substantiate this teaching does not have the support of the Bible and therefore has its origins from man and not God.

First, The Supposed Miracle Of Transubstantiation Ignores The Fact Christ Often Used Figurative Language To Convey Literal Truth About Himself -

To be sure, Christ's teaching style often included metaphorical language. For example, in John chapter two, Jesus stood in the temple and said, "Destroy this temple, and in three days I will raise it up." The Jews were perplexed. They wondered how He could rebuild the temple in three days when it took 46 years to build. They misunderstood Him! The Lord meant "the temple of His body."

In John chapter four, Christ informs a woman that anyone who drinks from Jacob's well would thirst again. But if one drinks from Christ's well, they will never thirst again. She was very excited about the possibility of never having to thirst again and not having to make the daily trip to Jacob's well. She misunderstood! Believing on Christ is described here in this chapter as a "well of water springing up into everlasting life" (4: 14b). The picture is clear, Jesus was not suggesting or insinuating that the literal drinking of water counted for anything. Likewise, as we will see, "drinking His blood" in John 6 was not to be taken literally either. If drinking a liquid conveyed the idea of believing in Him, as illustrated in chapter four, then consistency and logic demands we conclude the same thing in chapter six.

Another example of the Lord Jesus using figurative language is found again in John chapter four, when the disciples encouraged the Lord to eat, but He replied, "I have meat to eat that ye know not of " The disciples wondered if someone had brought Him food while they were absent. They misunderstood! He was referring to the will of His Father and the Work He was to accomplish on Calvary.

Also in John 11:11, we see the Lord sharing with His disciples His desire to go wake Lazarus up out of sleep. But the disciples felt there was no need to wake him. Once again, they misunderstood! Lazarus was dead. Christ wanted to raise him from the dead.

In Matthew 16:5-12, we see a situation whereby the disciples had forgotten to bring bread. Jesus said to them, "beware of the leaven of the Pharisees and of the Sadducees." The disciples thought He was referring to the forgotten bread. Again, they misunderstood! He meant to beware of the doctrine of the Pharisees and Sadducees.

Other examples of Christ using figurative language to convey literal truth about Himself in the Gospel of John are:

- *I am the bread of life (6:48).*
- *I am the light of the world (8:12).*
- *I am the door (10:9).*

- *I am the good shepherd (10:11).*
- *I am the resurrection and the life (11 :25).*
- *I am the way, the truth, and the life (14:6).*
- *I am the true vine (15:1).*

All are figurative or symbolic statements and all convey literal truth regarding the Lord Jesus, that He is the source of spiritual life and salvation.

Likewise, in the Old Testament there are similar examples of God speaking figuratively in regard to eating and drinking. For example, in Hosea 10: 13, it states, "ye have eaten the fruit of lies." "They eat the bread of wickedness and drink the wine of violence" (Prov. 4: 17). And in Isaiah 30:20, we read, "The bread of adversity, and the water of affliction." Psalm 60:3 reads, "Drink the wine of astonishment. " In these examples, no one is actually drinking violence or eating lies, etc.

The Catholic Church seems to disregard the fact that Jesus often spoke to the multitudes in proverbs and parables (John 16:25 and Mt. 13:53). Both proverbs and parables are figurative language. Since we know Christ was indeed speaking to the multitude in John chapter six, we can be sure He was using figurative-spiritual not literal-physical ideas.

Now we turn our attention to Matthew 26 and John chapter six; two of the primary passages of Scripture Rome uses repeatedly to justify Transubstantiation.

Second, The Supposed Miracle Of Transubstantiation Taught By The Catholic Church Ignores The Fact There Is Literal And Figurative Language In Matthew 26 And In John Chapter Six -

Let's read first from Matthew 26:26-28. Here we have the Lord Jesus instituting the "Lord's Supper" after they had celebrated the Passover.

*And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
For this is my blood of the New Testament, which is shed for many for the remission of sins.*

The heart of the issue centers around these words of the Lord Jesus when He held the bread and wine and said, "This is my body ... This is my blood. " The correct interpretation of His statement depends on whether He was speaking in literal or figurative language. The literal (or plain) view is held by the Catholic Church. As we have discovered earlier, they teach when Christ made the above declaration, He literally turned the bread into His body and the wine into His blood. The Catholic

Church interprets these verses to mean, "This has become My body. This has become my blood," whereas the figurative or symbolic meaning of these verses is, "This represents my body. This represents my blood." The figurative view treats Christ's words in an entirely different manner. The elements (bread and wine) serve as symbols for the purpose of remembering the Person and Work of Christ on Calvary. The bread to remind us of His broken body and the wine to represent His blood that was shed on our behalf. Jesus did not say *touto gignetai* (this has become or is turned into) but *touto esti* (this signifies, represents or stands for).

I want us to notice very carefully another crucial piece that unlocks the interpretation of this most important passage of Scripture found in verse twenty nine. The Lord Jesus, even after the words of consecration, still refers to the juice as "the fruit of the vine" which proves He was not speaking of His blood in a literal sense, but that the juice "represented" His blood. Verse twenty nine:

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.

The apostle Paul, too, over in First Corinthians 11 :26, refers to the bread after the blessing, not as the body of Christ, but as bread. He says, "as often as ye eat this bread, and drink this cup ye do show the Lord's death till He comes." He did not say, we eat the body of Christ or drink His blood.

But if one uses the Roman method of interpretation and follow it through to its literal conclusion, one will discover they teach that during the Last Supper, the Lord actually offered Himself as a sacrifice in the bread and the wine. Beloved, keep in mind, as incredible as it is, this takes place before the sacrifice of the cross. When Jesus took the bread and wine and said, "This is my body ... This is my blood," Rome teaches that He had actually changed the bread and wine into His own body and blood and in doing that, He offered the first "Sacrifice of the Mass."

The absurdity of this line of reasoning is proven by one point. The Lord Jesus was literally still among the apostles before, during and after they had partaken of the bread and the wine. He wasn't changed into some liquid and bread. His flesh was still on His bones and His blood still in His veins. He had not disappeared to reappear in the form of a piece of bread or a cup of wine. You can begin to see the contradictions that arise as a result of their faulty method of interpretation.

This teaching raises an important question. In Matthew 26, we learned the Catholic Church teaches that when Christ changed the bread and wine into His own body and blood during the Last Supper, this actually constituted the first Mass. Remember in chapter one we learned Rome teaches the Mass is a re-presenting of the sacrifice on the

cross. How could it have been a representation of something that had not yet occurred (Christ had not yet been sacrificed)?

The Last Supper would then have to be seen as a "sacrifice before the sacrifice" instead of a re-presenting of the sacrifice on the cross. But if the Last Supper is not a re-presenting of a sacrifice, nor a sacrifice in itself, then (since the Last Supper is the institution of the Eucharist) on what grounds does the Catholic Church insist that the Mass is a sacrifice or a representation of one?

Now we shall turn our attention to the Gospel of John, the sixth chapter. Before we read some of these verses, allow me to remind us what we have already discovered; that there is literal and figurative language throughout the Gospel of John, particularly in the sixth chapter. We quickly discovered the great seven I am's of Jesus found in chapter 6 through 15; all were figurative statements and all of them conveyed literal truth regarding Christ, that He is the source of salvation and spiritual life.

As we study John six, it is very important to know whom the Lord is speaking to. Equally important is to know whom He was speaking to at the Last Supper. In John six, He is talking to the spiritually lost. In Matthew 26, He is talking to the apostles, those that had believed in Him and were saved as a result. Also, the circumstances are different in John six from Matthew 26. In Matthew 26, the Lord is instituting a memorial supper to remember His death until He comes back for Christians. In John six, the subject being discussed is salvation and that the Lord Jesus is the only way for one to secure eternal life. If one questioned that, they would only need to read John 6:28-29.

Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.

So we see the subject at hand is salvation and in these verses and the following verses the Lord invites them to come to Him and believe on Him for salvation.

If one studies these verses carefully, they will see that Jesus is not talking about physical but spiritual food and drink for those that would come to Him for salvation. Notice what verse 35 says, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger: and he that believeth on Me shall never thirst. " Now we all know that food is eaten to satisfy hunger. Here in verse 35, Jesus says, "He that cometh to Me shall never hunger." The Lord Jesus is referring to the spiritual hunger in man for salvation. He promises to anyone who will "come to Him" that He will satisfy their hunger for salvation ... forever. Likewise, we also drink to satisfy thirst. Again, in verse 35, Jesus tells us, "He that believeth on Me shall never thirst. " A one-time coming to

Jesus and believing on Jesus to satisfy man's spiritual hunger and thirst for salvation ... forever.

Yes, there is figurative language in this chapter. But there is also literal language as we have seen in verse 29. But notice verse 47. "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. " Beloved, this is literal, plain language. But the Lord turns right around and states the same truth in figurative language in verse 51. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever. .. " Look at verse 40. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Again, literal language. But notice verse 54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Here we see figurative language again. However, the end result is the same in all four verses - eternal life and resurrection.

So we see those that "eateth and drinketh" in John 6:54 and "seeth and believeth" in Christ in verse 6:40 produce the same result. If both are literal we have a dilemma. What if one "believes" but does not "eat or drink"? Or what if one "eats and drinks" but does not "believe"? This certainly could occur anytime a person received the Eucharist. Does one have eternal life because they met one of the requirements but not the other? The only way to harmonize these two statements is to recognize the Lord Jesus spoke figuratively in verse 54 to explain what he taught literally in verse 40.

When one reads the entire sixth chapter of John's Gospel they will gain a clear understanding of what Christ meant by eating His flesh and drinking His blood. There were many people in the crowd who were following Jesus for the wrong reason. He had first given them a free meal and now they wanted more. Jesus said, "Ye seek me, not because ye saw miracles, but because ye did eat of the loaves, and were filled" (John 6:26). So when Jesus offered Himself as spiritual food from Heaven they were not interested. The Lord Jesus contrasts the physical food Moses provided for the Jews (who had since died physically) with spiritual food that would enable them to live spiritually forever. He gave a vivid distinction between the temporal benefits of eating physical manna and the eternal benefits of assimilating the teachings of Christ into their minds and hearts (John 6:29, 35, 40, 47 and 69).

I believe that if a person, with the help of a Christian, will study the testimony of the whole of Scripture here in John 6 and other passages, they will not be able to truthfully say that the Lord Jesus was instituting the eating and drinking of His literal flesh and blood in order to give eternal life. If they still believed that after studying these verses they would only need to objectively read the sixty-third verse in chapter six of John.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The unbelievers who departed from the Lord Jesus did not want the spiritual food He was offering (6:63-66). However, the believers who remained with Him knew He had the words (not the flesh) of eternal life (6:68). Believers know that they receive the Lord Jesus once, spiritually in the heart by faith (John 1:12; Eph. 2:8; First John 5: 13). There is no need to receive Him physically, over and over again, in the stomach.

Third, The Mystery Miracle Of Transubstantiation Is Not In Harmony With The Whole Of Scripture Regarding Salvation -

The Church of Rome makes it very clear receiving the sacrament of the Eucharist is essential for salvation. The verses in Matthew 26 and in John chapter 6 which refer to eating Christ's flesh and drinking His blood, when interpreted literally, contradict the rest of Scripture regarding what it teaches about salvation. For example, in Acts chapter eight we read about the salvation of the Ethiopian eunuch. Faith in Christ alone sealed his salvation (Acts 8:26-37). In the book of Acts in chapter nine we see the apostle Paul's new found faith in Christ alone saved him (Acts 9: 1-6). Also in Acts 16, we see the Philippian jailor saved by faith in Christ alone (Acts 16:25-32). These are but a few of the many examples in the New Testament which teach that personal salvation is in receiving Jesus Christ by faith alone (John 1:12-13; 3:16-18; I John 5:9-13).

When the Catholic Church interprets John 6:53 literally and essential for salvation, it is in disharmony with the rest of the Bible. Because it opposes hundreds of Scriptures that declare salvation and justification are by faith in Christ alone. To say that a person receives eternal life by eating and drinking is to deny the grace of God in salvation. The Catholic Bible also confirms this most important truth concerning God's grace which many people never come to receive because of closed hearts to this revelation from God's Word. Even the youngest and oldest among us who open their heart to this truth, God will reveal His plan of salvation. Let's read this passage of Scripture from the Catholic Douay Bible found in the epistle to the Ephesians to further help us understand this important truth.

And you (hath He quickened), when you were dead in your offences, and sins, Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief' In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest: But God (who is rich in mercy) for his exceeding charity wherewith he loved us, Even when we were dead in sins, hath quickened (to make alive) us together in Christ, (by whose grace you are saved), and hath raised us up together, and hath made us sit together in the heavenly places, through Christ Jesus. That he might shew in the ages to come the abundant riches of his grace, in His bounty towards us in Christ Jesus. For by grace (God's unmerited favor toward man) you are saved through faith (in Jesus

Christ) and that not of yourselves, for it (salvation) is the gift of God; Not of works (good deeds, religious acts such as Confirmation, Baptism and Holy Communion, etc.), that no man may glory (lest any man should boast). For we are His workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them (Eph. 2: 1-10).

The Catholic Bible enlightens us as to the important issues involved in one becoming a Christian. That is why we quoted this extensive passage of Scripture because it explains God's plan of salvation so clearly and precisely no one should err in understanding God's offer of eternal life through faith in Christ alone.

First, The Holy Spirit Describes What A Person Is Before They Are Saved -

In the first three verses, the Word of God describes the desperate condition of those who have not experienced salvation by God's grace. To begin with, they are dead spiritually, that is, their inner being is dead, they have no response to spiritual things (v.1). This means they were lifeless toward God. They had no vital contact with Him. They lived as if He did not exist.

It is interesting to note that the Lord Jesus raised three people from the dead: a 12 year old girl (Lk. 8:49-55); a young man (Lk 7:12-15); and an old man (John 11:43-44). Each of them was dead; the only difference was in the state of decomposition. All spiritually lost souls are dead, regardless of age. There is no difference between the unsaved religionists and the dregs of society on skid row. This passage from Ephesians confirms the spiritually lost are not only dead, they are enslaved by the world. They live for the pleasures and fashions of the world. Tell them that this world is under the condemnation of God and they will ridicule you. Also those without Christ are under the sway of Satan (v. 2). Satan is at work in the lives of unsaved people. This does not mean necessarily that he makes them drunkards or murderers; his usual tactic is to give people a false security through self righteousness. The Lord Jesus called the religious Pharisees "children of the devil" (John 8:44), yet they were religious, upstanding citizens.

Second, The Holy Spirit Describes What God Did When A Person Is Saved -

In verses 4 through 9, the Bible explains what God did in the lives of those He saves. In verse 4, the words, "But God," form one of the most profound transitions in the Bible. They indicate that a supernatural change has taken place. It is a change from the doom and despair of the valley of death to the pinnacle of God's love, mercy and grace. The Author of the change is God Himself. No one else could have done it, and no one else would have done it. In verses 4 and 7, we see why God did it, in the words, "for His exceeding charity (love) wherewith He loved us (v. 4). God's love is great because of the price He paid. Love sent the Lord Jesus, God's only begotten Son, to die for us at

Calvary. Because of His love for us, God has offered His grace to all who are spiritually dead in their sins. This grace is God's unmerited favor toward us (v. 5). And in verse 7, the Word says, "That He might shew in the ages to come the abundant riches of His grace, in His bounty towards us in Christ Jesus." So those who once so richly deserved His wrath will, throughout all eternity, display His grace.

When we place our faith in Christ alone, as verses 8 and 9 declare, God brings us from death to spiritual life, from sin to good works, from deserving God's wrath to being received in Heaven. What a change God's grace brings about when He saves us.

Third, The Holy Spirit Describes What A Person Is After They Are Saved -

Now we come to verse ten. What did the Catholic Bible say? "For we are His workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them. " The result of salvation is that, "we are His workmanship" - the handiwork of God, not of ourselves. Those who are saved are the products of God's marvelous grace. They are created by God. This is not accomplished through religious training, sacraments or receiving the Eucharist. Rather, a person must be created in Jesus Christ, thereby becoming a new creation. This happens by the provision and the operation of the grace of God. Those who are truly born of the Spirit, regenerated (made alive spiritually) by the power of God, saved by the grace of God, are truly the masterpiece of all God's creative acts.

Perhaps the Scripture which best characterizes what a person is after receiving Jesus Christ by faith alone to save their soul, is found in Second Corinthians 5: 17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. " The Word of God teaches they are a new person in Christ. They have experienced a spiritual birth; they have been born again - born from above. This new birth and repentant attitude creates in us a whole new perspective and belief system as it relates to God, ourselves, sin and the world around us.

The object of this new creation is found in the phrase, "in good works, " from verse ten. We have learned from the second chapter of Ephesians that we are not saved by good works. We are not saved by faith plus good works. We are saved through faith in Christ alone. Once you add good works of any kind or in any amount as a means of gaining eternal life, salvation is no longer by God's grace (Rom. 11:6). One reason that good or religious works are positively excluded is to prevent human boasting. If anyone could be saved by his good works, then he would have reason to boast before God. This is impossible (Rom. 3:27). If anyone could be saved by their own good works, then the death of Christ was unnecessary (Gal. 2:21). Ephesians 2:10 teaches that we are saved for good works. We do not work in order to be saved, but because we are saved.

This is the aspect of the truth that is emphasized in James 2:14-26. When James says that "faith without works is dead," he does not mean we are saved by faith plus works, but by the kind of faith that results in a life of good works. Good works prove the reality of our faith. God's order is this: faith → salvation → good works → reward. Faith leads to salvation. Salvation results in good works. Good works will be rewarded by God.

There is God's plan of salvation from God's Word - the Bible. There is no mention of receiving the Eucharist as an essential aspect of salvation. Rather, as we have seen, personal salvation originates with the grace of God: He takes the initiative in providing it. Salvation is given to those who are utterly unworthy of it, on the basis of the Person and Work of the Lord Jesus Christ. It is given as a present possession. Those who are saved can know it. John the apostle, writing in First John 5:13 states: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." John knew it, and they knew it. The way we receive the gift of eternal life is through faith in Christ. Faith means that man takes his place as a lost, guilty sinner and receives Jesus Christ as his only hope of salvation.³

As we have seen, the teaching of Transubstantiation and receiving the host at Communion as necessary for salvation is not in harmony with the rest of teaching regarding salvation and cannot be supported by Scripture. Furthermore, the compelling silence throughout the apostolic era speaks volumes about this teaching. For you see, there is no mention at all of the Sacrifice of the Mass throughout the book of Acts; which contains the history of the first-century church.

Fourth, The Supposed Miracle Of Transubstantiation Disregards God's Prohibition Against Drinking Blood For Physical And Spiritual Nourishment For Both Jews And Gentiles -

In Genesis chapter 9, we see God establishing the dispensation of human or civil government; the government of man by man. Additionally, God established key tenants for governments governing nations. For example, two important components were capital punishment and prohibition of drinking blood. This was done approximately 2350 B.C. Since then, God has had a strict prohibition against the literal drinking of blood before the Law of Moses was given (Gen. 9:4), under the Law of Moses (Lev. 3:17; 7:26; 17:10-14; Deut. 12:6; I Sam. 14:34), after the Law of Moses and during this present dispensation of Grace (Acts 15: 10-20, 28-29; 21:25). As you can see, this universal law of God transcends all dispensations of time and has never been revoked by the Lord.

This biblical injunction is extremely significant in light of the Catholic teaching of consuming the blood and flesh of Jesus Christ. Clearly, the Lord would not have

instructed the Jews to sin and disobey the Law of Moses by drinking His blood and eating His flesh.

Ron Rhodes, President of Reasoning From The Scriptures Ministries, makes two insightful comments and poses two important questions regarding the injunction not to consume blood. He states, "Related to this, keep in mind that some months later Peter said, "/> have never eaten any thing that is common or unclean" (Acts 10: 14). Peter could not have said this if he thought he had actually ingested the body and blood of Jesus Christ, for the law defines such an act as unholy and unclean (Lev. 3: 17). Further, the Jerusalem Council repeated an injunction contained in the Old Testament law to the effect that Christians are to abstain from blood (see Acts 15:29). This would not make much sense if those at the council thought they had actually drunk the real blood of Jesus."

As a result, he raises two compelling questions, "In view of the scriptural teaching that drinking blood is forbidden, do you think the disciples, schooled in the commandments of God, would have understood Jesus to be instructing them to go directly against these commandments?" Secondly, "Do you think Peter could have later said, "*I have never eaten any thing that is common or unclean*" (Acts 10:14), if he knew he had violated God's commandment against drinking blood (Lev. 3:17)?"⁴

Fifth, The Supposed Miracle Of Transubstantiation Is Not In Harmony With Other Miracles In The Bible -

In John chapter fourteen, we see Christ teaching the disciples that He and the Father are one. In verse fourteen the Lord says, "*Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*" In this passage of Scripture Christ is simply saying, if you don't believe this, then believe me for the supernatural miracles you have observed that I have done among the people. What were some of these miracles? Jesus changed water into wine (John 2:7-9). This miracle was validated by eye witnesses, as to the reality of a supernatural change. When the Lord changed water into wine all the elements of water changed into the character of wine. Yet, when the supposed miracle of Transubstantiation takes place, nothing changes. The wafer and wine remain the same in their appearance, taste and feel.

Moreover, Christ raised people from the dead (John 11); healed the blind and the lepers (Mt. 8 and 9). He also cast out demons (Mt. 8); stilled the waves (Mt. 8), healed the sick and did many other miracles. All Christ's miracles were not only supernatural, but verifiable. All these miracles produced supernatural evidence. The miracles were confirmed by those who either experienced the miracle or observed it. All could testify of the supernatural change wrought by God. In fact, throughout Scripture Christians are exhorted to pay attention to empirical evidence based on our five senses. For example, Jesus told Thomas to stick his fingers into His wounds as a way of proving to

Thomas that indeed He had risen from the dead (John 20:27). In Luke 24:39 the resurrected Christ told His disciples, "Behold (see) my hands and my feet, that it is I myself: handle (touch) me, and see; for a spirit hath not flesh and bones, as ye see me have. " We read in I John 1:1 that John and the apostles spoke regarding that "which we have heard, which we have seen, with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." Yet, in regard to the bread and wine, we are expected to ignore what our senses plainly tell us. Instead, believe that even though it looks and feels and tastes like bread and wine, it has really been changed into the body and blood of Jesus Christ!

Can you see from these passages of Scripture that we are often exhorted to pay attention to empirical evidence based on our five senses? In light of this, is it discerning to ignore what our senses plainly tell us - that is, that the bread and wine are still bread and wine - and instead believe that even though these look and feel and taste like bread and wine, they have really been changed into the body and blood of Jesus Christ?5

Sixth, The Supposed Miracle of Transubstantiation Teaches The Lord's Supper Is A Literal Sacrifice Of Christ Rather Than A Memorial Of Remembrance Of The Person And Work Of Christ -

In the Old Testament, the Passover meal was a memorial celebration established by God. The Jewish people would remember, the night the death angel passed over those families which had applied the blood of the lamb to their door-posts, "*this day shall be unto you for a memorial,*" God said (Ex. 12:14). The memorial served to bring to mind an important event. It did not repeat the event, but, kept it vivid in the memory through a physical representation. And just as God instituted a memorial of remembrance in the Old Testament, likewise, He has done in the New Testament. "This do in remembrance of me" the Lord said (I Cor. 11:24). The word remembrance literally means "bring to mind" and a "memorial." So when He instructed that the bread is to be eaten and the fruit of the vine drunk in remembrance of Him, He is employing the same language as that of the Old Testament memorial in reference to the Passover. The Lord's Supper is not a sacrifice, as Rome would have us believe, but a commemoration of a sacrifice. Furthermore, according to the Law of Moses, a sin offering was never to be eaten, and all eating of blood, even animal blood, and much more the eating of human blood, was strictly forbidden, as we have already seen. The fact that in the Lord's Supper the elements (bread and wine) are eaten is proof in itself that it was never intended to be a sacrifice.

The Elevation Of The Elements -

The next event that takes place during the Liturgy of the Eucharist is the elevation of the elements for worship. During this important moment, the parish priest holds up this fairly large wafer and the people in the congregation look at that wafer and they are

taught to say and think as they gaze upon that wafer, "my Lord and my God." They believe that wafer is now Jesus Christ. Because of that, that wafer is the person who created them. The person who died for them on the cross. He is their God; He is their Saviour and they believe that. The typical Catholic does not understand it, but they are taught when the transubstantiated host is elevated, you worship that host with the worship of latria, which is the highest form of worship. Even Mary, the earthly mother of Christ, only receives hyper-dulia and the saints get dulia. But this host gets latria. The highest form of worship in the Catholic Church is accorded to the host as the priest elevates it.

Let us now turn to Catholic sources to substantiate what has been written thus far regarding the worship of the transubstantiated host. We refer to the Council of Trent to further clarify this teaching unique to Catholicism. The Council's dogmatic declaration on the worship of the consecrated bread is found in Canon VI:

If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of latria, and therefore not to be venerated with any peculiar festal celebrity, nor to be solemnly carried about in processions according to the praiseworthy and universal rites and customs of the holy Church, and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters, let him be accursed. (Italics mine)

The Second Vatican Council Upholds The Council Of Trent Regarding Worship Of The Host -

The Second Vatican Council began in 1962 and ended in 1965. During the third session, the Council produced Sacrosanctum Concilium (The Holy Liturgy). One of its articles entitled, "*The Mystery of the Eucharist*," completely reaffirmed its belief and practice in the changing of the bread and wine at the Mass into the very body, blood, soul and divinity of Jesus Christ. It was not long thereafter that Pope Paul VI issued an encyclical, *Mysterium Fidei*, which also reaffirms their continued worship of the consecrated bread. It reads in part:

During the Second Vatican Council the Church has made a new and most solemn profession of her faith in and worship of this mystery ... For if the sacred liturgy holds the first place in the life of the church, the mystery of the Eucharist stands as the heart and center ... Those who partake of this sacrament in Holy Communion eat the Flesh of Christ and drink the Blood of Christ, receiving both grace, the beginning of eternal life, and the medicine of immortality, ... We must therefore approach this mystery especially with humble obedience, not following human arguments, which ought to be silent ... It is a logical conclusion, then, that we should follow as a guiding star in our investigations of this mystery the magisterium (teaching arm) of the Church, to which the Divine Redeemer entrusted for protection and for explanation the revelation which

He has communicated to us through Scripture or tradition having this from conviction that what since the days of antiquity was preached and believed throughout the whole Church with true Catholic Faith is true, even if it is not comprehended by reason, even if it is not explained by means of words ... we are not to tolerate anyone who on his own authority wishes to modify the formulae in which the Council of Trent sets forth the Mystery of the Eucharist for our belief ... It is the teaching of the First Vatican Council: that meaning of the sacred dogmas must forever be retained which Holy Mother Church has once defined and we may never depart from that meaning under the pretext and in the name of deeper understanding ... the Catholic Church has held to this faith in the presence of the Body and Blood of Christ in the Eucharist, not only in her teaching but also in her practice, since she has at all times given to this great Sacrament the worship which is known as latria and which may be given to God alone. As St. Augustine says: It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation. No one, however, eats of this flesh without having first adored (worshiped) it ... and not only do we not sin in thus adoring it, but we would sin if we did not do so ... The Catholic Church has always offered and still offers the cult of latria to the Sacrament of the Eucharist. (Italics mine)

Two rather extensive but revealing statements from the Council of Trent and the Second Vatican Council regarding the worship of the Eucharistic bread. Additionally, the new Catechism boasts of this requirement for Catholics as well. Bracketed numbers are references to the 1994 Catechism of the Catholic Church.

God desires that consecrated bread and wine be worshiped as divine [1378-1381].

The Catholic Catechism teaches that Catholics are to “hold the Eucharist in highest honor ... worshipping it with supreme adoration” with "the same worship of latria or adoration that we offer to God." Catholic churches around the world promote worship of the Eucharist through annual feasts involving the Exposition of the Blessed Sacrament. Usually, a large consecrated host is placed in a glass receptacle. This is then mounted in the center of an ornate gold vessel called a monstrance, which resembles a sunburst. It is then placed on an altar for Catholics to adore. In countries which are predominantly Catholic, a priest may also carry the monstrance through the streets of the parish in procession. The Church of Rome also exhorts worship of the Eucharist through special religious orders of men and women dedicated to the continuous worship of consecrated bread and wine. These include the Nuns of the Perpetual Adoration of the Blessed Sacraments, the Sisters Adorers of the Precious Blood, and the Congregation of the Blessed Sacrament. Pierre Julien Eymard (1811-1868), the founder of the last religious order listed, describes the society's primary purpose as the worship of the Blessed Sacrament:

To adore continuously Our Lord Jesus Christ on His throne of grace and of love; to render Him uninterrupted thanksgiving for the ineffable gift of the Eucharist; to

become in union with Him, a victim of propitiation for the many crimes committed throughout the world; to carry out before the Blessed Sacrament a perpetual mission of prayer and supplication ... Such is the life of a religious of the Blessed Sacrament. (Italics mine)

So we see, every Roman Catholic, under pain of mortal sin and excommunication is obliged to render religious worship to the host.

The Consuming Of The Elements -

Finally, we come to the last important event of the Liturgy of the Eucharist - the consuming of the elements. After the adoration of the consecrated host, the uplifted hands of the priest offer to God the very body and blood of Christ as a sacrifice for the living and the dead. The priest breaks the wafer or host in half and takes one portion of the one half and breaks that up and drops it into the wine comingling the host with the wine. Then he will take the two pieces of the host still remaining and eat them in the presence of the people in the congregation. Many people lose the significance of what really happens when the priest eats the wafer.

In any type of sacrifice, the victim has to be put to death, slaughtered, or immolated. A sacrifice is the destruction of a victim. In the Sacrifice of the Mass, according to their theology the sacrifice is complete when the priest consumes the host. The consuming of the host by the priest is the sacrificial portion of the Mass.

Subsequent to the consuming of the elements (bread and wine) by the priest, he then distributes communion to each person. He holds the consecrated host in front of the communicant, saying "the body of Christ." Before the person can receive the host he or she must respond, "Amen," meaning, "Yes, it is true!" However, no one may partake of the Eucharist who does not believe in the real presence of Christ represented in the consecrated bread and wine.

Furthermore, since the Church of Rome teaches that the consecrated host helps one attain to personal salvation, Rome encourages Catholics to receive it daily. Likewise, for this same reason, Church law requires Catholics to attend Mass each Sunday and on certain feast days of the Catholic Church. They must also receive communion at least once each year during the Easter season. It is deemed a mortal sin (most severe) to deliberately disobey these requirements of Rome.

We have completed evaluating, through the searchlight of Scripture, the four essential events of the Mass. First, we learned of the offering of the elements (bread and wine). We discovered the offertory is a prayer. The offertory prayer is simply praying God will be pleased with the sacrifice that is being offered to Him. Further, we studied the second important essential of the Mass - the consecration of the elements; and that the

Mass was a real, literal sacrifice of Christ. We discovered when the parish priest says the words of consecration (This is my body ... This is my blood) over the bread and wine they change into the body, blood, soul and divinity of Jesus Christ. This supposed miracle is called Transubstantiation.

Additionally, the next event that took place during the Liturgy of the Eucharist was the elevation of the elements for worship. We soon discovered that worship of the consecrated host was mandatory under Rome's councils and edicts.

Fourthly, we learned of the consummation of the host by the priest. According to their theology, when the priest consumes the host and wine the sacrifice is complete. This is considered the sacrificial portion of the Mass. We evaluated all these teachings of the Mass and what sacred Scripture taught regarding each one.

Let us now turn our attention to the last important doctrine of the Mass - that it is a propitiatory sacrifice, that is, it forgives sins for the living and the dead; as we continue to study and understand the central role of the Mass in Roman Catholic theology.

CHAPTER THREE

Understanding The Mass As A Propitiatory Sacrifice

Finally, the last major doctrine I learned as a Catholic relative to the Mass is that it is a propitiatory sacrifice of infinite value which can remit or forgive sins. The Catholic Church teaches that Christ instituted the Eucharist in order to perpetuate His sacrifice for the forgiveness of sins. According to Rome, every time a priest offers the Mass, the wrath of God against sin is soothed. They teach the Mass, even as the cross itself, is a propitiatory or appeasing sacrifice for both the living and the dead.

What does the Council of Trent, Vatican II and the new Catechism say in support of this teaching? From the Council of Trent.

And inasmuch as in this divine sacrifice which is celebrated in the Mass is contained and immolated in an unbloody manner the same Christ who once offered Himself in a bloody manner on the altar of the cross, the holy council teaches that this is truly propitiatory and has this effect, that if we, contrite and penitent, draw nigh to God, we obtain mercy and find grace in seasonable aid. For, appeased by this sacrifice, the Lord grants the grace and gift of penitence and pardons even the gravest crimes and sins ... Wherefore, according to the tradition of the apostles, it is rightly offered not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified.

The Second Vatican Council also boasts of the Mass as a propitiatory sacrifice for sins.

Priests are taken from among men and appointed for men in the things which pertain to God, in order to offer gifts and sacrifices for sins. Hence the Eucharist shows itself to be the source and the apex of the whole work of preaching the gospel. The faithful, already marked with the sacred seal of baptism and confirmation, are through the reception of the Eucharist fully joined to the Body of Christ.

And from the new Catechism we read regarding the Mass being a propitiatory sacrifice.

The Mass is an unbloody sacrifice which atones for the sins of the living and the dead [1367, 1371, 1414].

Each Sacrifice of the Mass appeases Gods wrath against sin [1371, 1414].

The faithful receive the benefits of the cross in fullest measure through the Sacrifice of the Mass [1366, 1407].

We see from both council's and the new Catechism that the Eucharistic sacrifice is propitiatory and is essential for salvation. Yet, it needs to be understood that there are

limitations to the forgiveness received from the Sacrifice of the Mass. If you study the Roman position regarding sin, you will see they teach there are different classes of sin, venial and mortal, with different degrees of punishments attached. Temporal punishments due to venial sins, where the guilt and eternal punishment have been remitted, can be satisfied by the Sacrifice of the Mass. Mortal sin is not immediately forgiven by the Mass, but is forgiven through the Confessional. Also, according to Catholic theology, the Mass is effective only up to the present time, not to any future sins, and the position a Catholic gains by receiving the Eucharist can be lost through committing a mortal sin at a later time.

Beloved, the propitiation received through the Mass is finite in its effects which is why the faithful Catholic can attend literally thousands of Masses and still need to spend time in Purgatory to "finish" the process of purification and sanctification.

What do we have here? What are they really saying? They are saying that Christ's sacrifice on the cross of Calvary, in and of itself, was incomplete. That there is a way of propitiation, of satisfaction for sins, apart from the Work of Christ. The Catholic position makes the Work of Christ dependent upon man's works and actions and not on His completed and finished work of redemption. Beloved, does the Bible speak of partial forgiveness such as the Council's teach? To the contrary. As we have already seen, the Bible proclaims complete and total forgiveness for those that are in Christ. The complete forgiveness that is promised by God in Christ refutes any possibility of the continuing punishment of sin. If the sin is forgiven, God has no basis upon which to punish. The Scriptures state that He bore all our sins in His body on the cross. First Peter 2:24 states, "Who His own self bare our sins in His own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. " And the prophet Isaiah wrote the chastisement of our peace was upon Him. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5). Further, the Lord states in Jeremiah 31:34 that He will not only forgive our sins, but will not even remember our sins anymore. Beloved, this also means He will not demand the penalty for them either.

The real problem here is Catholicism, as a religious system, has never fully understood what the intention of Christ was when He came to this world. Why did Christ enter into human flesh and dwell among the very people He created? In Luke 19:10, we see the answer from His own lips. "For the Son of man is come to seek and to save that which was lost." He came to seek and to save the spiritually lost. And we see in First Timothy 1: 15 the apostle Paul was in full agreement with the Lord Jesus. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" Paul believed the same as the Lord. That His intention in coming into the world was to save sinners, those who are spiritually lost. Beloved, this is the most important question any searching person can ask. Once you determine the answer, you

must ask a further question. Did He accomplish the work for which He came? That is why the Scriptures state the Lord Jesus is the propitiation for sin. This profound truth is found in Romans 3:25. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission (forgiveness) of sins that are past, through the forbearance of God." Notice here, the blood of Christ is set forth as the basis for the propitiation. Paul does not give three or four different ways your sins may be forgiven. He makes it clear there is no other means of propitiation for sin. Jesus Christ, beloved, is the only way in which sin can be forgiven, remitted and satisfied.

In Hebrews 2: 17, the writer of Hebrews, states that the Lord's role as high priest was so that He might make propitiation for the sins of the people. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. " There can be no other propitiation if Christ has already atoned for sin. Sin is either propitiated or it isn't. Sin is not partially propitiated. It is either forgiven, removed or it isn't. If Christ functions as the high priest and is the propitiation for a person's sins, then those sins are completely and fully removed. 1

We see this truth reiterated in First John 2: 1-2 and 4:9-10. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Jesus Christ, my friend, is the only propitiation for sins. There is no other. Here is an infinite Saviour making an infinite propitiation for sin.

Seeking Forgiveness In All The Wrong Places -

In spite of the teaching of Scripture that propitiation of sin is found in Christ alone, the Catholic Church still insists there are other ways in which Catholics can experience forgiveness of sin and less punishment in terms of time spent in Purgatory. The Mass, the Confessional; indulgences and Purgatory all play a vital role in assisting Catholics with their quest for forgiveness and hope of eventual entrance into Heaven.

According to Catholic theology, as we have already seen, the Mass generally only forgives venial sins and not mortal sins. Mortal sins must be confessed to a Catholic priest in the Confessional; forgiveness is only valid until the time the confession is made and not beyond. In Catholicism this is one of the seven sacraments; the sacrament of penance. According to the Code of Canon Law (canon 989) the sacrament

of penance is "the only ordinary way by which the faithful person who is aware of serious sin is reconciled with God and with the Church."

Now we come to the doctrine of indulgences whereby the Catholic Church teaches that Catholicism is the steward of a vast reservoir of merit called the "treasury of the Church" or "treasury of Merit." This treasury was allegedly earned by the works and prayers of Jesus Christ, His earthly mother Mary and the saints of all ages. This treasury of Merit is so vast that it can never be exhausted or depleted.

According to Catholic theology, the Church has the power to dispense from this reservoir "indulgences" which are said to cancel the debt of temporal punishment. Because Christ, Mary and various Catholic saints have provided "super-abundant satisfactions" to God through their many merits, the Catholic Church believes it can offer these same merits to Catholic believers in exchange for remission of punishment.

Rome speaks of both a "partial indulgence" and a "plenary indulgence." A partial indulgence is one that takes away just a portion of a person's temporal punishment. A plenary indulgence cancel's all the temporal punishment a person has accumulated. The more temporal punishment remitted through indulgences in this life, the less time someone will have to spend in Purgatory. Therefore, the partial indulgence requires fewer acts of piety than a plenary indulgence.

Once a Catholic has earned an indulgence, they can apply it either personally (thereby reducing their own temporal punishment for sins committed), or can by prayer apply it to the account of a dead loved one believed to be in Purgatory. So indulgences can benefit both oneself and one's dead loved ones, according to Rome.

Now we come to Purgatory. According to Rome, Purgatory plays a vital role in helping Catholics to eventually reach Heaven. Purgatory is "a place or state in which are detained the souls of those who die in grace, in friendship with God, but with the blemish of venial sin or with temporal debt for sin unpaid." The Catholic Catechism states "Purgatory is a cleansing fire that achieves the holiness necessary for Heaven. Here the soul is purged, cleaned, readied for eternal union with God in Heaven."

Also the Catechism informs us that "all who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of Heaven."

Purgatory, like the Mass, the Confessional and indulgences, is a doctrine woven into the teachings of the Catholic Church and belief in Purgatory is strong, as evidenced by the many Masses that family and friends have offered for those who have died and are supposedly in this place of purging and suffering.

Why should there be a need for Purgatory in light of the fact, the Bible doubtless teaches for those that have come to faith in Jesus Christ alone for their salvation are no longer under the condemnation of spiritual death and Hell. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). The teaching of Purgatory does nothing to honor the Person and Work of Christ. Rather, it says, in effect, that His Work on Calvary did not accomplish a full pardon for our sins and that His suffering and death must be supplemented by our own suffering in Purgatory. This doctrine contradicts the plain teachings of Scripture and does not acknowledge the redemptive power of the Work of Christ on Calvary. The Bible states in Hebrews 7:25 that, "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." Since Jesus Christ completely saves those which come to Him by faith, there is no need for Purgatory.

Payment For Sin Is Only Through The Person And Work Of Jesus Christ -

The Scriptures teach that Christ, and Him alone, washed us from our sins in His own blood (Eph. 1 :7). And in Hebrews 1:3, it speaks of the Lord Jesus Christ purging our sins: "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high. " The Bible, as we have seen throughout this study, is totally silent and makes no mention of the Mass, the Confessional (confessing one's sins to a Catholic priest), indulgences, or a place such as Purgatory through which the penalty of sin can be satisfied. Biblical salvation does not rely on the works and sufferings of sinners, but solely upon Christ. Remember Hebrews 1:3, the Lord Jesus "purged our sins" on the cross. His blood can cleanse the vilest sinner (Heb. 9:14). There is no temporal punishment remaining for which the believer must atone; Christ paid it all: "He is the propitiation for our sins" (I John 2:2).

Biblical salvation has no need for a place such as Purgatory. Rather, it is rooted in God's imputation of His own perfect righteousness (II Cor. 5:21). Salvation, according to the Word of God, brings a righteousness that is by faith. "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1: 17). The lost sinner places their trusts in Christ for justification. He walks by faith, and through the enablement of the Holy Spirit, they live righteously. They have no hope of ever being personally good enough in and of themselves to stand in the presence of God. Instead, they trust in Christ alone for salvation (Phil. 3:7-9). Rather than focusing on the good works and suffering of the individual, biblical salvation emphasizes the perfect Work of Christ. God no longer looks at the person as a vile sinner, but sees them only in Christ (Eph. 1:1-14), "holy and without blame before Him" (Eph. 1:4). Moreover, biblical salvation as we saw in chapter two, involves a new birth that results in a new creation (John 3:7; II Cor. 5:17). A born-again Christian wants to obey God, by being

obedient to the Word of God. He is motivated by the love of Christ, not the fear of painful retribution (II Cor. 5:14; Rom. 8:15).

Summation Review Of The Core Teachings Regarding The Sacrifice Of The Mass -

In the three chapters on the Mass, we have studied rather extensively the core doctrines of the Liturgy of the Eucharist by evaluating them within the four main events of the Mass. We learned Rome teaches the Mass is a real, literal unbloody sacrifice of Jesus Christ. This is possible they say, by the real presence of Christ brought about through the miracle of Transubstantiation. Further, we learned the Mass is a propitiatory sacrifice.

Additionally, we learned it was the Council of Trent that solidified so much of Catholic doctrine regarding the Mass in the sixteenth century. We learned too, although the Mass from Trent has been superseded by the New Mass, Trent's teaching on the Mass is still valid. We substantiated this from the Second Vatican Council (1962-65) and the new Catechism (1994). We also discovered the Council of Trent teaches, "This Sacrifice is identical to the Sacrifice of the Cross; Christ is the Victim and Priest in both. The difference is in the manner: bloody on the Cross and bloodless in the Mass." They teach the Mass is identical to Calvary, yet they admit there is a difference. We would like to know how something can be identical and different at the same time? Especially, in light of the fact, the Bible teaches in Hebrews 9:22, "without the shedding of blood there is no remission" (forgiveness).

In chapter two we learned about the Catholic concept that the host and wine during the words of consecration, actually become the body, blood, soul and divinity of Jesus Christ. We learned the "change of substance" is called Transubstantiation and we know the early apostolic Church did not believe nor teach this. This doctrine had a very slow and gradual development. The historical development can be traced back to two of the early Church fathers, Ignatius and Ireneus, in the second century. They wrote about the bread and wine which were received at the Lord's Supper. One called them "spiritual food" and the other called the elements "medicine of the soul." Later, in the third century, Cyprian advanced the early development by calling the Eucharistic minister a priest. So now you have a sacrificing priest dispensing elements (bread and wine) to people which were the means of grace. Then in the fourth century, when the institutional Church became the state religion of the Roman Empire, pagans were welcomed into this professing Church and they brought with them this concept of eating their god and for years they had a round wafer to portray the sun god.

In 500 AD. this developing concept which we know today as the Mass, was instituted as a resacrifice of Christ. In 1000 A.D., attendance at Mass was made mandatory under the penalty of mortal sin. In 1215 AD., we already learned, Transubstantiation was officially

defined as dogma by Pope Innocent III at the Fourth Lateran Council and explained by theologian Thomas Aquinas in the thirteenth century using philosophy he borrowed from Aristotle and the terms "substance" and "accidents." The earliest known use of the term, according to the Catholic encyclopedia, was by Hildebert de Lavardin in 1079 A.D.

But the Catholic Church claims that even doctrines that were defined as dogma centuries after the apostolic era, were always believed by the Church. Yet there is historical evidence which disputes this claim. For example, Pope Gelasius I, in the fifth century said, "The substance or nature of the bread doth not cease to be." Cardinal Bellarmine in the seventeenth century said, "It cannot be that bread should be the Body of Christ." There were many through the centuries which rejected the teaching of Transubstantiation.

Why Do The Majority Of Catholics Embrace These Three Core Doctrines Without Biblical Support?

These claims form the foundation upon which the Roman Catholic hierarchy rests. Yet the Church cannot prove any of them from the Bible. So why do Catholics submit to the teachings and beliefs of the Mass? Many Catholics mistakenly assume that strong biblical support exists for the Roman Mass. They quickly point to the Gospel of John, chapter 6, as a proof text for the Mass. Not many however, have ever stopped to study this passage of Scripture within its context; and what the whole of Scripture teaches about the subject. Other Catholics are satisfied with arguments based upon tradition and the authoritative teaching of popes and bishops. Still others have submitted to the Roman hierarchy and its dogma's regarding the Mass without ever having studied the Bible to substantiate their assertions. However, the Bible not only encourages but commands us to study God's Word so that we may know God's truth from man's error. Second Timothy 2:15 states emphatically, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Catholics, however, believe it would be disloyal to God for them to even think of questioning the teachings concerning the Mass as taught by the leaders of the Catholic Church. Yet Christ commended the Ephesians in Revelation 2:2 for essentially doing just that: "thou hast tried them which say they are apostles, and are not, and hast found them liars. "

Finally, many Catholics submit to the dogma's of the Mass because they are impressed with the size and antiquity of the Roman Catholic Church. God, they reason, "must be the empowering force behind the Mass." How else, they ask, "could so few men come to rule over so many people and such great wealth?"

But certainly, if it were God's intention that the Catholic Mass was to continue the sacrifice of Christ through Transubstantiation, God would have made that perfectly clear in the Scriptures. But there is no mention of the Sacrifice of the Mass in the entire Bible.

Looking Unto Jesus Christ The Author And Finisher Of Our Faith -

I believe the doctrines discussed and developed in this book are of utmost importance to Catholics and Bible-believers and therefore deserve our time and energy in careful study of them. Remembering ultimately, what a person believes regarding the Person and Work of Christ, will determine where they will spend eternity.

Let's go back to Hebrews chapter 10, again, and carefully read the first three verses: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they (sacrifices) not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year." This passage of Scripture clearly describes the Roman Catholic concept of the Mass. Why? Look at the parallels. It is offered over and over again. The people are not purged. They continue to have a consciousness of sins which brings them back again. There is a reminder of sins day by day, week by week and year by year when an offering for sin is offered over and over again.

The contrast that is made by the God inspired Word is that the sacrifice of Christ is not like the old sacrifices under the Law of Moses. It is non-repetitive. Why? Because if a sacrifice is repeated, then it shows by its repetition its imperfection. The sacrifice of Christ is perfect in and of itself. That is why in verse 10, the writer can say that, "we are sanctified through the offering of the body of Jesus Christ once for all." One event, yes. One effect. And "after He had offered the one perfect sacrifice for sins for ever, sat down on the right hand of God" (v. 12). Christ, offering one perfect sacrifice, sits down. The old priest, he was always standing because his work was never finished. But Jesus Christ sits down because His redemptive Work is finished. It is complete; it is done. In verse 14, "For by one offering He hath perfected." If you cannot assert that the Roman Catholic Sacrifice of the Mass perfects completely, you cannot call it the sacrifice of Jesus Christ. It is an impossibility. This is clear, plain, non-symbolic direct teaching of the Word of God and if we neglect to understand it, we neglect it at the risk of our souls.

In Hebrews 10: 17-18, we see again the end result of this one perfect and completed sacrifice of Christ for those who receive Christ alone for their salvation: "And their sins and iniquities will I remember no more. Now where remission (forgiveness) of these (sins) is, there is no more offering for sin." Dear reader, please understand that a Christian, if he is anything, he is a forgiven person! All of our sins have been nailed to

the cross of Jesus Christ. Therefore, in the Bible-believing church there can be no more offering for sin. We have read that the Council of Trent, Second Vatican Council and Catholic Catechism has clearly asserted that the Sacrifice of the Mass is a propitiatory sacrifice. Therefore, beloved, it cannot be the sacrifice of Jesus Christ.

I pray every one of us reading this book, will continue to look to the Word of God. Read the book of Hebrews and ask yourself the question, can I possibly reconcile what the Roman Catholic Church teaches and the canons and creeds of the Council of Trent as possible to be justified but still die in your sin? How do we justify Romans 5:9? "Much more then, being now justified by His blood, we shall be saved from wrath through Him. " Justified in the blood of Christ, yet a person can have their sins forgiven by the blood of Christ and still die needing to be purged in Purgatory? No, beloved. Can a person die in their sin and then by his own sufferings be released from that sin or does the Scriptures state there is one offering of Jesus Christ? One offering of Jesus Christ that affects. It brings about infallibly, without question, that which God intended to bring about. What did God intend the death of Christ to bring about? What did the angel say in regards to the birth of Jesus Christ? "He shall save His people from their sins" (Mt. 1:21). He has sanctified us by one offering. He has perfected us by the offering of His body and blood. That is the biblical doctrine of salvation. Since it is not the Roman Catholic doctrine of the Mass, we cannot accept it. We must reject it because Rome's teachings regarding the Person and Work of Jesus Christ are diametrically opposed to the teachings of the Bible.

We have completed studying two opposing teachings on the very important subject of propitiation; one from a biblical perspective, the other from Rome's perspective. One is profoundly true, the other untrue. Belief in one will secure Heaven. Belief in the other results in eternal separation from God. Which will it be for you? Faith in Jesus Christ alone for propitiation of your sins and assurance of salvation, or the unbiblical teaching of forgiveness taught by Rome with no assurance of salvation? I trust you will embrace the inspired and inerrant Word of God to lead you to biblical faith in the Lord Jesus Christ alone, for your salvation.

A Word With My Catholic Friends

If you have read the entire book, I want to commend you for your perseverance and open-mindedness to examine this biblical critique of the Catholic Mass you cherish. You could have discarded it, assuming the author was just another disgruntled former Catholic with an ax to grind. However, you would have been mistaken. I wrote this book, not out of anger or bitterness, but out of a deep respect for what God says in the Scriptures. Likewise, this work is presented in a spirit of respect and love for those of the Roman Catholic faith. My only motive is to point people to the biblical Christ of Scripture for personal salvation.

It is my sincere hope and prayer that this book has helped the convinced follower of Catholicism better understand biblical Christianity and, at the same time, more clearly understand the faith on which he is staking his destiny in this life and eternity.

A Word Of Encouragement -

I want to encourage you to go back to the beginning of Christianity in the Gospel's and Epistles and start your journey from there. Read them all with an open heart and mind. Seek the Christ of the Bible by returning to the authentic voice of God speaking in the Scriptures.

Do you know what will occur if one goes back to what the Scriptures teach and embrace through faith alone in the Christ of the Bible? You will simply be a biblical Christian, a member of the body of Christ. One can turn to the Bible and read what the apostle Paul preached and how people responded to the Gospel. It is all there, very clearly, very distinctly, in the most understandable terms, for any of us to read. The assurance they enjoyed in knowing that their sins were forgiven can be yours also if we obey the same biblical Gospel, for God has only one way of forgiving sin and saving people.

Breaking with tradition, stepping outside the religious norm, and going against the tide are not easy for any of us. But when our beliefs are shown to be in conflict with sacred Scripture, we are left with no other option than to abandon those beliefs in favor of the truth.

Look at all the Jews in the days of Christ who broke with their religious traditions in order to follow Him. Even the Apostle Paul had to acknowledge that what he had believed and practiced all his life was not in line with the will of God. As a result, he had to make a drastic change. Paul's newfound faith in the Lord Jesus Christ brought him persecution and eventually death, but it also brought him into a right relationship with God. If we could ask Paul right now if the decision to change from ritualistic religion was worth it, we know what he would say. Whenever any of us chooses to differ

from what the majority accepts as being correct, then we can expect to meet with conflict.

An Invitation -

I want to conclude with a personal invitation to my Catholic friends. After reading the Scriptures presented in this book, why not right now as the Holy Spirit leads you to accept the sacrifice of Christ once and for all time to redeem your soul.

Realize and accept the biblical way to eternal life by trusting the completed sacrifice of Jesus Christ as your only means of salvation. He alone made a sufficient sacrifice for sin. He alone is able to forgive sin and impart the power to live the Christian life. Therefore, look back to the cross of Calvary for it is there that your redemption was accomplished. It is there that you can receive a full and complete pardon for your sins. Do not look to another sacrifice, or a representation of the sacrifice of Christ. There is no need to do so. It is clear from Scripture, that the Catholic Mass is not the sacrifice of Christ and therefore is a counterfeit, a substitute for the real thing. The Mass does not exalt nor glorify Jesus Christ, for it teaches falsehood about His death. If you willingly partake in it after seeing the teaching of God's Word, you are knowingly rejecting the finished Work of Christ in favor of the incomplete and imperfect way of the Mass. What will your decision be? I trust it will be for Christ!

I encourage you to open your heart to the leading of the Holy Spirit and the truth of what has been presented in this invitation. Seek this very moment to receive Christ alone as your Saviour. I urge you to embrace the following biblical teachings as you communicate with God:

Dear God, it is my desire to enter into a personal relationship with You through the death, burial and resurrection of your Son Jesus Christ. Although I have believed many things about Jesus, I confess that I have never truly received Him individually as my personal Saviour and Lord. I have never realized that salvation is a gift that you offer me freely. I now receive that gift and believe that Christ died on the cross for my sins - all of them. I believe that He rose from the dead. It is my desire that He now become my Lord and Saviour and so, I now receive Him into my life. I make Him Lord over all areas of my life, including any personal beliefs or practices that are not biblical. Help me to be committed to study Your Word and to mature as a Christian in ways that honor You. Give me the strength to face difficulty or rejection when it comes to making a stand for You. If it is Your will, and necessary for me to leave this Church, guide me into a good biblical church and fellowship so that I might know and glorify You the more. In Jesus' name I pray this, trusting in Your guidance. Amen.

If you have trusted Christ alone to save you we would love to hear from you so that we may rejoice with you. We have resources available to help you in your daily walk with

the Lord. Or if you would like to know more about biblical salvation or have questions concerning the Roman Catholic Mass, please write to us:

Missionary Outreach To Catholics
P.O. Box 17453
Louisville, KY 40217-0453

A Word With My Bible-Believing Friends

In my critique of the Catholic Mass I have endeavored to be true to biblical Christianity and honest and fair to the Roman Catholic Church. I trust, by God's grace, I have accomplished my objective.

If you are a Bible-believing Christian, dedicated in the past, to sharing the Gospel with Catholics, I commend you for your love and desire to see these wonderful people come into a right relationship with Jesus Christ. Keep up the godly work you are doing!

If you are a Christian unaware of the unbiblical teachings of Rome prior to reading this book, I want to challenge you to allow God to open your eyes to the spiritual needs of Catholic people. Hopefully, after reading this book, you are better prepared to be an effective witness to them. You have been alerted to the unbiblical doctrines and practices relative to the Mass and your heart has been prepared to enjoy a ministry among these people. Your former fear and uncertainty are gone, and you anticipate each new opportunity to witness to Catholics with new-found joy and confidence.

Bible-Believing Christians Must Be Discipled In Catholic Evangelism-

We must realize that the moral opinions shared by Catholics and Bible-believing Christians are not more important than the doctrinal issues that divide us. In the Church today, there seems to be a basic lack of understanding regarding Catholicism than any other period of Church history. Perhaps this is why our present efforts in evangelism are not more directed to reach Roman Catholics. Graduates from many Bible Colleges are no more familiar with Romanism than they are with the Moslem faith. They may never meet a Moslem, but they may very well encounter Catholics every day. Many pastors and evangelists are not trained to preach a message that will especially touch the heart of these people.

In the past, have you believed that it is more important to unite with Catholics to fight against the social ills (abortion, etc.) of America rather than give them the biblical Gospel for eternity. We must ask ourselves repeatedly whether we truly believe that our Lord Jesus Christ is the only way to Heaven and whether we live according to His words. Can we say with the apostle Paul, "I am not ashamed of the Gospel of Christ"? Do we really believe that His Gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16) and that the world is lost without Christ? Has the full and awesome meaning of that fact truly gripped our hearts and minds?

Are you content with your Catholic friends engulfed in a sacramental system of salvation? Do you see Heaven as their home? Do you believe there is more than one way to Heaven? The ministry of Missionary Outreach To Catholics and others has endeavored to expose the false gospel of Roman Catholicism that is still sending

countless millions to Hell. Yet in spite of excellent scholarship available to Christians to reach these precious people, the Catholic "gospel" gains an ever-wider acceptance among evangelicals and fundamentalists. There used to be many sound authors and leaders who powerfully opposed Roman Catholicism. Now scarcely anyone raises an objection to this religious system that has likely sent as many to Hell as has Islam. Yet well known leaders of the evangelical Church like Billy Graham and Rick Warren and others still embrace Catholicism as just another way to Heaven.

Didn't the Lord in "The Great Commission" command His disciples to go into all the world and preach the Gospel to every creature? Has that command ever been revoked? Absolutely not. It still holds for every Christian today. But which Gospel should one preach? The Gospel has been so perverted, compromised, and Catholicized that the power of God unto salvation has been taken out of it for fear of giving offense. Would those in Hell thank us for sparing them the offense that would have taken them instead to Heaven?

Do we withhold the Gospel from the unsaved for selfish reasons? Are some of us ashamed of the narrow gate that the Gospel directs us to present to those who prefer the broad road to destruction? The Word of God is clear: "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). Time is short and eternity is forever. We need to reexamine our hearts and begin to live as though we really believe that if our Catholic friends die embraced to a sacramental system of salvation, will spend eternity alienated from God. That alone, is sufficient incentive for us to do everything possible to reach these precious people with the biblical Gospel. What will your response be?

Glossary Of Terms Identified With The Mass

Ablutions -The ceremonial purification after Communion. The priest purifies his chalice with wine, then with water and wine, then washes his fingers which touched the host. These actions are accompanied with appropriate prayers and come just before the end of the Mass. However, this is no longer an essential public rite; most priests cleanse the chalice in the sacristy. Care is still taken not to profane the consecrated wine. (Christian's Guide to Roman Catholicism, by Bill Jackson)

Acolytes - The highest of four minor orders by which a cleric is charged to offer the cruets of wine and water at Mass, to light and bear candles at solemn functions and to serve in minor capacities during liturgical functions. Duties of acolytes are widely performed by laymen (altar boys). (Catholic Almanac, page 270)

Function of acolytes remains the same, but they are called ministries, not orders, and their conferring is called installation, not ordination. This ministry is often exercised by an adult. (Vatican Council, Rev. Flannery, O.P., page 429)

Adoration Of The Wafer - Time spent on one's knees at church in front of a consecrated host, or wafer, in worship, reverence and adoration as if it were truly Jesus Christ, Himself.

A. Latria - This term is derived from a Greek root meaning "service" but in Catholic thought, latria has come to denote specifically that kind and degree of praise which is reserved for God alone. It is thus firmly to be distinguished from dulia or hyperdulia.

It should also be observed that the ultimate form of veneration of God is adoration expressed in sacrifice and that the Sacrifice of the Mass is the most perfect sacrifice which can be offered to God. This form of worship in sacrifice, then, is known as latreutic worship and falls under the strict regulation of Church authority. (Our Sunday Visitors Catholic Encyclopedia)

Veneration, homage, adoration and worship are divided into several categories. The highest is latria which is worship or adoration given to God and to the consecrated host. (Christian's Guide To Roman Catholicism)

B. Hyperdulia - Between latria and dulia is hyperdulia, the veneration reserved for Mary. Some modern theologians have suggested that below hyperdulia, but above dulia, should be placed protodulia, veneration to Mary's husband Joseph.

When a Roman Catholic prays before a manger scene, he must employ latria to Jesus, dulia to Joseph and hyperdulia to Mary. These technical differences in qualities of

eneration are not understood by the Catholic when he is praying. (Christian's Guide To Roman Catholicism)

C. Dulia - The lowest level of veneration is called dulia and is given to saints.

Altar - The table at the front of a Catholic church made of stone containing relics of martyrs on which is offered the Sacrifice of the Mass. An altar is essential to this sacrifice although in times of emergency, certain concessions are made.

The altar has been moved so that the priest now says Mass facing the people. The custom of putting relics of saints in or under the altars is still commended (General Instruction on the Roman Missal, Vatican II, March 1970, para. 266), although it is not done as universally as it was done previously. (Christian's Guide to Roman Catholicism)

Altar Bells - Legend attributes the use of bells in Christian worship to Paulinus of Nola. By the sixth century they were in common use, especially among the Irish. The first bells were small, but from the eighth century they became larger and needed belfries and campaniles. The function of bells is to call the faithful to worship - important before clocks came into use - and to remind them of prayers to be said, e.g., the Angelus and DeProfundis. They are also tolled at funerals as a reminder to pray for the dead and they are rung at the consecration of the Mass to invite those not at Mass to join momentarily in worship. Bells were formerly blessed by a ritual resembling baptism and may still be - this refers to real bells and not electronic simulations. (Our Sunday Visitors Catholic Encyclopedia)

Bells were used by ancient Egyptians in the worship of Osiris. Moses, who was educated in the priestly class of Egypt, introduced them into Judaism. (Externals of the Catholic Church, Msgr. O'Sullivan, page 283)

Bells were introduced into churches around the year 400 A.D. They've had varied uses over the centuries; but the importance of them in Roman Catholic liturgy is demonstrated by the elaborate ceremony of the blessing of the bells.

At the ceremony, the bishop prays, "that at the sound of this bell their faith and devotion may be increased, that the snares of the Evil One may be ineffectual, that the elements may be calmed, that the air may be healthful, and that demons may flee when they hear the sweet tones of the bells." (Externals of the Catholic Church, Msgr. O'Sullivan, page 289)

Altar bells are rung at Masses, in some places more than others, usually before the consecration, at the elevation of the host and chalice, at the priest's communion and sometimes before the people's communion.

In the new regulations for Mass, bells were not said to be necessary. They are still used, but their importance has been deemphasized.

Moses introduced bells into Jewish worship by divine command (Exodus 28:33-34; 39:25-26). Jewish use of bells had nothing to do with Egyptian pagan worship. We see bells appearing in Roman Catholic churches shortly after the institutional church became the State religion of Rome, and pagans entered the churches bringing their pagan religious customs. (Christian's Guide To Roman Catholicism)

Altar Boy -A young boy, usually of middle school to high school age, who assists the priest at the altar during the Sacrifice of the Mass.

Anathema -A solemn curse promulgated by the Pope entailing excommunication. Disbelief of the dogmas of the Council of Trent incurred anathemas. Those which do not embrace Transubstantiation and the real presence of Christ in the Sacrifice of the Mass, according to Catholic theology, are anathemas. This is still official Vatican policy, but is deemphasized today.

Aquinas, Thomas (1225-1274) - The most revered and well known Italian theologian of the Catholic Church, which developed the philosophical concept of Transubstantiation that was officially declared a dogma of the Church in 1215 A.D.

Aristotle (c. 384-322 B.C.) - Greek philosopher who greatly influenced the thinking of Thomas Aquinas. The philosophical basis for the theory of Transubstantiation comes from the writings of Aristotle. He taught that all matter consists of two parts: accidents and substance. Aristotle defined "accidents" as the outward appearance of an object and "substance" as its inner essence, the core of its reality.

The theory of Transubstantiation says that at the consecration of the Mass, the substance of the bread and of the wine change while their accidents remain the same (from the 1994 Catechism: 1373-1377, 1413). The words of consecration, says the Church, " .. accomplish three wondrous and admirable effects: (1) The inner essences of the bread and wine cease to exist. (2) The outward appearances of the bread and wine remain, though they are no longer connected to any inward reality of their own. (3) The inner essence of Christ's true body and blood comes to exist under the appearances of bread and wine.

The Church of Rome is undisturbed by all arguments against Transubstantiation drawn from Scripture, observation or common sense. This change, boasts the Church, is a supernatural phenomenon, part of the "mystery of the Eucharist." It "defies the powers of conception," the Catholic Catechism states. The Church asserts that the fact that " ... such a change takes place must be recognized by faith; how it takes place we must not curiously inquire." The faithful are expected to accept this explanation regardless of

how "repugnant it may appear to the senses." (From, The Roman Catechism: The Catechism of the Council of Trent)

But faith must rest upon divine revelation and the alleged miraculous change explained by Transubstantiation is not in the Bible. Neither is there a biblical precedent for a miracle in which God expects the faithful to believe that something supernatural has occurred when in fact all outward evidence indicates that nothing at all has occurred. God has never dealt with people in that way. (The Gospel According to Rome by James G. McCarthy)

Candles - The beeswax used in candles typifies the purity of Christ. Candles are used in every Mass and are blessed at a special ceremony on February 2(Candlemas). Votive candles, which do not have to be made of beeswax, are used for devotion to a saint, who intercedes as long as the candle remains lit.

"In all liturgical celebrations, candles are required to express reverence and to indicate various degrees of solemnity." (General Instruction On Roman Missal, Second Vatican Council, 3/70)

Chalice - An ornate cup or goblet in which wine is poured before it is consecrated by a priest during the Sacrifice of the Mass.

Communion (First) - When a baptized Catholic receives the consecrated host for the first time during the Sacrifice of the Mass. It may be a young or elderly person.

Consecrated - A term describing the wine and host, or bread, that have been through the process of Transubstantiation by a priest, and are therefore considered to be the Real Presence of Jesus Christ in the form of real flesh and real blood.

Council of Constance - Church historians tell us that when the doctrine of Transubstantiation first began to be taught, the priests took great care that no crumb should fall - lest the body of Jesus be hurt, or even eaten by a mouse or a dog! There were quite serious discussions as to what should be done if a person were to vomit after receiving the sacrament. At the Council of Constance, it was argued that if a communicant spilled some of the blood on his beard, both beard and the man should be destroyed by burning!

By the end of the eleventh century, lest someone should spill God's blood, some in the church began to hold back the cup from the people, and finally in 1415 A.D., the Council of Constance officially denied the cup to laymen. Although today, by decree of the Vatican, churches may now offer the cup optionally to communicants. (Catholic Chronicle I, The Holy Eucharist, by Keith Green)

Council of Trent - As a result of the sixteenth century Reformation, the Roman Catholic hierarchy gathered together her theologians who worked for 30 years on the preparation of a statement of faith concerning Transubstantiation. This document remains, to this day, the standard of Catholic doctrine.

As the Second Vatican Council commenced in 1963, Pope John XXIII declared, "I do accept entirely all that has been decided and declared at the Council of Trent."

Subsequent to the Second Vatican Council the new 1994 Catechism reaffirmed all of the central teachings regarding Transubstantiation taught by the Council of Trent.

Credo - That part of the Mass in which the Church professes faith with the Apostles or Nicene Creed. Also a formal statement of Roman Catholic doctrine, as the Credo of Pope Paul VI, a post-Vatican II reaffirmation of belief in the basic tenets of the Council of Trent.

Eucharist (Sacrament of The) - A Roman Catholic sacrament renewing Christ's propitiatory sacrifice of His body and blood for the sins of the world.

Extraordinary Eucharistic Ministers - Laymen and laywomen whose function is to distribute the host in communion when there is a shortage of priests. Some Roman Catholic commentators are concerned that even when there are available priests and deacons, extraordinary Eucharistic ministers are being used. This, of course, does not affect the validity of the sacrament, but its being licit. (Christian 's Guide To Roman Catholicism) From Ad Limina Talks, Pope Paul VI, page 41: "They are envisioned by the Instruction Immensae Caritatis where there is a genuine lack of ministers."

Fasting and Abstinence - By observing the fasting and abstinence laws of the Church, a Roman Catholic can do penance for his sins. On days of fasting, only one full meal is allowed (with meat on most days) and two other meatless meals (together to equal one full meal) may be taken. On days of complete abstinence, meat or meat soup or gravy may not be used at all. On days of partial abstinence, they may be taken at one meal.

Before a Catholic received communion, it used to be necessary to fast from midnight. This fast could have been broken by brushing one's teeth.

The fast and abstinence laws of Catholicism have always been subject to revision and have been greatly relaxed. The precommunion fast is now only one hour and mandatory Friday meatless days have also been removed.

Jesus forbade publicized fasting (Matthew 6:16-18) which would include any fast that is regulated by a church authority and imposed on all (I Tim. 4:3). (Christians Guide To Roman Catholicism)

Feasts and Festivals - Certain days are set aside each year by the Roman Catholic Church in order to impress upon people's minds great truths or religion. The more important feasts are holydays of obligation (Catholics must attend Mass on these days) of which there are six: Christmas, Circumcision (January 1), Ascension Day, Assumption (August 15), All Saints Day (November 1) and Immaculate Conception. Four others are observed by the universal Church but not in the United States: Epiphany, Corpus Christi, St. Joseph and Sts. Peter and Paul.

Other feasts include Easter, Pentecost, Purification of our Blessed Lady, Annunciation, Trinity Sunday, Sacred Heart, All Souls Day, Nativity of St. John the Baptist.

There are many feasts of Mary; in the 12th century only four were universally observed. At present the number has increased to around 20.

There is a very involved system of attaching comparative liturgical rank to each feast. In ascending order of importance, they are: simple, semi-double, greater double, double of the second class, double of the first class.

Some great feasts have octaves, which extend the solemnity for 8 days. In 1928, Pope Pius XI raised the feast of the Sacred Heart to a first class feast with a third class octave. (Christian's Guide To Roman Catholicism)

Friday (Good) - The traditional day upon which Catholics believe Jesus died and hence it is given great importance. It is observed as a day of fasting and abstinence and the faithful are urged to receive Holy Communion by attending Mass.

Holy Communion - One of the seven sacraments of the Roman Catholic Church. It is a partaking of Jesus in the form of a host at Mass or holy Viaticum. Roman Catholics must take Communion at least once a year.

At the consecration during Mass, the host becomes Jesus Christ. After the sacrifice is completed (when the priest consumes the wafer), the faithful are urged to receive holy Communion. From around 600 A.D. to 1977, the host was placed on the tongue by the priest. It is now permissible to receive holy Communion in the hand. Most of the time, the people receive only the wafer; however, receiving Communion in both kinds (bread and wine) is increasing in progressive Roman Catholic circles.

When administering Communion, former Pope John Paul II had been seen to refuse giving it into the hand of a communicant and then placing it on the tongue. (Christian's Guide to Roman Catholicism)

Holy Orders -The sacrament by which priests are ordained, giving them power to consecrate the host, give absolution (forgiveness) and perform other functions. Holy Orders imprints an indelible character on the soul and can be received only once.

Vatican II said of those receiving Holy Orders, "they are appointed to nourish the church with the Word and Grace of God in the name of Christ."

Holy Viaticum - Holy Communion given to a person in danger of dying, in the Sacrament of Extreme Unction. Viaticum means provision for a journey.

Host - Another term for a Communion wafer, or Eucharistic wafer. It is blessed by a priest and according to their theology, is the entire body, blood, soul and divinity of Jesus Christ under the appearance of bread. In Latin, host (hostia) means Victim. It is worshipped with latria.

IHS - Used as a devotion in the Roman Catholic Church and embossed on the host; IHS is taken to be the initial letters of Iesus Hominum Salvator (Jesus Saviour of men).

Immolation - Is the sacrificial killing of a victim.

Liturgy - The form of public worship, with special emphasis on the Mass. It is precisely defined by the hierarchy and subject to modification. It includes all of the rites and ceremonies by which the Catholic Church believes expresses their worship of God. The chief end of Vatican II was modernization of the liturgy.

Mass (Definition Of) - The name "Mass" is derived from the concluding words, "Ite, missa est" - Go, the assembly is dismissed.

Mass (Canon Of The) - The part of the Mass between the Preface (some Missals designate the Sanctus as the beginning) and the Pater Noster, so called because the Catholic Church has decreed that this portion be according to a strict formula with only slight variations at special seasons. Specific prayers are read, many signs of the cross are made at specific places and bells are rung a number of times. This is the most solemn part of the Mass, including the actual consecration of the host and the sacrifice of Jesus Christ in the form of the host.

This part of the Mass is kept intact in the New Mass, but simpler. Some Roman Catholic commentators now refer to only the Eucharistic Prayer as the Canon. (Christians Guide To Roman Catholicism)

Mass (Elevation At) - The raising of the host and wine after the consecration so that all may see both. At the elevation, it was customary for the people to prostrate with their

hands joined and raised to Heaven. Now, one may bow the head or look at the consecrated host while saying, "My Lord and my God."

After the elevation of the host and wine, the Catholic Encyclopedia states that "He, (Christ) is present under the forms of bread and wine offering Himself in the Sacrifice of the Mass and giving Himself as spiritual food to the faithful."

Mass (Latin) - For centuries, Latin was the only liturgical language of the Roman Catholic Church, and claimed to prove the universality of the Church.

When Pope Paul VI authorized Mass in the vernacular; Traditionalists were greatly disturbed. One group even stated that Paul VI was Anti-Christ, having committed the abomination of desolations (Church of St. Joseph, Cicero, IL-7 /30/72).

With ecclesiastical permission, Latin may be used in the New Mass. The Old Mass in Latin was authorized for use in certain circumstances by Pope John Paul II in 1984. Traditionalists who, without papal permission, use the Old Mass, use Latin.

When Latin was used, it was said (by a Roman Catholic Bishop) that one could go to Mass anywhere in the world and understand it as little as he understood it at home. (Christians Guide To Roman Catholicism)

Mass (New) - The New Mass, authorized by Pope Paul VI after Vatican II, uses the vernacular (known language of people) instead of Latin. Many prayers have been omitted in New Mass. While much easier to follow in the Missal, the New Mass has alienated traditional Roman Catholics who, in numbers alarming to the papacy, insist on using the old Latin Mass. (Christian 's Guide To Roman Catholicism)

Mass (Nuptial) - Mass celebrated in connection with a wedding. Grace needed for marriage are bestowed through the Sacrament of Matrimony, the Mass and the solemn nuptial blessing. Often the wedding party receives communion in both kinds (bread and wine). (Christians Guide To Roman Catholicism)

Mass (Requiem) - a special celebration of the Mass for a dead person; either at the funeral or on some anniversary of their death.

Mass (Sacrifice Of The) - Often referred to as Holy Mass or the Holy Sacrifice of the Mass; it is the heart of Roman Catholic theology. Its devotional value for individuals cannot be exaggerated and it is the supreme Act of Worship upon which the Roman Catholic Church stands or falls.

Attendance at Mass every week and on holydays of Obligation is a law binding all Roman Catholics. To deliberately miss Mass is a mortal sin.

Mass (Tridentine) -The Tridentine Mass (from the Council of Trent) has been superseded by the New Mass, however, the Council's doctrines regarding the Mass are still valid.

Mass (Votive) -A Mass to honor a person of the Trinity, a saint or for a special intention. On days of minor importance, a votive Mass can be substituted for the prescribed Mass. It may be upon request of the giver of the Mass offering.

Mass Intentions - Priest John Hardon, author of the Pocket Catholic Dictionary, states: Mass intentions refer to the particular purpose for which a specific Mass is offered. This may be to honor God or thank Him for blessings received. But technically a Mass intention means that the sacrifice is offered for some person(s) living or dead. Also called the application of a Mass, it pertains to the ministerial fruits of the Mass. These fruits are both extensively and intensively finite in virtue of the positive will of Christ. Other things being equal, the more often the sacrifice is offered the more benefit.

Mass Stipends - An offering made to the priest for services rendered; the most common is the Mass stipend. According to Rome, Catholics are not paying for God's blessings received at Mass, but only giving an offering for the support of the priest.

Irish Roman Catholics say, "high money, high Mass; low money, low Mass; no money, no Mass."

Missal - The book containing prayers and ceremonial directions for celebration of Mass. Special missals are used by the laity so that they can better follow the various parts of the Mass.

Mithraism - The worship of a Persian sun god, the mythical god of celestial light. The cult was powerful during the first two centuries A.D. in the Roman Empire and influenced the early development of the institutional church (early stages of Catholicism). The cult was widely known for the practice of eating their god.

The historian Durant tells us that the belief in Transubstantiation as practiced in the Roman Catholic Church is "one of the oldest ceremonies of primitive religion (Durant, *The Story of Civilization*, p. 741). In the scholarly work, *Hasting's Encyclopedia of Religion and Ethics*, many pages are devoted to an article, "Eating the god." In these pages, abundant evidence is given of Transubstantiation rites among many nations, tribes, and religions. Such rites were known in pagan Rome as evidenced from Cicero's rhetorical question about the corn of Ceres and the wine of Bacchus. In Mithraism, a sacred meal of bread and wine was celebrated. "Mithraism had a Eucharist, but the idea of a sacred banquet is as old as the human race and existed at all ages and amongst all peoples," says, *The Catholic Encyclopedia*, vol. 10 p. 404, "Mithraism."

In Egypt a cake was consecrated by a priest and was supposed to become the flesh of Osiris. This was then eaten and wine was taken as a part of the rite (Encyclopedia of Religions, vol. 2, p. 76). Even in Mexico and Central America, among those who had never heard of Christ, the belief in eating the flesh of a god was found. When Catholic missionaries first landed there, they were surprised "when they witnessed a religious rite which reminded them of communion ... an image made of flour ... after consecration by priests, was distributed among the people who ate it...declaring it was the flesh of the deity (Prescott's Conquest of Mexico, vol. 3).

Monstrance -A portable gold-plated receptacle so constructed that the consecrated host, when enclosed therein, may be seen by the Faithful. It is used for exposition of the consecrated host.

Pope Innocent III - During the Fourth Lateran Council in 1215 A.D., Transubstantiation was officially defined as a dogma by Pope Innocent III.

Priest - A man who is ordained by a Bishop in the Sacrament of Holy Orders to perform the Sacrifice of the Mass; hear confessions and dispense sacraments.

The Greek word for priest (hierus) is never used in Scripture for a minister in the New Testament Church. As the Church declined, it assumed patterns that were familiar in the Old Testament or in paganism. In both of these, prominence had been given to a man ordained to dispense forgiveness through rituals. The role of a priest is foreign to the New Testament. (Christian's Guide To Roman Catholicism)

Propitiation - The Council of Trent defined the Sacrifice of the Mass as a propitiatory sacrifice for the sins of the living and the dead. The Catholic Church teaches that Christ instituted the Eucharist in order to perpetuate His sacrifice for the forgiveness of sins. According to Rome, every time a priest offers the Mass, the wrath of God against sin is soothed.

Radbertus (Paschasius) -A Benedictine Monk, which published a treatise openly advocating the doctrine of Transubstantiation. Even then, for almost another four centuries, theological war was waged over this teaching by bishops and laity alike, until the Fourth Lateran Council in 1215 A.D. when it was officially defined as a dogma by Pope Innocent III.

Rubrics - Rules for guiding the priest in saying Mass, etc. The word means red. The Romans used to write explanatory parts of documents in red, so the word denoted these explanations. The Roman Catholic Church follow this custom in all her liturgical books; black for the text, red for the explanations and notes. (Christian's Guide To Roman Catholicism)

Sacrament (Most Blessed) - According to the Church of Rome, the Eucharist is the Most Blessed Sacrament, for it is Christ Himself (1994 New Catechism). It spiritually nourishes the soul and makes the Catholic more like Christ, for "partaking of the Body and Blood of Christ has no less an effect than to change us into what we have received."

Sacrament (Exposition Of The Blessed) - Neighborhood churches promote worship of the Eucharist through annual feasts involving the Exposition of the Blessed Sacrament. Typically, a large host, a consecrated bread wafer, is placed in a glass receptacle. This is then mounted in the center of an ornate gold vessel called a monstrance, which resembles a sunburst, and placed on an altar for the faithful to adore. In predominantly Catholic countries, a priest may also carry the monstrance through the streets of the parish in solemn procession. (The Gospel According To Rome)

Tabernacle (Gold Plated) - A gold-plated container in which consecrated hosts are reserved on the altar. Because Roman Catholics believe that Jesus dwells here, they make the Sign of the Cross or genuflect in His honor. Here Am I, by the Benedict Convent of Perpetual Adoration, says, "If someone were to ask me, 'Where is your God?', I would not have to map out some pilgrimage route to a distant land, but simply point to the tabernacle" (page 59). (Christian's Guide To Roman Catholicism)

Transubstantiation - According to Our Sunday Visitors Catholic Encyclopedia it is the "change of substance" of bread into the Body of Christ and wine into the Blood of Christ at the Consecration of the Mass ... The term "Transubstantiation" was adopted by the Fourth Lateran Council in 1215 A.D., to describe the Eucharistic mystery. This was reinforced by the Council of Trent (1545-63), which spoke of "a wonderful and singular conversion" of the Eucharistic elements. Only a validly ordained priest can confect the Eucharist.

This doctrine was hotly debated for centuries by theologians; Thomas Aquinas provided the key to its acceptance by his logic of substance and accidents.

A. Accidents -A term used to denote the outward manifestations (taste, smell, appearance, etc.) of the host in the Roman Catholic Mass. Thomas Aquinas first took this term from Greek philosophy to explain Transubstantiation in the Mass. The host retains its accidents, but becomes a different substance (the Body of Christ).

Natural parallels between the substance (essence) and accidents (appearance) are put forth in the transformation of water to solid, liquid, and gaseous states and the alteration of man's physical appearance while he remains the same being.

This is still Roman Catholic teaching today, but it has been deemphasized. It used to be thought very sacrilegious to chew the wafer but this is common today. The thought is that it is not possible to hurt the substance by chewing, only the accidents.

Besides the obvious fact that this theory is neither Scriptural nor necessary, it is interesting to note that pagan philosophy is utilized to explain the most important ritual of Rome. In the parallels, accidents change and substance remains. According to Roman Catholicism, the reverse is true in the Mass. (Christians Guide To Roman Catholicism)

B. Substance - Thomas Aquinas, well known theologian of the Catholic Church, developed this philosophical concept that had been birthed by the Greek philosopher, Aristotle, many years before. Aristotle had merely said that everything is composed of two properties. One of these he called "essence" and the other he called "appearance." One's essence is what they really are. Their appearance is what they look like.

Thomas Aquinas took these words and changed them and the words he gave the Catholic Church instead of essence and appearance were "substance" and "accidents." The word substance is the same as essence. It is what a thing really, actually is.

Aquinas expanded the meaning of accidents because appearance is just what a person or object seems to be. But accidents, he explained, included not only its appearance, but its taste and its chemical composition. He said a person's accidents consists of one's chemical make-up; what one looks like, everything about one that seems to be. For example, if one eats ice cream, the taste is part of its accidents. Accidents are all the outward characteristics including the chemical composition of a thing.

Although Aquinas embraced Aristotle's philosophical concept, he modified it and changed the name of the terms from essence and appearance to substance and accidents. This provable theory simply stated that the accidents (appearance and chemical composition) could change while the substance (what it really is) remains. For example, I could change the color and title of this book with the next printing. However, I have not changed its substance. I have changed its accidents. I have changed its appearance. That is very easy to prove. One can change the appearance of something while the substance remains the same.

Thomas Aquinas took Aristotle's concept and expanded further on it, when he said, if one can change the appearance and the substance remains the same, so also one could change the substance and the appearance remains the same. Aquinas flip-flopped the concept. However, there is nothing biblically or scientifically which supports or proves that this is a legitimate concept.

C. Real Presence Of Christ - When the priest during Mass, says the words of consecration (Hoc est corpus meum - this is my body) the Lord Jesus Christ becomes substantially present in the host. When the host is eaten in Communion, as the wafer loses its accidental form, the Real Presence of Christ ceases to be present in the person.

In a Roman Catholic Church bulletin (6/30/57) the priest wrote: "The church tells us that Jesus remains in our bodies 15 minutes after we receive Holy Communion ... we should not leave the Church until Our Lord is no longer with us."

D. Reserved Sacrament -After Catholics partake of the bread and wine during Communion, the priest takes what is left of the bread and wine and puts it in a small safe called a "tabernacle" - a gold-plated structure on one of the Church altars. The reason why such care is given these unused elements is that Christ is said to "continuously" be in the bread and wine so long as they remain incorrupted.

Vestments - A priest is elaborately attired for Mass with different colored vestments for different seasons. Each garment has a religious meaning.

Vestments have become less complicated in recent years. The General Instruction on the Roman Missal (3/26/70) gave detailed instructions on their use.

" ... sacerdotal vestments are of pagan origin" (Cardinal Newman, The Development of Christian Doctrine, page 359). (Christian 's Guide To Roman Catholicism)

Wafer - Another term for a Communion host or Eucharistic wafer.

NOTES

Chapter 1 - Understanding The Mass As A Real, Literal, Unbloody Sacrifice Of Christ -

1. Pope John Paul II, Crossing the Threshold of Hope (New York: Knopf, 1995), p. 139.

Chapter 2 - Understanding The Real Presence Of Christ In The Mass -

1. James G. McCarthy, The Gospel According to Rome (Eugene, OR: Harvest House Publishers, 1995), pp.127-128.
2. Liturgy of the Eucharist, First Eucharistic Prayer, the Memorial Prayer.
3. William MacDonald, Believer's Bible Commentary (Thomas Nelson Publishers, Inc., Nashville, Tennessee, 1990) pp. 1917-1919.
4. Ron Rhodes, Reasoning from the Scriptures with Catholics (Eugene, OR: Harvest House Publishers, 2000), pp. 182-183.
5. Ibid., p. 184

Chapter 3 - Understanding The Mass As A Propitiatory Sacrifice -

1. James R. White, The Fatal Flaw, Do the teachings of Roman Catholicism Deny the Gospel? (Crowne Publications, Inc., 1990), pp. 70-71; 188-189.

ABOUT THE MINISTRY

Missionary Outreach To Catholics is an outreach ministry of Pewee Valley Baptist Church in Pewee Valley, Kentucky. The Mission is dedicated to sharing the biblical Gospel with Roman Catholics and proclaiming the Bible as the sole authority and only source of revelation from God to mankind. M.O.T.C. is also dedicated to discipling Bible-believing Christians to effectively reach their Catholic loved ones with the truths of God's Word. M.O.T.C. representatives are available to present the Mission to your church.

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